

Vol. 6

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CHRISTIAN MONITOR

JANUARY, 1914

WHAT HE SAID

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said, "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark, undone."

I said, "I shall miss the light;
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not be hard in heaven
To have followed the steps of your guide."

Then into His hand went mine;
And into my heart came He:
And I walk in a light divine
The path I had feared to see.

—George McDonald.

(Selected from "The Burden of The City.")

CITY MISSION NUMBER

Read this number as you would a book, from cover to cover. It will be more profitable to you.

THE OPEN DOOR

FANNIE SHANK

It was Sunday afternoon, the usual "Gang" were playing on the bridge, when a passerby called out to them, "Hallo boys, going to Sunday school today?"

"No," was the curt reply, "We're Catholics." The stranger passed on. The invitation was forgotten until another bunch came running down the hill to the bridge.

"Hey kids, we're goin' to Sunday school today, just for fun. Go along and see what it's like."

"Well what do they do there anyway? My ma won't let me go. She says them Protestants don't tell you good things."

"Believe me, I don't care what ma says, I'm goin' to find out what this thing is. Who says they're in for it?"

A general yell of consent went up as the crowd started off, on the run up the hill, to the Sunday school.

"I say fellows let's have a high time when we get in there," said Jeff, a black-eyed boy who posed as leader.

No sooner was the suggestion given until a stone was hurled toward the building, and it came near going through the window. Another followed, then another until suddenly Jeff felt a strong hand grip his shoulder and to his astonishment he realized that he was being ushered into the building of his wonderful curiosity. He looked up to see what authority was taking him there. When his large, dark eyes, half filled with surprise, half filled with fear, met the sharp, black eye of the man who still held him firmly, he dropped his head with a feeling of shame, looking like a culprit who preferred to hide in a corner instead of being marched up to the front of the congregation as he now was.

The surprised audience turned all attention toward the superintendent. What would he do with his victim?

"Look here, sir," said he, "Are you sorry for what you've done? As soon as you say you're sorry, I'll let you go."

The eyes of the boy were fastened on the floor for a moment, when he answered, "Maybe."

Then a youngster from the back of the room called out, "Say mister, I see he's sorry!"

The thrust was too direct. It went straight to the little fellow's pride. He closed his lips tightly and refused to respond to the repeated question, "Are you really sorry?"

The superintendent understanding the situation chose to place him with a class of boys rather than to dismiss him in

his present mood. So Jeff was led over to Miss Cring, who met him with a smile of welcome and showed him a seat by the side of a bright lad of his own age. He was glad to reach this place of retreat which seemed to him like a shelter from the gaze of the whole congregation. But no sooner was he seated until Jimmy, the boy at his side, began, "Pretty nice scrape you got into. Why didn't you show your mettle? You'll never get through, acting a coward like that."

Jeff was in no mood for being called a coward, and the handiest weapon of defense was his list. This he brought down on his unmasked for adviser with a force which called forth a defensive stroke. This time Miss Cring was sharp enough to understand who was the instigator of the trouble, so she called Jimmy over to the other end of the row. Jeff looked up in surprise at his defender. It was the first time in his life that anybody ever took his part. So for the first time since he entered the building he began to take notice to what really was going on. Miss Cring was trying to tell a story. Jeff didn't know who she was talking about, but it was about some person that could make folks well. He listened closer. She was telling how this wonderful person spoke to a poor sick man and made him walk, how he took hold of a poor helpless little girl's hand and she could walk. Then she told how He made another man see. Jeff could keep still no longer so he called out in the middle of her story, "Teacher, could he make Kitty well?"

"Who's Kitty?"

"Oh, she's at home. She can't walk."

"Why can't she walk?"

"She fell down stairs long time ago and she can't walk a bit since. Could that fellow make her well?"

"If He were here He could."

"Send fur Him. Father Osen won't come to see her."

"What is your name, little boy, and where do you live?"

"I'm Jeff. We live down on Saxon place."

"We'll see whether we can send some one to help Kitty. I should like to see her."

The bell tapped for the close of the hour. Jeff marched out with the rest of the children, but Miss Cring followed him.

When out on the street again, Jeff looked first one way and then another

for his "Gang," but they were nowhere to be seen.

"Well, hard tellin' where they are by this time. Got scared off I guess. I'm hungry, I'm goin' home."

No sooner was his resolution made than he was off but all unconscious of the lady who followed in the rear. He ran down the dirty street to the bridge where he turned up a narrow alley. Miss Cring lost sight of him and in spite of her hurrying she thought when she reached the corner that she had lost track of him altogether. But presently she caught sight of him gazing into a dingy little shop window. And upon approaching the place discovered that he was looking wistfully at the fresh rolls in the window.

"Are you hungry?" said she, "Come with me." With this she led the way into the shop, ordered a penny roll and turning to Jeff said, "Here, take this and come show me where you live."

"It's just up here a little piece," said he as he led her back into the street where the high tenement houses shut out the daylight from either side. The sun attempted to shine through the veil of smoke which hung across the narrow strip of sky above. The black walls and the dirty windows, the narrow pavements with the poorly clad children on the street told of the many miseries hidden back of those walls.

Presently they came to a door which stood open at the foot of a steep stairway. She almost feared as she started up the rickety stairs where the daylight could hardly enter and where men's voices sounded through the thin walls. But she followed her guide to a dark landing where he opened a door. There in one room was a home, if such it could be called. Mother was there and in the corner was the form of a small child upon a bed.

"Here's Kitty," said Jeff, but he drew back astonished when he saw how pale and still she was. He looked at mother whose tearstained eyes were full of questionings.

"Here's a lady, came to see Kitty," said he.

Mother burst into sobs, "Kitty's gone and Father Osen hasn't come yet."

"I'm here to help you," said Miss Cring, "May I?"

She was answered by a look of unspoken gratitude. She had found an open door and she entered with willing service.

Goshen, Ind.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTTTDALE, PA., JANUARY, 1914

No. 1

THE WHY OF CITY MISSIONS

B. B. KING

In the minds of many the real reason for establishing missions in our large cities may not be clear, since the question is so frequently asked, "What is the use of spending our time and money in work of this kind?" After our feeble efforts to attempt to give a few reasons for having city missions the question may still remain unanswered to the satisfaction of some of the readers.

A study of the conditions, and the only way possible to meet them, will perhaps throw light upon the answer to our question.

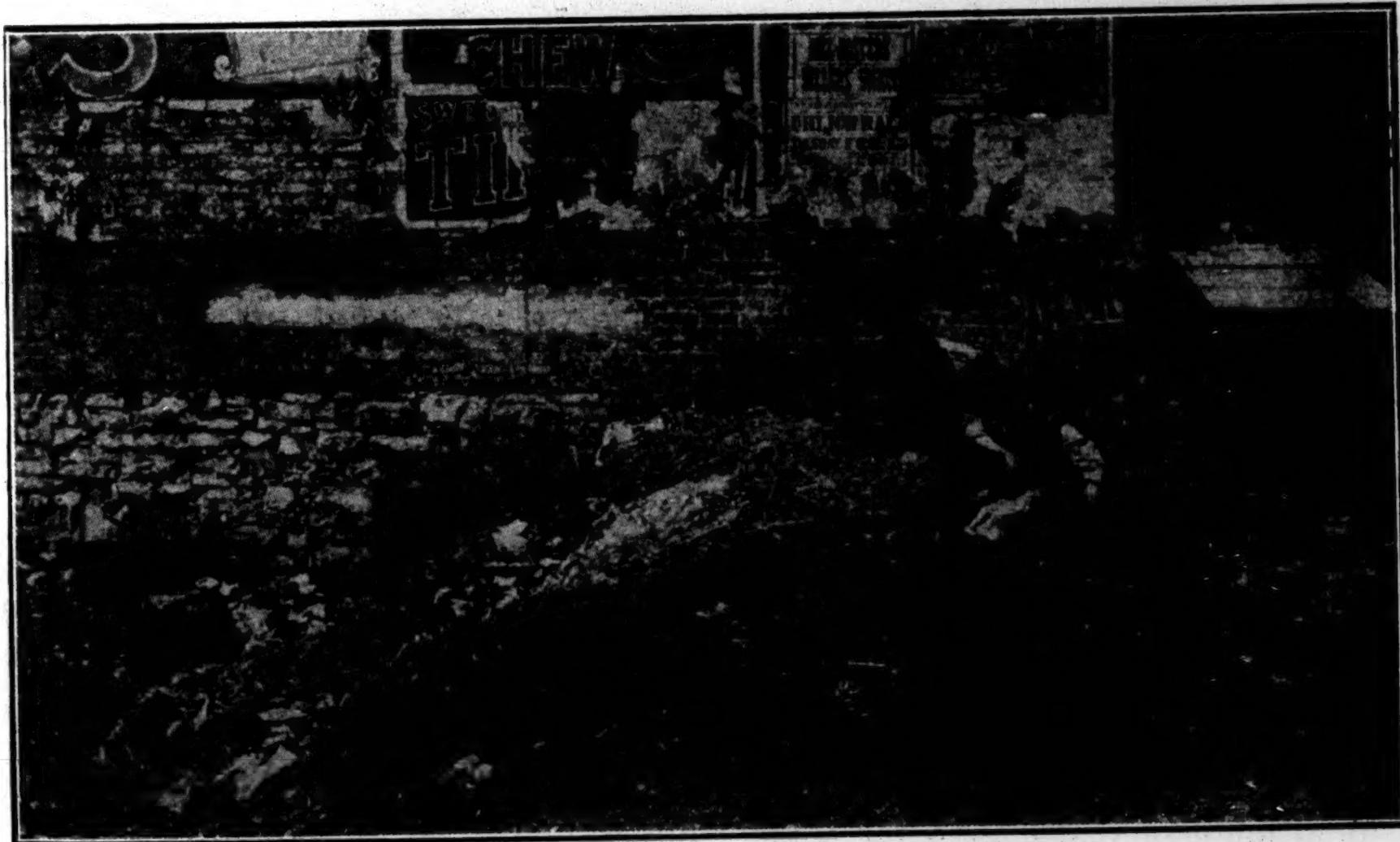
The spiritual condition of our cities is not very good, and the greater portion of individuals that live in the cities have not the fear of God before them. In the lack of this fear is manifest the great need of more active Christian work among all classes of people.

In the palaces of many of the rich, where one would think peace, love, and Christian happiness would abide, is to be found sin and vice of all descriptions. In their homes may be found rooms furnished much like the modern saloon and gambling den. Here it is where secretly many a young man and young woman are started on the downward road in sin.

One can hardly believe the awful sins that are kept covered behind the walls of these palaces. When one follows the career of many of the boys and girls from these homes he can frequently find the finished product in the houses of prostitution. The daughter of a pastor of a large church in Indiana spent many hours with her friends in her father's wine room. It was there that she was robbed of her virtue. The father fearing the consequences if the condition of his daughter should become known turned

her out upon the street, disowned her. She feeling that perhaps the whole world had turned against her continued her associations with vile characters. Inquiry into the lives of this class reveals the fact that they are not in sin because they want to be, but they were made to feel by the life of the professing Church that no one cared to tell them of the love and the story of Jesus.

But we have another picture, not like that of the former, but of the man of moderate means. He, because of his financial circumstances, has been crowded out of a great many spiritual privileges



One of the "Whys" of the City Mission. A Typical Slum Scene Common to all Our Large Cities

he would like to have enjoyed. Being unable to clothe himself and family fashionably their presence and association is not desired in many religious bodies. When one thinks of, or gets in contact with, the thousands who belong to this class and hears their testimony that they have not been to a religious service for from five to thirty-five years, one is made to see the great spiritual darkness in which they are living.

We will just briefly mention the foreigner who dwells in our cities by the thousands. In a number of our cities they are more numerous than in many cities of his own native land. With the many thousands coming every year we

hardly realize that we are living in the midst of a people of foreign tongue who are almost wholly without Gospel privileges.

Since we have very briefly considered the spiritual conditions of the city, let us now see whether the present agencies are adequate to meet the demands of the situation or whether other agencies need to be introduced to reach the masses who are void of spiritual life.

As we pass down the streets of our large cities and behold the many magnificent churches our first impression naturally would be that there is no need for more extensive religious work. But when we inquire and investigate whether

these agencies reach the people—the masses—the answer is, No. A few illustrations will perhaps serve to more clearly explain the situation.

The largest church in this city with more than twelve hundred members is compelled quite frequently during the summer months to close its doors without having services for the want of listeners. The pastor has no one to preach to. It is no uncommon sight to see signs

on church doors that all religious work has been suspended during the summer months while the pastor is on his vacation. We will allow the reader to draw his own conclusions as to the possibility of these agencies (these churches) reaching and giving the people the spiritual life and light they need, with closed doors. Especially so since during the summer months the devil uses every imaginable device to attract and entice men and women into the depth of sin. With the churches putting forth little or no effort to counteract his efforts words cannot describe the awful scene one is made to behold.

(Concluded on page 406)

EDITORIAL PAGE

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THIS ISSUE:—It is not our intention to write a lengthy argumentation or appeal in behalf of city mission work. This issue of the CHRISTIAN MONITOR constitutes an appeal infinitely more forceful than our very best effort could produce. However we have a few thoughts of an explanatory and suggestive nature to offer.

A brief historical sketch of this number may be of interest. The idea of having a number of special articles on city mission work originated with the Young People's Bible Meeting Topic Committee when the topic for the last Sunday of this month was selected as one of the series for 1914. From this idea was conceived the plan of placing the whole issue at the disposal of our city missionaries, and, instead of the Editors planning it and soliciting the material, delegate the missionaries to do it through a committee, thus giving them the opportunity to present their work in their own way. Pursuant to this plan the Editor appointed a Committee consisting of three superintendents, viz., A. M. Eash, B. B. King, and T. K. Hershey.

The Committee was instructed to plan the issue, gather the material, classify it and arrange the order in which it was to appear, select illustrations, etc. They had the privilege of gathering whatever they pleased with the reservation that all material submitted by them was subject to the final decision of the Editor. The Committee entered the work with enthusiasm and labored energetically. Their ability to gather material is evident when it is known that they were promised a forty-page issue, with a few pages reserved for serial articles, etc., and when it is now noted that the serial articles have been omitted and eight additional pages added even after some of the material had been rejected or abbreviated. How well the Committee succeeded in presenting the City Mission work, the paper in your hand testifies. The arrangement of the contents is virtually that of the Committee with the exception of some of the illustrations.

A few of the articles were rejected, also a number of illustrations; a number of articles were rewritten, and incidentally some of them shrunk in the process; some of the testimonies had to be condensed in the interest of uniformity and fairness to all, etc., but in all this "cutting and boiling" process an effort was made to retain the thought of the writer and as much of his individuality as possible. The Editor alone is responsible for the rejection, revision, abbreviation, etc., of any material appearing in this number, as the copy was committed to his "tender mercies" just as the Committee received it.

On the next page are a few editorials by the Committee. Read them carefully and weigh their contents prayerfully. The suggestion of having a sermon on city missions in each congregation the last Sunday of this month, we believe, is timely and appropriate. In this issue is sufficient suggestive material and facts for a number of sermons and discussions. Efforts should be made to have one of the most instructive and profitable Young People's Bible Meetings of the year. Let us make this "City Mission Sunday" throughout the Church. In addition to the suggestion of the Committee we would add this—without which the services of the day would be incomplete—that each congregation lift a free-will offering in behalf of this work. An increase of knowledge should result in a stronger desire to help this work in a very real and definite way, either by more intelligent prayer or by the contribution of means, or both.

The reading of this number impresses us with the great possibilities and opportunities of this work. Our conception of what our missionaries are trying to do, and actually are doing, is greatly enlarged. The results are encouraging indeed considering the small force of workers engaged. What the results would be, with a working force large enough to use the present equipment to its fullest capacity and possibility, can only be conjectured. The need for trained workers, and more of them, is very evident. The call for the best young men and women rings loud and clear. Men and women of energy, ability, large vision, who are SPIRIT-FILLED, and who are possessed by a GOD-GIVEN conviction for this work are needed. The present force is too small for the task undertaken. "Who will go for us?"

We leave this issue with you. It makes its own appeal. May it be to some a clarion call to more definite, and intercessory prayer; to others for more liberal financial support; and to still others an unmistakable call from God for a life of service in this particular part of His great harvest field. Each one alone before God must determine his relation to this work, and, if he would be true, be faithful to that relation.

THIS ISSUE AS THE COMMITTEE THINKS OF IT:—We have about concluded our work on this issue of the CHRISTIAN MONITOR, and, as a Committee, we have a number of things we would like to say to the readers with regard to the material given in the different departments. We will, however, limit ourselves to a few general statements.

In the first place, we want to express our appreciation to the Editors for their willingness to devote this entire issue to city mission work. We have never before had an opportunity to give such extensive publicity to our work. In the second place, we owe an expression of appreciation to the other city missionaries, both superintendents and workers, for their readiness and willingness to contribute according to our requests. In a number of instances our greatest difficulty lay in keeping them from contributing too freely. We also want to thank the contributors who are not included among the city missionaries for their share in making this issue a possibility. So far as we know at this writing the only outside contributors who have failed us were prevented from doing so through sickness.

We have not only been privileged to read the majority of the articles appearing in the issue, but—what has been a means of much inspiration—we have also had the privilege of receiving letters and personal expressions from many of the workers that give much encouragement. As city missionaries, we are not in a losing fight. Our problems and difficulties are many, new lines for service are continually opening before us, we are often misinterpreted and misunderstood, but God is always on the side of right and as long as we labor under the guidance of the Holy Spirit there can be but one result—prosperity. We praise Him for His great goodness and His wonderful works. The reports that come from the several missions are encouraging and we enter into the experiences of 1914 with great confidence in Him and a longing to be used in mighty conquests for righteousness.

There are many things that we hope for during the coming year but we dare express only such as we have in mind in connection with this particular issue of the CHRISTIAN MONITOR. We believe that the accounts of the work done will be eagerly read. We believe that many will be surprised at the extent of the work that is being done, both in the variety of activities and in the number of individuals reached. We believe that the testimonies of saved will be an inspiration, that the testimonies of Bible Class members will be a boon to Bible study, that the lists of problems of the city congregation will create greater sympathy for the work and workers, and that the testimonies of the missionaries will call forth feelings of appreciation that are so essential to a hearty support. We leave the number with you; pictures, articles, and testimonies will tell their story; in the minds of many pleasant memories will arise; new visions of the work will present themselves; no doubt many questions and questionings will force themselves upon you. May we not expect that when you have entertained these memories, visions, inspirations, doubts, and questionings, that your sympathy will be our portion and that your earnest support—both by workers, means and prayers—will be increased many fold?—THE COMMITTEE.

A SERMON ON CITY MISSIONS:—As young men in the Master's service, we would not come to you in a manner to even suggest that there is a desire to dictate. We would not pose in an attitude claiming superiority. We only come with a great longing at heart to see this work, which God has laid upon our hearts and

into which He has called us, conducted along lines that will make it far more effectual in the future than it has even been in the past. We feel very conscious that it is a work of the Church and cannot be carried on single-handed by the missionaries; also, that the body of the Church outside of the directly appointed missionaries is not in as close touch with the field as the workers are. In this connection we are wondering if it would not be possible to increase the ties that bind together—making the interests more mutual—by giving more missionary information to the congregations? Are we mistaken when we think that the minister's is a wonderful opportunity to inform his people along these lines? Would the suggestion that there ought to be more city mission sermons preached in the country congregations be unreasonable? One reason for there being so few is the fact that the ministers are not informed as they should be. May perhaps this issue of the CHRISTIAN MONITOR contain information that could be effectively used in a CITY MISSION SERMON? WOULD YOU BE WILLING TO PREACH A SERMON, SUCH AS WE ARE TRYING TO SUGGEST, ON THE LAST SUNDAY OF THIS MONTH? Do you know that to this end every city mission stands ready to give all the information that is at their command, providing they are given ample time to collect and send it out? Do you know that often this method is taken to prepare sermons and addresses? There is an excellent article and a suggestive outline for a Bible lesson or a talk given in the Bible Study Department which we believe could be used to very good advantage. Will you help to tell the people of the wonderful things that are in store for the people of God along the line of CITY MISSIONS?—THE COMMITTEE.

THE CITY MISSION AND OTHER CHURCH ACTIVITIES:—One of the hard things for a person to do is to take the proper attitude toward other work that is co-ordinate or superior in worth to his own work. When he has a zeal for it, it is quite probable that he considers it of just a little greater importance than almost anything else. This is quite true of the city missionary. He devotes his entire time to his work and it is often a difficult matter for him to think of other activities as being of equal value.

In planning this issue we did not take other lines of Church activity into consideration. Only a few of the writers referred to them. We have convictions regarding city missions and this is our opportunity to give them publicity. We have, however, tried to avoid any reference to other activities that could in any manner be considered derogatory. We believe in rural work; we believe in foreign mission work; we believe in pastoral work in the country congregations; we believe in educational work; our interest in Sunday school work is keen; and to all other Church activities we would give our moral support.

As city missionaries it is our desire to carry our share of the burden. We are anxious to work side by side with the workers in the other fields of activity, always lifting up the Crucified Redeemer, to the end that the Church may grow in numbers, in power, and in influence.—THE COMMITTEE.



CHRISTIAN — LIFE



HOW PROVIDE SOCIAL LIFE FOR CITY YOUNG PEOPLE

J. E. HARTZLER

I am not at all certain that I have an answer to the question. The history of Mennonitism in the city is too young to offer a conclusive solution to the problem. It is one of the present and coming problems and it is high time that some one work on a solution. Our people are drifting toward the city. Perhaps the best solution would be to keep our people in the rural districts as much as possible. City life always brings problems and conditions of which the country knows nothing. The city cannot solve the problems of the country; neither can the country solve the peculiar problems of the city; each must solve their own.

The Problem

The problem is a composition largely of religious and social adolescent conditions. From the age of thirteen to twenty-two is the critical period of every life. As the life is formed during this time, so it remains largely to the end. City life offers the most unfavorable conditions of any life to the adolescent boy or girl.

This period of life is characterized in a general way by spontaneous, religious, and social awakenings. This is the great formative period. It is a complicated period. Questions of insight, morals, emotions, etc., are characteristic of this period. Great religious awakenings leading to conversion may be expected. The great per cent of conversions do take place with young women at thirteen and with young men at sixteen.

It is a period characterized by doubt. Every thoughtful young person will have times of doubt and stress. It is a time when the youth should have a strong pastor in whom he or she can trust and confide. The failure of many a life can be traced to this period. Many a preacher is missing his greatest opportunity just at this period in the lives of his young people.

It is a time of social awakening. The youth now learns that he is one of a great mass of individuals. The difference in sex now appeals to them. To surrender personal interests to the interests of

the mass must now be learned.

It is the time of moral perversion. Especially is this true in boys. Swearing, stealing, lying, fighting, destructiveness and crime are at their height up to the age of eighteen. What a boy needs during this period is the friendship of a strong personality; one in whom he has confidence; one who can appeal to his manhood. The girl is of somewhat a different turn of mind, especially about the age of thirteen or fourteen when she is inclined to feel lonely and that no one cares for her. Religious feelings are very strong. Great changes are taking place. Habits, in both boys and girls, are now being formed.

Storms and periods of stress are common experiences. The sense of imperfection and incompleteness are very frequent. Depression, brooding, and fear; fear of death and hell; the sense of sin, remorse, etc., are very common. Conversion is a likely result at this time.

This is the age when young men develop in the direction of action, of duty, and toward higher ideals; while young women develop largely in the direction of emotions. There is a desire for admiration; she desires to be loved and worshiped by her ideal "hero." This condition gives rise to the social problem in city life.

Certain influences, physical, educational, fortune and misfortune, Christian and anti-Christian lead to a great amount of adolescent doubt. About everything in the Christian system is doubted. With women this period is largely one of storm and stress; with men it is more one of doubt. This doubt in many cases is caused by wrong teaching in childhood. When the boy begins to learn the truth in many matters and discovers that his teaching in childhood has been faulty, he is likely to doubt everything. Schools and colleges many times are accused of causing doubt when the fact is this doubt is a direct result of erroneous teaching in childhood.

All of these conditions, fear, moral awakening, social pressure, depression,

estrangement, restlessness and anxiety, desire for better life, vocational ideas, etc., make the social problem of city life of our young people a grave one. The questions of education, secular attractions and marriage bring a problem in which the churches need to unite in a systematic and rational solution.

Solution of Problem

1. **In the Past.** The problem did not exist in the past as it does today or will tomorrow. Our people have been largely a rural people. Social matters were provided for largely in the home and in Sunday gatherings. Sunday was looked upon in many places as a day for social visiting. Social instincts were largely satisfied in this way. But conditions have changed. The majority of Christian ministers believe and teach Sabbath desecration in the old time method of Sunday visiting. We teach now that Sunday is a day for worship rather than visiting and feasting.

2. **At Present.** What shall we do now, and in the city church to occupy our young people? There are a number of legitimate things which I believe may be done and ought be done.

First. Every city congregation should make their church and religious gatherings the most attractive place in the community. So long as the nickel show, the park, or ball game is more attractive than the church, just so long will there be a desire on the part of our young people to frequent those places. I believe it is possible for pastors and ministers to make their places of worship attractive by **what they teach, the way they teach and the way they deal with the people** to make the church the attractive center of the community. The religion of Jesus Christ is attractive if properly presented. The above is not to be taken that we shall introduce all manner of entertainment, suppers, etc., into the church. If we cannot attract people with Jesus Christ neither can we do it with an oyster. If the warm sunshine of Christ's love does not win them, neither will the chills and icicles of an ice cream freezer.

Second. Provide every religious activity for the young member. The church with no religious activity for her young member is not an attractive and successful

church. As a rule young Christians desire something definite to do. They are anxious for some religious work in the church. To feed young lives the strong foodstuffs of the Bible and give them no legitimate exercise is spiritually destructive. No rational parent expects the boy to eat a hearty dinner and then not be permitted any physical exercise. Why should the church expect such a thing? Lack of some definite work has been the cause of many a religious failure. Let every effort possible be made to exercise the young Christian in religious work and our problem will be largely solved. So long as a young man or woman is intensely interested in the work of the church, there will be little if any trouble with them outside the church.

Third. Many young men and women have been held as faithful members through some manual work provided by the church. The institutional church is to a certain extent solving the problem through this method. To teach the boy

carpentry or other manual work is not anti-Christian. Why should not the church make an honest effort to teach the young man of the city how to work? or why should she not, where opportunity presents itself, teach the young woman how to cook and care for the home? The day is here when such teaching must at least be encouraged in public education, if not offered by the city church.

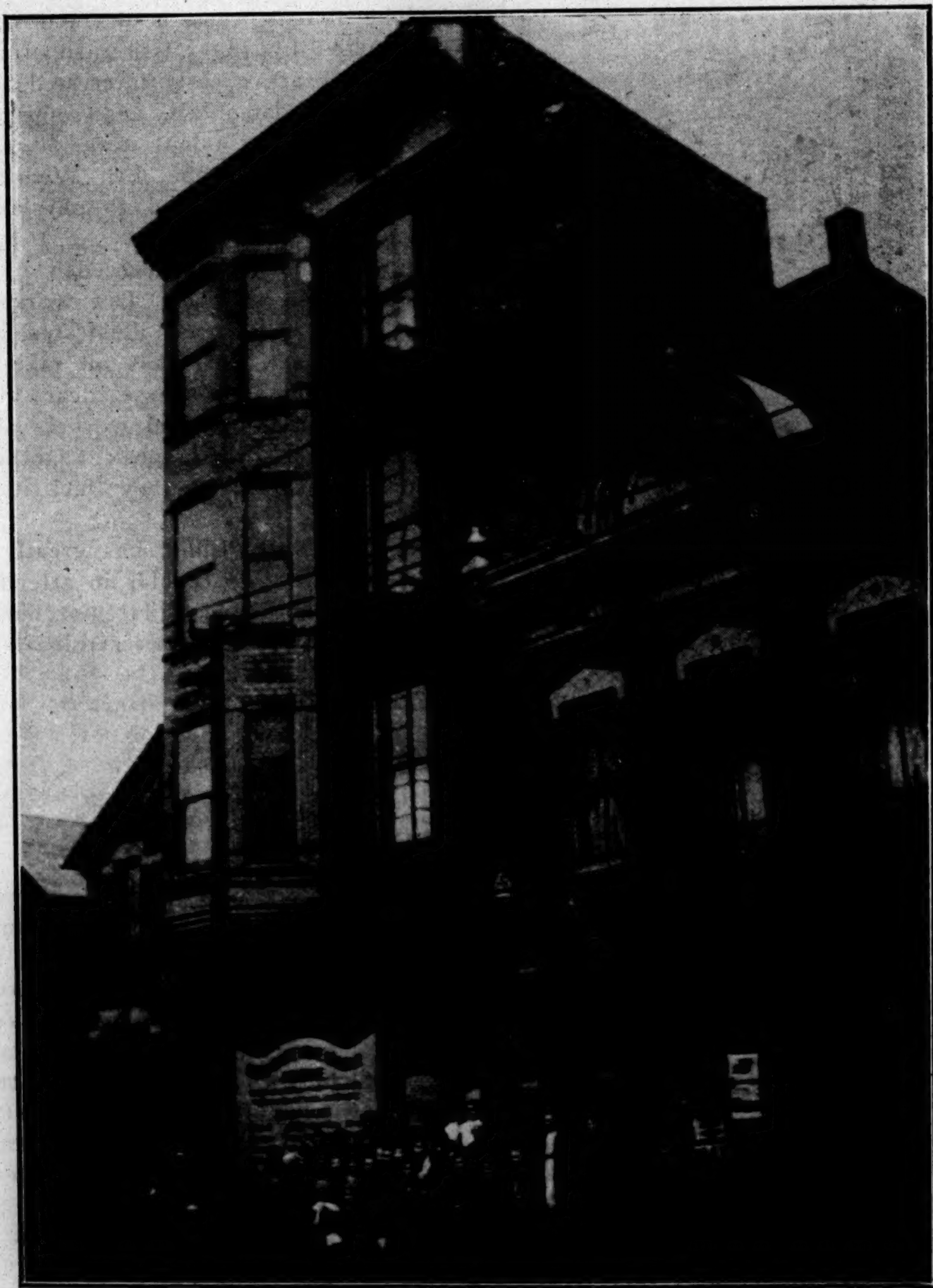
Fourth. Provide legitimate social activities. These activities should be under the direct control of the church and the home. Home and church must work together. The young man or woman in their teens will have their associations. If the church provides some Christian way to satisfy these social cravings, well and good; if she does not then association will be sought elsewhere. Man was made a social creature. Young men or women who do not find proper association in the church will certainly go elsewhere. Why not every pastor of the city church assist his young people to effect

some organization with the express purpose of satisfying in a Christian way the demands for society? This has been done, and is being done many places and with good results. The church can do one of two things; either neglect the social conditions of her young members and see them scatter to the four winds; or she can provide proper social outlets and hold her young people. Proper regulation of the social stream is the duty of the church. Young men and women will seek the marriage relation; and this is right; they should. But the church which makes no effort to regulate this matter by giving to our young people something positive, and not always negative, is not doing her duty. It is not always possible for a church to be successful in her undertaking but she can be successful in making an honest effort. **Better fail after an honest effort than fail without effort.**

Fifth. But the greatest solution of our problem will come through pastors who understand and sympathize with the adolescent life. Many a young life would gladly confide in their pastor if they had the assurance of sympathy and that they would be understood. Generally, young people want to do the right thing. The feeling of distance between the young people and pastor is a very common condition. If a pastor can by proper instruction win the support and confidence of his young people and then assist them in proper social organization, there can be little question but that the problem will be largely solved. Young people will associate; they will marry. It is the duty of the pastor to wisely and unassumingly supervise and direct these affairs. Not that the pastor should feel himself under obligations to "make matches." Of all the littleness that a pastor can engage in this is the smallest. His business is to give proper teaching and effect such social conditions and advantages that the parties concerned may see their own way clearly and make their own choice of a life companion. The pastor who turns his church into a match factory and appoints himself as general manager ought to be discharged immediately.

3. For the Future. No definite solution can yet be given. Conditions must determine. As each generation meets new conditions and problems they must determine on the best solution. In general, however, the solution of today will work tomorrow. To keep our young people actively engaged in church and Sunday school work; to keep the church the center of attraction; to provide for social activity and to ordain pastors who understand adolescent problems and conditions and can sympathize with these, will for long years to come solve our problem. The sacrifice of principle for mere entertainment will never solve the problem. We must hold fast to principle and doctrine; in these we need to be conservative; but in method we must be progressive.

Goshen, Ind.



Menonite Home Mission, Chicago

(The first mission building owned by the Church. The four front floors occupied by the Mission)

GIRLS' CLUB WORK

M. ELIZABETH BROWN

Any institution desiring to do the most good for the people at her door must arrange her work so as to meet the needs of those she seeks to help. At every mission station no doubt there is a difficulty in holding the interest of the growing boy and girl in the religious exercises. Some one has said, "A boy has a thousand muscles to make him go—always in the wrong direction—and none to keep him still. If that is true of the boy, it is equally true of the girl.

In our attempt to keep more closely in touch with our girls in our work here in Toronto and help them over the harder places in their earlier experiences we or-

ganized what we call our "Mennonite Girls' Club" a few years ago. Our organization is very simple, having only a president—one of the mission workers—and a committee of three girls, one of which is secretary as well. We have no membership fee, but each club evening we take an offering which is applied to our missionary efforts. We have no constitution, our only rule being, "Order Everywhere." That means a great deal however, as we carry it into every detail of our work, and we really do have splendid order. We have a club song, "Somebody Did a Golden Deed," and each evening we open our meeting by singing one or more, sometimes all the verses, followed by a short prayer, or repeating the Lord's Prayer in concert.

"Useful as Beautiful" is our motto, and we aim at a three-fold development—physical, mental and spiritual. There is at present an enrollment of forty-two happy, interested girls of fourteen years and under. (The older girls have a Sr. Club organized entirely different).

We meet one evening (Wednesday) a

week from seven to eight. The first Wednesday in the month is our "Literary Night." This year we have undertaken editing a magazine, Mennona Girls' Companion. Each girl contributes an article of her own composition. These with any we can add from our grown-up friends are arranged into magazine form by two young women of our congregation and the president, and read on literary night. The second Wednesday in the month is "Needlecraft Night." The work is instructive as we teach darning, marking and embroidery stitches, etc., etc. One of the young women of our congregation kindly gives her service to help the

girls in their efforts to be really useful.

The third week is our "Missionary Night," and is in charge of the president, assisted by young women of our number. In connection with this evening our

committee is especially busy as they are continually on the lookout for any sick children in our district. Each girl has her own section to care for, and when a sick child is found it is reported to the president, and she advises regarding the case. To each sick child is sent a pretty picture book which we make ourselves on missionary evening. The girls bring their own pictures usually and paste them on large sheets of white paper, which are afterwards arranged in book form by the president and covered with art paper. Many of the mothers, as well as the children, express their delight by a hearty "Thank you," and such a look of gratitude beams on their faces. That is all the girls ask for their efforts. They come back with such reports of their visit that brings joy and satisfaction to the heart of the president, and she asks, "Does it pay?" Ah surely, for the principle implanted now must grow with years. Some day they will hear our Father's "well done," for a number of these young girls know Jesus now.

The fourth week is devoted to music, conducted by the mission superintendent. The girls are greatly interested in learning the fundamentals, and some are giving evidence of talent now.

When there is the fifth Wednesday in a month it is devoted to physical training.

Each club hour is preceded by a half hour prayer service. The worker gives one good verse well illustrated and the girls who are Christians all take part in prayer. Some of these dear girls are even now real personal workers and they do not hesitate to speak to other girls about their souls; they feel it a real privilege.

We feel our "Club" has greatly helped to keep our girls regular in attendance at Sunday school and children's church, and their behavior there as a rule is that of real little women.

Toronto, Ont.



Mennonite Gospel Mission, Kansas City, Kans.

TESTIMONIES OF SAVED

(By their fruits ye shall know them.) This is as true of the city mission as it is of the individual life. The city missionaries are glad for the privilege of seeing fruits as results of their labors. The fruits of which we are speaking are the transformed lives of men and women who have been won for Christ. We are glad for the privilege of offering these few testimonies. There are not many—a great many more could have been given—of them, but we trust this number will suffice to tell the story. Many of them are greatly condensed but we trust they contain sufficient to convince that the Gospel is still able to transform the sinner's life. Pray for these that they may be kept when the hours of trial and temptation come.—COMMITTEE.)

When I came to Jesus I was a drunkard, I was a heavy drinker for 25 years. I was arrested for drunken and disorderly conduct. I spent all my wages for drink

and left my family go hungry. My wife had to go out scrubbing to support my children. Seven years ago two missionaries came to my house and I gave my

heart to Jesus. Now I am rejoicing and being wonderfully blessed. Praise His Holy name.

Hans Dahlgren.

Home Mission, Chicago.

God has blessed many days of my life. I have enjoyed these blessings more during the past four years than ever before. My blessings are greater than I can tell. My only regret is that I spent the most useful part of my life in sin. But thanks be to God that I can stand as a witness for Christ—who died on the cross that I might have life everlasting. These four years have not all been sunshine. At times it seemed very dark, and often thought it was so hard to live a Christian life, but when I go to the Word of God darkness fades away and all is sunshine. My prayer is that others may find peace in Him.

A. Merrill.

Gospel Mission, Chicago.

Having been asked to give my testimony, I gladly do so, trusting it will be the means of helping others, who are now bound by Satan as I was, to make the good choice. I lived in Altoona, Pa., and was left a widow with three children to support. Being penniless I was forced to put the children into the Mennonite Orphans' Home. And in order to hear a word from my little ones it drew me to the Mission. Time went on until I realized I was a sinner and I accepted my Savior. He has been my Helper and Adviser ever since. God bless the Missions and all those who helped to make them possible is my prayer.

Alice Shaw.

At the age of fifteen and a half years I found Christ as my blessed Savior. I was addicted to the use of tobacco and strong drink, and was associating with the worst drunkard in Ft. Wayne. I was going down to destruction as fast as a young man could go. But now I am a sinner saved by grace. I never tire telling the story of salvation.

Ed. Green.

Ft. Wayne Mission.

I became alarmed about my soul's condition when God called two of our loved ones home. This sad incident brought us in contact with God's people. We commenced going to His house of worship, became interested and the Holy Spirit strove with us until we became dissatisfied and longed for that which we did not have. God's children did not shrink from their duty and showed me what God had done for them and could do for me. Then I made the unconditional surrender, and from that day to this there has been a joy the world can not comprehend.

When I took up my cross trials and persecutions came, and I found Jesus was all they recommended Him to be. Oh, how I could look to Him in these dark places! How He would comfort me, and lighten the burden! To give up all for Jesus' sake meant to give up my dearest friends—mother, sister and brother. I found His Word true; "When my father and my mother forsake me, then the Lord will take me up." I have found His grace sufficient. He will never leave nor forsake us. He is everything to me. I love to walk with Him and be in His presence. My desire is to live for Him and to help others into His kingdom. I can truly say His yoke is easy and His burden light, and that He is precious to me.

Edith Williams.

Kansas City, Kansas.

I am glad I am a Christian because it means so much to my children and my life, for all the trials and temptations I have to meet. Let all the Christians pray that the Lord will give me more strength to live a truer Christian life.

Mrs. Wurst.

Gospel Mission, Chicago.

I was living in sin for many years. Through the interest of the Mission workers in the salvation of my soul, I went to the services. I felt I ought to give my heart to God but did not do so

until a year later. Then I became willing, and, Oh! the joy and peace it brought to me! I often wonder why I did not accept Him before. So many times He has proven His love and care for me. If I were young I would help in the work for the salvation of souls. I am old and have given only my last years to His service, yet I know that He has cleansed me and now I am rejoicing in Him. He has done so much for me that I really cannot thank Him enough, and Oh! I wish that others would come to the Savior before it is too late. I am so glad for the Mission or else I might never have found Christ.

Mrs. Pauline Lechner.

Lancaster, Pa.

About seven years ago I was asked to join church. Thinking it was the right thing to do I did so. No one asked me if I had a change of heart. I continued acting the hypocrite. During the day I played cards, cursed God, lied, stole and on the Lord's Day attended football and baseball games. At night I attended Church and told the people I was a Christian. During certain revival meetings held in the Youngstown Mission which I attended, I was asked if I was a Christian. I answered, Yes, but knew that I was not. The arrow of conviction was piercing deeper and deeper, and the two nights before I was converted were sleepless ones. These two nights I spurned the invitation given, but the third



Mennonite Mission, Youngstown, O.

night I gave in a little. Some of the workers and members came to me and prayed with me. After two hours of hard struggle I found peace. I did not find it however until I confessed everything wrong that I was doing. Yes it was then that I experienced that lightness of heart that I never had before. As a young man of less than twenty years of age I request the prayers of the righteous that I might remain faithful to the end.

George Banks.

Youngstown, Ohio.

I am glad to say that I am happy in Jesus, and rejoicing in His great love. It has been one year and three months since I found Jesus. When He saved me I wanted to see my husband saved and I began to pray for him. I am glad to say it was only two weeks after until he too accepted Jesus as his Savior. And Oh, how happy we can live! Our only desire is to live for Jesus and obey His bidding and win souls for Him.

Brother and Sister Schroeder.

Rescue Mission, Chicago, Ill.

"Saved by Grace, I live to tell," that ten years ago I came to Jesus Christ, a lost sinner and He saved me. He has been very precious to me since, and my desire is to do His will. Even in a big, sinful city Christ is able to keep us from sin. Blessed be His name forever.

Mary H. Cikanek.

Home Mission, Chicago.

Many years of my life, like the children of Israel, I wandered in darkness, and how sad to think of a mother bringing up her family without first seeking salvation! But I am so glad that God is so merciful and keeps calling His lost sheep. In this way the sweet small voice came to me. "Before they call I will answer, and while they are yet speaking I will

hear" (Isa. 65:24). That voice was so clear to me I realized that God wanted something of me, but I could not understand how God could forgive one as sinful as I. I prayed, "Tell me what to do."



Nampa Gospel Mission, Nampa, Ida.

Soon my thoughts were on my Bible searching it. I soon knew God was with me. I could then begin to see those things that had seemed so dark to me, and then came the joy and light that passeth all understanding. "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth" (Psa. 31:5). I desire the the prayers of all God's people.

Joann Toombs.

Kansas City, Kansas.

I thank God for leading me to the Nampa Mission. I went there with the intention of giving my heart to God the first opportunity I had. Continued meet-

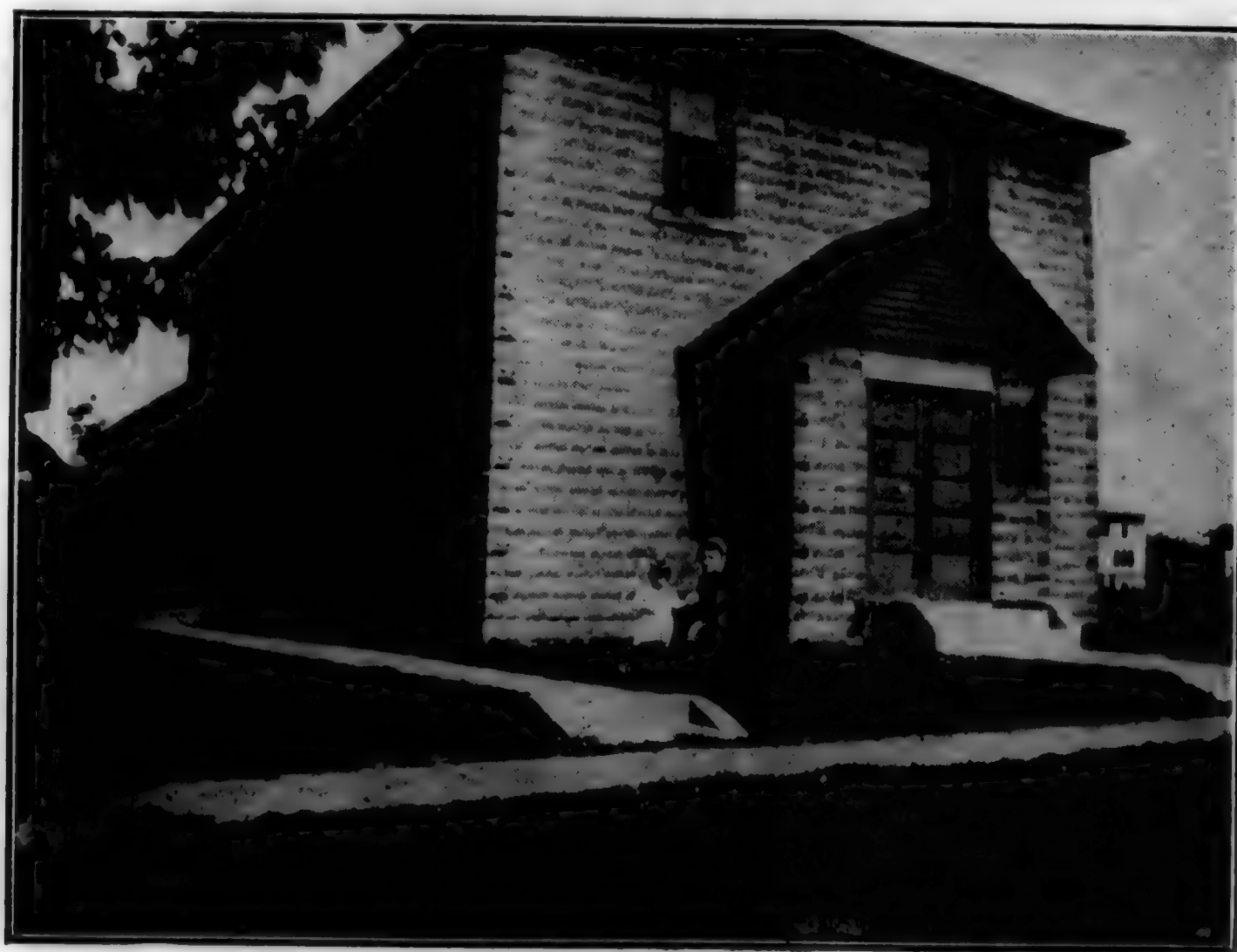
tion was of the devil because he always says tomorrow, and that never comes. The next night came and I was at the meeting, but did not yield. The next night I did not go to meeting, but the next night I went with deep conviction upon my heart. The sermon was preached and the invitation given and still I was not saved. After the meeting was over an aged father came and shook hands with me, and led me to Christ. As I went home that night I was happy, knowing that I was saved or born again, Oct. 19, 1910. I went on in the Christian life obeying God as best I knew how, and studying the Bible daily. I did not stay long at Nampa but came to Upland, Calif. At this time I felt my need of good spiritual food and I was getting all I could and was enjoying the blessings of God, but I was led up face to face to the consecrated life as described in Rom. 12:1, 2. I made the consecration and put everything on God's altar, and praise His name! it is there tonight and I expect to leave it there as long as I live. I must say the Christian life is growing better daily.

Hiram Alderfer.

I am so happy in the Lord Jesus that I want to tell others about what He has done for me. I found Jesus January 9, 1913. And Oh, it was a joyful find having been a backslider for nearly two years. I was so deep down in sin that I hardly knew what to do next, but the Lord sent conviction upon me so strong that I had no rest until I sought Him again. Now I am so happy I can never praise Him enough.

Margaret Smit.

Rescue Mission, Chicago, Ill.



Mennonite Gospel Mission, Ft. Wayne, Ind.

I am glad the Mennonite Mission came to the city. I am a member of the Mission and love to attend the meetings and hear the Word preached. It is preached so much plainer there than at other places. Before the Mission came we did not go to church very often and no one came to visit or seemed to take an interest in us. Our children have also attended Sunday school more regularly at the Mission than anywhere else. I thank the Lord for the Mission. Pray for our children that they may be saved.

Lizzie Dean.

Altoona, Pa.

Through a weekly Bible class I was made to consider my life. I always thought I was living about as good a life as was needed. But found out there was more to strive for and attain to than I had in my life. I felt there needed to be a closer relationship with God. So finally I gave my life to God for service, and am Oh! so glad because it means so much to me and my children, even though I am opposed strongly, I still press on and not once has God left me alone to fight the battles of life, but has always helped me and so have gained victory many times.

Mrs. Zwall.

Gospel Mission, Chicago.

How glad I am to know that Jesus has spoken peace to my poor soul. Thinking back when I was out in sin, how dark the hours were. No comfort could I find until I sought Jesus with all my heart, and how bright the sun shines now alone with God. It seems to me that there is nothing in this world to live for, only for Jesus'

sake. No tongue can tell the peace and comfort that Jesus has given me. When all have forsaken me, He is near to comfort and cheer, a very present help in trouble. He surely keeps me from day to day. All the way my Savior leads me. He is more than life to me. Pray for me as an unworthy servant.

Lora Brock.

Kansas City, Kansas.

Brother Goelden wandered into the Mission one night while on his way to McCully Lake to end what he considered a life not worth living. He had buried his wife three weeks before. He was the father of eleven children. He listened to the Gospel story and when asked to accept Jesus as his Savior he shook his head. But a testimony meeting followed the sermon that night and while some were telling what Jesus had done for them he came forward and said, "I always was opposed to an altar of prayer but now I want to get down and pray." No one offered any objections and he found his way to calvary.

Lima, O.

Jesus is a wonderful Savior. I was picked out of a saloon by a missionary about 6 years ago. I was a heavy drinker. I had the "snakes" at times and had to be tied down with straps. It is hell to be in a "snake fit." Jesus took all my sins away and has restored my health. I love to go to the Mission and down in the slums and tell the other men what Christ has done for me. God is blessing me and I feel very happy in Jesus.

Ole Martinson.

Home Mission, Chicago.

I can say of myself that prior to December 24, 1911, I prided myself in being an open disbeliever in Christianity and had no joy in religious services, and, when in religious meetings, I sat in the seat of the scorner. My delight was in the filth of tobacco, the strength of booze, and the riot of the dance hall. My tongue was an unruly member giving off the venom of vulgarity and profanity. On the evening above mentioned I attended revival services at Jefferson St. Mission, Lima, Ohio. Here under the proclaiming of the Gospel truths conviction took hold of my soul and in my distress I threw myself at the feet of Jesus and implored His forgiveness, mercy, love, and help. I came to Him a sin-sick sinner, in distress and He heard me. He converted me to Himself as one of His own. He filled my soul with joy and gladness. Since that day life has not been to me an uncertain dream, but a glorious reality. The things I once loved, I now hate. I have been cleansed soul and body. Instead of tobacco, I am feasting at my Father's table; instead of booze, I am drinking at the fountain of life. Where once was blasphemy there are song of praise. I have no desire to go back to the old ways. My delight is in the Lord and in Him do I meditate day and night.

A. J. Brady.

Lima, O.

Because the Mayor had the courage to stand for a principle, Youngstown, O., has no red-light district.

"The city is to control the nation. Christianity must control the city; AND IT WILL."



Mennonite Gospel Mission and Workers' Home, Canton, O.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

CITY MISSION STATISTICS

J. S. SHOEMAKER

Missionary information is of vital importance. As a rule where there is a wealth of information people become interested and aroused to an active response in supporting the work both by prayer and means. Statistics are considered by some to be dry reading matter, this is only true of those who fail to be interested in the work that is being accomplished. Those who are supporting the mission work of the Church are desirous to know what has been accomplished in extending the borders of Christ's kingdom in the various fields of mission activity. We trust that the statistics herewith given in condensed form may not only be of special interest to the readers of the Christian Monitor, but may inspire still greater interest, and more liberal support of the work in the home field.

Missions Established under the Auspices of the

Mennonite Board of Missions & Charities

Home Mission, Chicago, Ill.
639 W. 18th St. (1893)

Workers—A. H. Leaman, Supt., Amanda Leaman, Melinda Ebersole, Emma Oyer, Ruth Buckwalter, Arthur Slagel.

Mennonite Gospel Mission, Chicago, Ill.
720 W. 26th St. (1906)

Workers—A. M. Eash, Supt., Anna Eash, Anna Reber, Lena Albrecht, Ray Kring, Katie Sommers, Lizzie Sommers.

Happy Hour Mission, Chicago, Ill.
767 State St.

Workers—George Schultz, Supt. Workers from the other Missions.

Mennonite Gospel Mission, Ft. Wayne, Ind., 1209 St. Mary's Ave. (1903)

Workers—B. B. King, Supt., Malinda M. King, Della Bickel, Emma Habig, Claude C. Culp.

Mennonite Gospel Mission, Canton, O.
1935 E. 8th St. (1904)

Workers—Geo. M. Hostetler, Supt., Mary S. Hostetler, Rebecca Shank, Elenora Horst.

Mennonite Mission, Kansas City, Kans.
200 S. 7th St. (1905)

Workers—J. D. Mininger, Supt., Hettie B. Mininger, Lena Horst, Martha L. Buckwalter, Alice Hershberger.

Mennonite Gospel Mission, Argentine, Kans., 3105 Strong Ave.

Workers—Allen Good, Supt., Maggie Good.

Mennonite Gospel Mission, Toronto, Ont.
1324 Danforth Ave. (1907)

Workers—John I. Byler, Supt., Amanda Byler, M. Elizabeth Brown.

Mennonite Gospel Mission, Youngstown, Ohio, 962 W. Federal St. (1908)

Workers—T. K. Hershey, Supt., Mae Hershey, Bernice Devitt, Elizabeth Yoder, Elizabeth Lehman, Edith Buzard, Asa Hertzler, Fannie Plank.

Home Mission, Nampa, Ida.
11th Ave. & 2nd St. (1906)

Worker—Sadie King, Supt.

Mennonite Mission, Lima, O.
502 N. Jefferson St. (1910)

Workers—B. B. Stoltzfus, Supt., Emma Stoltzfus.

Mission Stations not under the Auspices of the

Mennonite Board of Missions & Charities

Mennonite Rescue Mission, Chicago, Ill.
3404 S. Oakley Ave. (1907)

Workers—A. F. Wiens, Supt., Katherina Wiens, Eva Enns.

Mennonite Home Mission, Philadelphia, Pa., 2151 N. Howard St. (1896)

Workers—Joseph Bechtel, Supt. of Sunday School, Mary Denlinger, Amanda Musselman.

Mennonite Gospel Mission, Altoona, Pa.
1721 11th Ave. (1910)

Workers—J. L. Stauffer, Supt., Lydia B. Stauffer, Ella Smucker.

Mennonite Mission, Lancaster, Pa.
112 E. Vine St. (1896)

Workers—H. H. Mosemann, Supt. of Sunday School, Elizabeth Myers.

"Who is sufficient for these things?"
The church of Jesus Christ is fully sufficient if aroused—if her latent power is made active."

SUMMARY OF MISSION REPORTS—1913

(This summary is taken from the Year Book, which accounts for the difference in the number of workers given as compared with above list.)

	Home Missions Chicago A. H. Leaman, Supt.	Gospel Mission Chicago A. M. Eash, Supt.	Kansas City Mission J. D. Mininger, Supt.	Ft. Wayne Mission B. B. King, Supt.	Canton Mission Geo. M. Hostetler, Supt.	Youngstown Mission T. K. Hershey, Supt.	Lima Mission B. B. Stoltzfus, Supt.	Toronto Mission J. I. Byler, Supt.	Nampa Mission Sadie King, Supt.	Mennonite Home Mission Philadelphia Joseph Bechtel	Mennonite Rescue Mission Chicago A. F. Wiens	Altoona Mission Altoona, Pa. J. L. Stauffer	Lancaster Mission H. H. Mosemann, Supt.
Value of Real Estate	\$ 11,000	\$ 17,000	\$ 5,000	\$ 5,000	\$ 3,500	\$ 29,500	\$ 1,000	\$ 8,500	\$ 2,100	\$ 11,000	\$ 3,800		\$ 6,000
Value of Furniture	100	367	250	250		30	200	200	150	500	200		400
Number present Workers	6	5	5	3	7	5	2	4	2	3	3	5	1
Number public meetings per week ..	7	9	7	6	4	5	4	10	2	5	5	5	4
Number Cottage meetings per week ..	1	1	1	1	1 to 2	4	1	1	1	1	1	2-3	2
Largest Attendance Sunday School ..	245	273	134	160	154	170	53	134	81	127	145	67	208
Smallest Attendance Sunday School ..		61	61	63	70	78	15	59	30	62	78	15	98
Average Attendance Sunday School ..	175	218	90	110	103	112	32	94	59	105	100	45	125
Sewing Classes		1	1		2	1		2		1		1	1
Patients treated		42		65				10		1000	300		
Number garments distributed		576	1632		922	251	69	75		1500	400		
Meals given to Visitors	1543	1230	2046	535	703	546	522	875					
Meals given in Charity	197		261		639	46	98	452			35		
Value of Food distributed	87			\$ 1,000	\$ 24.42	\$ 112.00		\$ 10.00					
Money contributed in Charity	87	\$ 134.32	\$ 152.65	\$ 475.44	\$ 69.67	\$ 20.00	\$ 4.85			70 00	10 00		
Received by Contributions		98.75	1,268.59	303.35	588.32	323.14	375.71	280.70			20 00		507 01
Expenses for Year	666	960.49	1,288.77	739.78	718.99	922.66	538.33	1,184.17		876 36		792 43	365 13
Paid for Improvements	210	107.37	88.82	441.04	68.40		135.48			876 36	600 00	792 43	46 00
Membership May 1, 1912	46	57	25	44	48	30	8	28	33		25 00		
Confessions during Year	23	30	40		6	15	2	21	2	50		22	4
Received by Baptism during Year	15	12	4	14		5	5	5	2	2		8	
Received by Letter during Year	1	2	7	1	2	2	2	1		2	12	3	
Number died during Year		1		2		1	1	3			2	3	
Number Expelled or withdrawn	4	11	1	4	8	3		1				2	
Number Moved Away	4		1		1	3	3		2	2		1	
Membership May 1, 1913	58	58	35	55	42	30	11	30	33	50	14	25	
Number under Instruction	4		1				4	5					

THE PROBLEM OF THE FOREIGNER

LYDIA LEFEVER

There is not a nation on the globe, which has not had problems to face some time during its existence. These may have come in various forms. Some were perhaps evils—real dangers facing a whole nation—or they may have been problems in government which would



Mennonite Gospel Mission, Argentine, Kan.

have affected a country's life and ideals, or they may have been problems in a religious way. Whatever may be the condition a solution is not always an easy thing to introduce. There is a situation which is facing our country as a real problem—the one which the foreigner presents.

While the laws and regulations which govern the entrance of any foreigners to our country are quite stringent, yet he brings with him a problem which should cause every Christian man and woman to think seriously. When we think of the great numbers which are being admitted year after year the question naturally arises, "Will America be able to receive these people and make good citizens of them, or will they continue to increase until America will become foreign?"

Those who are coming to our shores in later years are Slavs, Jews, Italians, Hungarians, and Greeks. In nearly all the large cities of our country we find colonies of these peoples—"cities within cities." Our one hope concerning them is: that the lives of these people will blend into our lives as easily as did those who came in former years, such as the Germans, Irish, etc. When we speak of the immigrant being Americanized we do not mean simply the donning of our garb and the discarding of his own speech as far as is possible for him to do. There is no danger but that these external changes will be made. But it is the change in the home, in society and

religious ideals that the average American wishes to see.

It may be said that many of these new Americans are in such a stage of cultural development, that those things which we call racial characteristics will after a while disappear. There is a great deal of truth in this statement, and with it comes the problem for us to meet—Are we able and will we enrich them by our own ideals? And will we implant in them the broad culture of our own spiritual and intellectual heritage? This is not only puzzling us in our generation, but the solution of it may need to be given by generations in the future. However difficult this may seem to us at present, I believe we have opportunities which we are well able to meet.

It would be very unjust if we should declare these people who come to us—races and nationalities as a whole—as degenerate, or to say that they are incapable of receiving or using what we give to them. While we have not yet proven this in our own experience as a country, we may look on other countries which have been successful in this line.

I fear there are many in America who look upon the immigrant with a feeling of prejudice, rather than a feeling of incapability of ever doing them good. He is usually content with but a small wage when he first comes here. And because of this he very readily finds employment when perhaps some of our own countrymen go without. This stirs within the heart of the American a feeling of prejudice and competition. There are a number of things that might be mentioned from the economic view. But we will leave this for the present and look at our problem briefly from the standpoint of the Church and society.

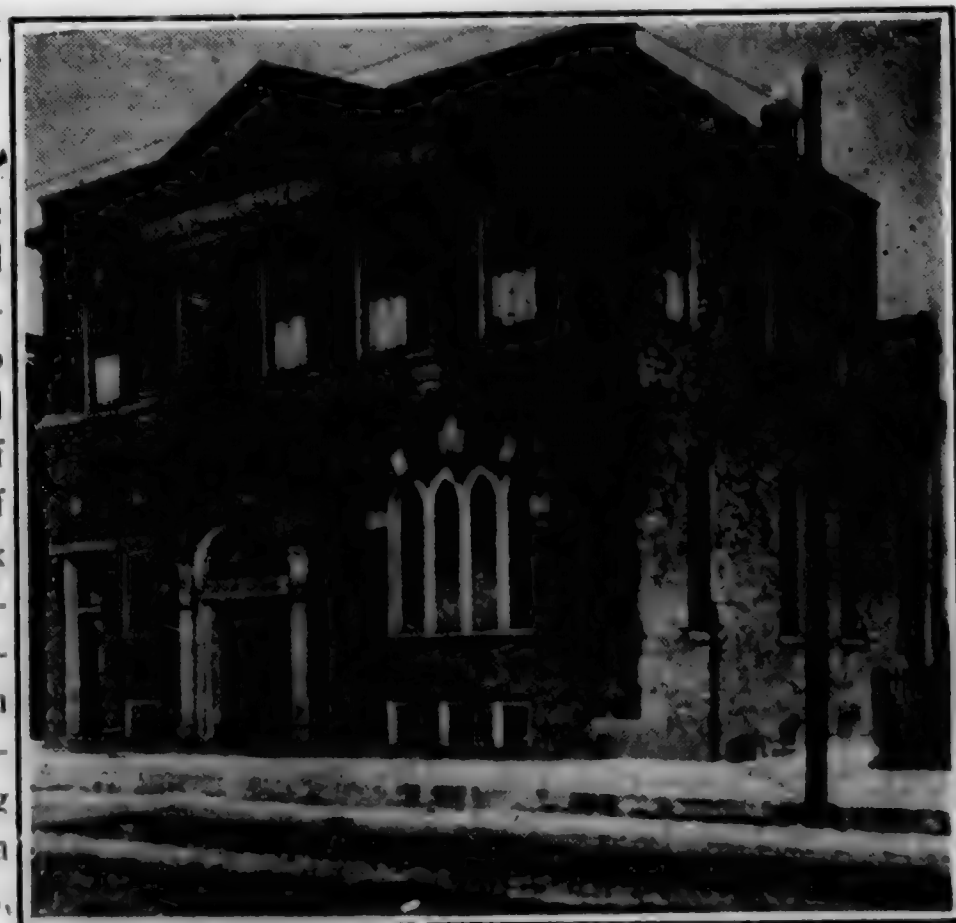
The question which we now face, almost tremblingly is: How soon shall the American and the immigrant have one faith and common religious ideals? Or, are we able to preserve those religious ideals which are a guarantee to our greatness as a nation?

One thing which is difficult for the average immigrant to see is: How there can be entire separation of Church and State, and yet the complete union of religion and national life. They come to us from countries where Church and State are one. Nearly eighty per cent of our present immigration is made up of Roman Catholics, Greek Catholics, Greek Orthodox and Jews. The greater majority of these bring with them and retain these ideas. The Catholic church continues to foster this idea in her people, and, since it is a means of holding its members, gives the national idea a larger place. We have every reason, however, to believe that in the crude state in which the immigrant comes, that

he is ready for the best the Church can give him.

The great opening to the Church in behalf of these who come to us from other lands is one which will not be closed for many years. The public school and the settlement have done much in making religious impressions upon the immigrant, even though they are sometimes called institutions "empty of religion." The glimpse of a higher world has been given to many eyes almost blind to the divine light, by men and women who were ordained to their task only as they felt the touch of needy children resting on their hearts.

Those who come to us as adults are perhaps more difficult to reach and to help in the changing of moral and religious ideals. But the opportunity for work with the young people and children continues to be open. These usually respond more quickly to better things. Different avenues are opening up for work with them, upon which we can look as resulting in success. Institutional work, done through the Church might be named as one of the best through which we can work. This will reach all classes—adult, young person, and child. It is a splendid thing for the Church to provide proper social life for these young people. Coming through the Church, high religious as well as high social and moral ideals will be held out, and, without a doubt there will be a ready response. Through the young people and the children the parents may perhaps be won, when the missionary and settlement worker were unsuccessful. Viewing the problem as a whole then, from the standpoint of Church and society, there is a partial solution. The Church and settlement workers, laboring hand in hand are capable of doing a work which will affect not only their respective institutions, but the nation as well. In addition the "All nations" at our very doors will have had the opportunity of hearing the Gospel story. Goshen, Ind.



Mennonite Gospel Mission, Chicago

WORKING ON THE DEADLINE

G. P. SCHULTZ

There are different phases of Christian work. First of all there is the work in the home for the fathers and mothers. Next is the Church work which is under the leadership of the preacher. There is

his heart is stained with the blood of his fellowman and his conscience is haunted by the terrible sin he committed. This man is rapidly approaching the deadline. Satan comes along and sug-

man who has passed the deadline. Another soul damned in hell.

Many a girl starts out in a gay life and goes the downward career very fast. Soon she is a human wreck having the marks of sin and shame on her face. Soon she realizes that she is dying inch by inch. Satan comes along and tells her that only a dose of poison is needed to end her misery. A dark past, a darker present and a still darker future is all she sees. She drains the vial. With a shriek she drops to the floor. Her soul leaps into hell—she has passed the deadline.

But there are others who have passed the deadline who did not commit suicide, but were hurled into eternity in a moment of time. Another class pass the deadline by hardening their hearts by the constant rejection of Jesus Christ.

In the third place let us consider the work on the deadline. The Rescue Missions in the slums and other places are warning stations for those who are nearing the deadline. They are, however, not only warning stations, but also soul saving stations. Christ says, "Go out into the highways and hedges, and compel them to come in."

A number of godly men and women are standing on the street in front of the Mission singing, "Sinners, Jesus Will Receive," and testifying to the fact that Jesus loves men and women deep down in sin, and that He is able to save them and deliver them from all sin. A large crowd composed of all kinds of characters is listening to the message. This part of the service is closed with an invitation and prayer. The meeting is continued on the inside by telling the old



Happy Hour Mission, Chicago

(Group of workers who conducted the services during the winter of 1911-12)

also the Sunday school and Young People's Bible Meeting work, which are some of the strong pillars of the Church. But our theme suggests another phase of Christian work—the work on the deadline.

Let us first look at the nature of the deadline. We all have heard or read of a line at Niagara Falls called the deadline. It is near the falls. Boats can go as near the falls as this line is if they want to return. They may go further, but that means sure death for them. The current near the falls is so strong that it is impossible to return. People have drifted near the deadline at Niagara Falls, but were warned and by heeding the warning they saved their lives.

There is also a deadline in the summer of grace, a season given to every man in which to be saved. So soon as a person starts to live in sin he is nearing or drifting toward the deadline, and if any man drifts past the deadline he is hopelessly lost for time and eternity. There are many people at this present age who have passed the deadline and are damned above ground.

In the second place let us look how men are nearing the deadline. Many a young man starts to live in sin, he does not give heed to the Spirit, he gradually goes deeper and deeper into sin and becomes a criminal. He chooses a big city in which to perpetrate his awful deeds,

gests that one bullet will end it all. He is in the grip of the strong current and with a bang the bullet crashes through his brains. There we see the corpse! He has passed the deadline and is hopelessly lost.

Another man starts out with tobacco, drink, cocaine, etc., and in only a short time he is enslaved by all kinds of evil habits. He is no criminal but a good-natured fellow controlled by evil habits and appetites. Soon his money is gone, character ruined, health shattered, and he walks the streets hungry, with no place to sleep and in the grip of an incurable disease. He is now fast drifting toward the deadline. Satan comes and suggests to him that he is a human wreck, that nobody cares for him, that there is no use in living any longer and that a plunge into the lake will end all his troubles. It is midnight, the streets are becoming quiet as this man slowly wends his way toward the lake. The moon is shining brightly, casting his silvery beam upon the waters. There stands the man on the deadline. He looks around to see if any one is near. He is alone. Casting his face skyward he utters, "My life is a failure and I am friendless in this world." He plunges into the lake at his feet, goes down, come up, sinks the second and the third time, his soul takes its flight to the great beyond. In the grinning deep lies the lifeless body of a



Happy Hour Mission, Chicago

(The Superintendent and one of his men. This man fell over drunk immediately after the picture was taken)

story that Jesus is mighty to save. The one haunted by sin and almost ready to blow out his brains listens to the story and sees a ray of hope for him. He gets down on his knees and cries mightily unto God, and soon the dear Lord has pardoned and delivered him. He was near the deadline, but got saved.

The man enslaved by all kinds of sin staggers half drunk into the Mission. He hears the story that the blood of Jesus cleanses from all sin. He believes it, gets down on his knees and with a prayer from the bottom of his heart, goes to the throne of grace. The answer comes back, "Thy sins are forgiven thee." For joy this man begins to praise the Lord. The Mission was a warning and a saving station on the deadline for this man on his way to the lake. He was saved as a brand plucked out of the fire.

The girl with a dose of poison con-

cealed in her dress hears the song, "I have heard a joyful sound, Jesus saves, Jesus saves." She breaks down and begins to weep her way to the Cross. Jesus with a smiling face stretches out His hand and saves the poor girl who was on the border of the deadline. The Mission again was the station that led the girl to the Lord.

The Rescue Mission is not only a warning station for those who are near the deadline, but also for those who are starting out on the road that leads to it.

Many souls that are at the border of the deadline get saved in the Rescue Mission as a brand plucked out of the fire. The work is very necessary on the deadline. Pray for the warning stations and also for those who are on the firing line on the deadline.

Happy Hour Mission, Chicago, Ill.

VISITATION EXPERIENCES

(A phase of the work in the city missions which makes great demands upon the workers for time, effort and patience is the HOUSE TO HOUSE VISITATION work. Much of the secret to success in missionary effort lies in the visits that are made by the workers in the homes of those whom they would help. Many are the visits made and the unreported personal touches that help to make up the experiences of the missionaries. It is in these visits that the workers are permitted to listen to the stories of disappointment, trial, trouble, and woe—stories that have long lain untold and are only told when confidence has been gained by them. Sometimes it seems like treading upon sacred and forbidden ground to listen while the mother tells of the conditions that have estranged herself from her companion, but it is only the knowledge of these conditions that makes it possible for the worker to give them the proper help and encouragement. Because these experiences and confidences are sacred we refrain from publishing either the names of the missions or of the workers. Too much publicity along these lines would not work for the good of all concerned. Every mission has had an opportunity to contribute to this department and all have told their stories in their own peculiar ways. We give them with the hope that the reader will receive a better conception of some of the work of the city missionary. Think of perhaps thirty sister workers in the city missions of our Church and each one making an average of about thirty calls a week! Nine hundred calls a week or forty-five thousand calls annually is a very low estimate of the amount of work done along this line. Will you pray that these visitors may have a special unction from God upon their lives for this great work?—COMMITTEE.)

One hot, sultry day, during a revival, I, in company with a ministering brother called at a home which had for a number of years been a regular visiting place of the missionaries. No one in this family of six was a Christian, excepting the eldest child a girl of fifteen summers (whom we will call Anna) had confessed during the meetings and given evidence of genuine conversion.

Anna's convictions, relative to a church home, were that she should unite with us; this brought forth bitter opposition and persecution, to herself and us, from her parents who had previously been warm friends of the Mission family. Unusual though it seemed, we felt that today we were not welcome, the reception, the conversation, the good bye, was strikingly in contrast to former visits.

The purpose of this special visit was

to reconcile the opposers, if possible, and show the reasonableness of Anna's contemplated step. But alas! our effort seemed an utter failure, if one may judge from the expression, the tone, and the talk of the opponents.

Anna stood by, silently, fairly wringing her hands with grief. Her mother accused her of being disobedient and altogether terrible since she pretended (?) to be a Christian. She admitted that, really, she would be glad to see Anna become a Christian, but there were other denominations to join, and positively she dared not join the Mennonite Church. She said, "My daughter can not wear one of those bonnets if—if—, well, she simply dare not wear it, now that is all of it. Anna knows the consequences if she does" (The consequences were, being disowned and driven from home.) The mother intimated that if uniting with the Mennonite Church was Anna's only means of escaping hell, she guessed she would have to go there. Such talk, was all met on its own ground by the brother who quoted scripture after scripture, against which the woman could produce no argument. She was convinced but would not yield one point. After giving a few words of encouragement to Anna and a friendly good bye to all, we took our leave, knowing that God's "Word would not return to him void."

Anna was, and still is, faithful. And after two months of Christian living she was privileged to lead her mother to the front seat of the Mission Hall—whereby she manifested her desire to accept her Savior, and is also willing to unite with us.

One cold, winter morning we received a call to come to the home of two of our members. "Mother and children are sick," they said. Two of us went and this is what we found: A rickety, three-roomed house. A family of seven occupied it. In one room there were three



The Back Yard of One Flat Becomes the Front Yard of Another, Youngstown, O.

very sick children, in another the mother. They were poor and had little in the house. During our stay of five days, one of the children died. A tiny babe came to comfort the mother, and the two oldest in the family were seeking the Lord. Day and night we watched over the sick, endeavoring to bring ease to their diseased bodies and teach them the way of righteousness. At the close of the weary day's work and the beginning of the long night's watch we went out on the hillside back of the house. There under the star-lit sky we found strength from God to continue in the work. This little experience was by no means fruitless. The home was undoubtedly blest, and we were made to see conditions as they really exist, and to realize our strength is in God.

I have in mind a home the workers have had in charge for some time. It is a pitiful home, one without Christ. The father had deserted the family. A few years ago the mother fell a victim to tuberculosis. Because of improper care the children were also ailing. The oldest son, twenty-one, and the oldest daughter, eighteen, could not be depended on. Financial help was given them, also the Word of God was read to them and prayer offered in their behalf, which seemed to appeal to them. Later they requested the reading of the Word and prayer. But not all homes we enter are as ignorant of God's Word and can so little be depended upon. Some can seemingly help themselves and at one time were Christians, but have fallen away. Their story, too, is pitiful.

A frail little girl came to the Mission home one day telling me her mamma wanted to see me. I went and found the home in a pitiful condition. The father had died a few months before, leaving a family of five to be supported. The mother and her oldest girl, only 13 years old, had to work hard every day to support the family. But this day the mother had taken sick and was unable to work for several weeks. So I helped them in the home for a while and upon entering the kitchen found the little girl crying. When I asked her what was wrong she said that they had nothing to eat and no money with which to buy anything. She felt that since she was now the only one able to work to support the family with the very small wages she was able to earn, and also realized that she was needed at home to care for her mother and the younger children, her burden was more than she could bear. It gave us an excellent opportunity to prove to them the reality of God's love, and also to all who knew her.

House to house work we believe is one of the best ways to get the Gospel to individuals and have heart to heart

talks. Our experience of perhaps handing a tract at the door has often opened the way to a spiritual conversation. Sometimes doors have been closed on us, other times maybe not opened at all; often we were listened to out of respect, but generally welcomed. Much depends on the spirit the worker is in while approaching the people, for little means much when God is in it. We have ex-

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A Slum Home, Nampa, Ida.

perienced that it is not so much what we do, or the number of visits we make in a day, as it is our relationship to our God and what He can do through us that is really going to count.

The home we have in mind is one which we have visited quite often. The father and mother are separated. The mother with six children, five of them boys, are left to fight the battles of life as best they can. The girl fortunately has found a good home where she is working her way through school. The boys when not in school are left to look out for themselves, prepare their own meals out of what the mother may have on hand for them, while she has gone to work, doing anything her hands may find to do, so she may refill the larder, buy the fuel, pay the rent, furnish clothing, etc., etc. Quite a few times have we helped to supply their temporal needs. To me the home is one of the gloomiest, most poverty stricken homes one soon finds, especially so because they do not know the Savior. The mother seemingly has allowed herself to become embittered against the better things because of the hardened circumstances in her life so that we have not been able to do much for them spiritually. But we know God is able to break the stony heart.

Human nature is the same everywhere. We all want a little bit of love, and when we go in the Spirit of Christ, few hearts are so hardened by sin that they will not respond. Many more homes are open than we can visit. Usually burdened

spair. I have in mind one home where the mother, who has five little children around her, lies very low with consumption. The father is a slave to intoxicating liquors, is seldom at home, and when at home is non-supporting and cruel to his family. The children in order that they might care for mother deny themselves of school privileges. Jesus just longs to enter such homes.

We especially think of one home that we got in touch with that we could visit occasionally. How this mother would welcome us each time, and so often would make the remark what it meant to her that anyone would think of coming to see her. Later we started a Home Department work and how ready she always was to go over the Sunday school lesson with us. The result was she became interested in coming to our Mission and later made a confession and accepted Jesus as her Savior, and today is a faithful member.

We shall look into the home of two of our Sunday school scholars. As we enter we find the father lying on a couch in a dark room ready to leave this world any moment. Though very weak, yet his last words are curses. We ask him if he is ready to meet God, and he rages with anger as he replies, "There is no God." Then husband and wife begin to quarrel with each other, and he with trembling hand throws his bottle of medicine out and craves for whiskey. The wife raises her hand and gives him a blow on the cheek. We leave the room for 25 min-

utes and when we come back his soul has gone, and she gives us these words, "I did not expect him to go so soon, but I am glad he is gone," and tells of the blows she had just given. The last memory of this home is the blow on the cheek to the father who went to spend eternity in an unprepared way.

I want to give two incidents to illustrate some of our experiences:

In the first home I have in mind they seem to take everything easy—one might say, careless, indifferent and unconcerned—in the natural life as well as in the spiritual. This we can readily see as we enter their home, the appearance of which is anything but tidy; the words of the mother also support this when she says, "I take life easy and do not bother myself much about anything." We try to point out to them that there is danger in taking life too easy, and, when we leave, give them an invitation to come out to the services. We receive a promise to come but fail to see it fulfilled.

In the second home the father is sick and has been in a hospital for about three months. After he returns home he will not be able to go to work for several weeks. There is a large family to support, and children going to school need clothing. They appreciate very much what is done for them, which gives us much joy. We do all we can to encourage them and make them happy and leave religious papers and tracts with them.

Upon entering a home one day expecting to make a Home Department and Cradle Roll visit, to my surprise there was no one about to ask me in—though the wash tub was in the middle of the room and coffee boiling on the stove. These evidences proved to me that someone was at home. After several raps at the door I remained standing for a while, and the Mrs., no doubt supposing I had gone, came quietly out of the bed room. She was very much shocked to see me still at the door, and apologized by saying that she thought it was some friend from South Chicago, and her house was not in a condition to invite her in. Seeing she was very busy I didn't stay long for the purpose I went there. But after this experience **always** found myself quite welcome, and no matter what work was at hand, everything was dropped long enough for my Home Department visit, together with the study of the lesson. At close of each quarter a liberal offering is given for the Home Department expenses.

We find as we enter the different homes and the lives of the inmates the dark story is sure to come out. Then it is when we can point them to the Lamb of God which taketh away the sins of the world. Conditions vary in different homes;

some are sad and broken hearted because of a drunken husband, while others are gloomy and downcast because no one seemingly cares for them. Again there are those who have had sickness and probably death, these also must have our attention and sympathy. Then there are the aged who need sunshine shed abroad in their lives.

Experience has proved that a pleasant smile, a friendly hand-shake, a kindly word with now and then a song or prayer is sure to help them to look on the bright side. People in general are congenial and seem to enjoy to listen to the old story. They appreciate our literature, but are very negligent and slow in accepting the free and full salvation which alone can bring happiness to the hearts and homes of the people.

One day while going up town I was strangely led to go a way that we had

ard, one of the lowest of the low, and a very desperate character. The mother, an invalid for several years, died over a year ago and left three little girls in the care of her wicked husband. He left the city for several months and then returned more destitute than before. He occupied a small house in a wicked part of the city where he stayed with his girls. When I called the last time there was no one at home except the baby, about two years old. She was on the porch asleep, cold, dirty, ragged, a most pitiful looking specimen. I entered the house and made an investigation. There were a few pieces of broken furniture which did not belong to them. The baby awoke, came into the house, and looked at me with an expression that said, "There is no one to care for me." The oldest girl, nine years old, was supposed to do the house work and care for the baby. She was frail and delicate. They had nothing to eat except a few crusts of dry bread. Every-



Scene Near the Gospel Mission, Kansas City, Kans.

(A sister with 10 or 11 in her family lives in one of the houses at the foot of the hill)

never been accustomed of going. And while passing down a certain street was impressed to stop at a certain house where we had never been. When we rapped at the door we heard a voice within telling us to come in, and on entering we were called upon to witness a sad scene. Two aged persons lived there and both were sick in bed, and had no fire in the house, and had had nothing to eat for three days. They said that that morning they had united in prayer to God that He would send some one there to look after them, and they surely did rejoice that so soon the answer to prayer had come that their needs could be supplied.

We had been in touch with the home for several years. The father is a drunk-

ard, one of the lowest of the low, and a very desperate character. The mother, an invalid for several years, died over a year ago and left three little girls in the care of her wicked husband. He left the city for several months and then returned more destitute than before. He occupied a small house in a wicked part of the city where he stayed with his girls. When I called the last time there was no one at home except the baby, about two years old. She was on the porch asleep, cold, dirty, ragged, a most pitiful looking specimen. I entered the house and made an investigation. There were a few pieces of broken furniture which did not belong to them. The baby awoke, came into the house, and looked at me with an expression that said, "There is no one to care for me." The oldest girl, nine years old, was supposed to do the house work and care for the baby. She was frail and delicate. They had nothing to eat except a few crusts of dry bread. Every-

The evangelical bodies of the United States trace most of their church organizations to Home Missions. Congregationalists admit that four-fifths of their churches are of home missionary origin. HOME MISSIONS PAY. The MENNONITE CHURCH COULD DO MORE.

"If the down town is to be saved and thus cease to be a menace to itself and to the nation, there must be new evangelism."



Conducted by S. F. Coffman, Vineland, Ont.

CITY MISSIONS OF THE BIBLE

S. F. COFFMAN

Every age has its peculiar characteristics as well as some particular characteristics which have been handed down to succeeding generations. We read Bible stories and judge them by our present manners and customs. We also find some things which are difficult of comprehension because we have no similar customs by which we may interpret them. Missionary work in our age is similar to that of the past ages with respect to the men and the message, but somewhat different in the conditions of life which the missionary meets in different parts of the world. Modern conditions have aided the spread of the Gospel to a very great degree, and have also made the work of the missionary a little more complex.

In the ages of warfare and physical conquest the safety of the people lay in their assembling in walled or "fenced" cities. Their fields and farming lands lay in the surrounding districts and "suburbs." The herdsmen, like Abraham and Lot, dwelt in their tents and were sojourners in the land, but even Abraham looked for a "city." The country dwellers were few. Those who cared for the sheep sometimes stayed in the fold. The guard of a garden might stay in the "lodge" in order to protect it from marauders. The people of the Bible lands dwelt in villages, which were protected by walls, or in larger towns or in walled cities. Thus the Lord sent His disciples and the seventy into "every city and place whither he himself would come." His special precaution was that they should salute no man by the way. All whom they would meet with on the way would be those who were traveling from one place to the other, or perhaps working in the fields by the way. An occasional inn would be found along the wayside where travelers might be refreshed on their journey. A little inn is said to be situated on the road leading from Jerusalem to Jericho. The story of the Gospel is full of incidents connected with the town and city, but the dweller of the country is not mentioned because he was absent. The beggar, the blind man, the leper, the wayfarer, the traveler, the thieves and robbers—these were the

persons to be met with on the roadside and in the country places, or away from the habitations of men in the towns and cities.

Just such conditions as these are yet to be observed in some of the older countries of our own day. Europe is a country of towns and cities. The rural population dwell in villages. England is similarly situated. Large land-owners, formerly feudal lords, gathered their tenants about them in castle yards or villages under the protection of a strong-hold. The farm dwelling is still not an isolated place as it is in the Western hemisphere. Under the blessings of peace and the civilization under Christian influences the country district exists today as it did not in the days of our Savior, and in the times of the Bible. Other influences may have aided to bring about these conditions in our land, but those mentioned are the primary ones.

It is evident that the missionaries of the Bible were called upon to carry the message of God to the cities. Prophets went into the most noble cities and bore their messages before kings. Elisha journeyed to Damascus to proclaim the will of the Lord to Benhadad and Hazael. Isaiah told his messages in the streets of the cities and proclaimed the will of the Lord to kings who also consulted him in matters of state as well as concerning their private affairs. The Lord told the prophet Jeremiah to "Cry in the ears of Jerusalem." Daniel was a prophet who stood in the presence of one of the greatest kings of the earth and in one of the most glorious cities of all time. Jonah was sent by the Lord on a foreign missionary journey. He preached repentance in the midst of the city and such a revival has never since been recorded. God called men from the priesthood and from the plow, from the field and garden and sent them into cities and towns to proclaim His Word. Only in a few cases were the people sent to the prophets. Where the people were there the message must be proclaimed.

In the days of the Apostles, we find that the preaching of the Gospel began in Jerusalem. It spread to the town of Sa-

maria. It soon came to the city of Antioch, to Lydda, Joppa and Caesarea. Paul and his assistants went to the cities of Asia. The beginnings of the Gospel in Europe were in the chief cities. Only one record is given of country preaching—that of Philip to the Ethiopian eunuch along the way. Yet Philip was sent from the city and was returned to the city.

Circumstances were such in those days that it was necessary to go to the cities to preach. The gates of the cities were the places of advertising, and the market places were the appointed places for communicating information. Paul visited the synagogues of the Jews as the most likely place of gaining an audience of his own people. In Athens, the chief seat of learning in those days, Paul wandered about among the throngs who were frequenting the altars and temples of idols. He preached to these people in their market places. He expounded the Gospel to the Athenians in one of the largest amphitheatres of the world. The mission of the Apostles was to the people, and, by the divine arrangement of the population in those days, the servants of the Lord were able to reach practically all of the people, as they all lived in the cities.

We fail to find any hint from any of the writers in the Word that there are any special advantages for the Christian people to live in the country. Jesus led a blind man out of Bethsaida and opened his eyes. He took a deaf man aside from the multitude and healed his hearing. These cases were only a means of concealing the operation in order to reveal the results to the multitudes. The isolation of the believers from the rest of the world was altogether foreign to the thought of Christ and the Apostles. The conversion of men who would remain in the midst of the ungodly as witnesses to the grace and power of God unto salvation seems to be the plan of God. The power of God will save men from sin and separate them from ungodliness, and at the same time, have a living testimony to bring other souls to the Lord. The believers **assembled** for the sake of worship. Their homes were scattered throughout the towns and cities. They were represented in every quarter of the tradesmen, in every national district, and every rank of society. Colonization may tend to assist reformation but was never

Divinely appointed as an adjunct to Gospel salvation. The "Come out" and "Separate" of Paul was not primarily a problem in long measure. It was readily fulfilled without migration from the city. In times of persecution the believers fled from city to city. Only in exceptional cases did they hide in the fields and caves, away from customary habitations. Refugees from Jerusalem were found in every city. The Church in Rome was composed largely of immigrants from other provinces.

The seven Churches of Asia were churches in seven cities. Each had its particular trouble, such as one will meet in city life, but there was a special promise to the "Overcomers" which proves that there is as certain a success to the dwellers in the cities as in the country

districts. Each Church was a "Candle" shining in the darkness of the city in which it was placed. We must appreciate the privilege which was afforded the Church in such a position. There were the masses of humanity who needed the light. There was the light able to shed its rays for the benefit of so many within easy reach.

If, then, the Lord gathers people together in large numbers it is the privilege of the Church to bring the Gospel to them the more readily. The streets and the lanes of the city—the most easily accessible—have the first invitation. Such were the missions in the days of the Savior and the Apostles. The country district—"Highways and hedges"—require greater effort, but they too, must be invited to the feast of the Lord.

ful, thorough, systematic Bible study of book, doctrine, or topic. A Class of this kind with a well-informed, earnest, live, praying, apt, Spirit-filled teacher will meet a great need and will become one of the greatest agencies in any religious institution or organization to remove ignorance, guard against error, reveal truth and sin, build character, discipline conduct in home, society, business and Church, and to prepare workers.

A greater work is accomplished when you get people to read and study the Bible than when you get them to listen attentively to the preacher, at least some preachers, and likely the majority.

May the day soon come when every Mission and congregation will be crowned with a praying, growing Bible Class.
Orrville, O.

THE BIBLE CLASS IN CITY MISSIONS

(The Bible Study Class has found a permanent berth in the list of activities in many of our city missions. From some of the workers and Bible Class members comes the testimony that it is the most helpful service in their entire list of activities. The following symposium on the subject is offered with the hope that the need for, the nature and the results of this line of activity may become the basis of a Bible Class conviction in the minds of many who may be luke-warm on the subject. We recommend it as a line of work very practical in the city mission but not limited in its field of usefulness to that institution. Many country congregations find its help indispensable in their work and many more could very profitably adopt it. It is our earnest hope and expectation that Bible study will become more and more exalted among ourselves as a Christian body.—COMMITTEE.)

BIBLE KNOWLEDGE AN ESSENTIAL TO CHRISTIAN LIVING

J. A. Ressler.

"I am the way, the truth, and the life," are the sublime words uttered by our Savior, pointing the right path of Christian living. There have been and there are other standards of life than those pointed out by God in His Word, but they all fail in one essential particular—they fail to point the way to eternal life.

The Bible is the only source of information regarding the will of God concerning man. He who would have eternal life must believe the Truth as it is revealed in Christ, accept the Life as it is manifest in Him, and walk in the Way as shown by Him. That constitutes Christian living. Other books may tell good things and may be helpful in leading seekers to the Bible, the fountain head of truth! Christian testimony may help us to appropriate and use the truths contained in the Bible, but in some way or other, if we want to live the Christian life, we must get hold of the knowledge of the revealed will of God.

Listening to the Word as it is told by others is one way of getting a knowledge of the Bible. It is the only way those have who cannot read. Reading it is better. The Book never tires of tell-

ing the story over and over, and he who would live near Christ never finds His story dull. But better than mere reading, better than listening to others telling, is the practice of systematically studying the Bible for the purpose of finding out God's will that it may be followed.

Scottdale, Pa.

THE NEED FOR THE WEEKLY BIBLE CLASS IN ADDITION TO THE OTHER BIBLE TEACHING ACTIVITIES IN THE MISSION

I. W. Royer.

"One great need of our age is the prayerful, systematic study of the Holy Scriptures."

Many are won for Christ through our gospel services and receive some help and instruction for the strengthening of their Christian lives, but not sufficient. In our Sunday schools there is an additional help by adapting the message of the Bible to all classes from the infant to the most aged, but this time is so limited and the lessons so disconnected and fragmentary that it fails in meeting many of the needs of the average individual.

The weekly Bible Class provides a splendid opportunity for connected, continued, concentrated, meditative, prayer-

OUR BIBLE CLASSES

Kansas City, Kans.

Possibly no regular weekly meeting is looked forward to with more real hunger and expectation than the Thursday evening Bible Class, which is at present engaged in the study of the Book of John.

Our Method of Lesson Preparation

Before this study was taken up by the Class the teacher gathered a number of important "Facts of Interest regarding the Writer" and "Features Characteristic of the Book." Among the latter, we give the general divisions of the book, purposes why it was written, principal subject of book, geographical centers, key word, key verse, and other details. These "Facts" and "Features" are duplicated and leaves fastened into the student's (composition) note book, with which each student is provided. The student is supposed to read the chapter often enough, to be able to answer each of the following questions regarding every chapter:

1. General subject, or name to be given the chapter?
2. Best verse? (Memorize it.)
3. What is the leading lesson?
4. Who are the principal persons spoken of?
5. What teaching concerning Christ?
6. What teachings concerning the writer?
7. Any quotations from Old Testament?
8. Any examples to follow?
9. What errors to avoid?
10. What duties to perform?
11. Any promises to plead?
12. What prayers to echo?
13. Number of times the "text word" is found.
14. Review.
15. What places are mentioned?

These questions (with one exception) are printed on the left-hand page of said note book, by the use of a rubber stamp, with space vacant opposite the questions

for answers. We urge every member to read the chapter every morning for seven consecutive mornings, answering two questions each morning and noting same in note book. A "Harmony of the Gospels" and the "Treasury of Scripture Knowledge" are very helpful as works of reference in the preparation of these lessons. This method of Bible study is what is commonly called Chapter Summary Study.

The Class in Session

Imagine a "class" before you who have fed (Matt. 4:4) on the Word, and with eyes beaming because of rich treasures discovered in that "Eagle" Gospel, as it is sometimes called. Especially interesting is it when the different ones give their "best verse." Sometimes there are so many good verses that one member has as many or more, than half a dozen. The beauty of this method of study is that every one can take part, young or old, learned or unlearned. Among the most "live" members in our class are such as have a very meager education, indeed.

A large wall map of Palestine is used in locating the places mentioned. A black-board also is used on which is drawn a chart showing the divisions of the book of John and giving the chapter names. The interest of the class is such that one of the members suggested last week we have the class meet twice a week instead of but once as heretofore.

The Permanent Results of Bible Study

When the book of John will have been faithfully studied by this method, the student's note book will be a "peculiar treasure," indeed—to say nothing of the many beautiful truths seen therein and learned, which are so real that it seems he could not forget them. The Bible knowledge thus acquired cannot but be of inestimable value to the faithful student, in his after life and service.

J. D. Mininger.

Gospel Mission, Chicago

Our Bible Class was started as a Sunday morning service in the second year of the history of the mission, with Bro. H. F. Reist as teacher. About five years ago it was started on Monday evening in a study of "Acts" with Bro. I. R. Detweiler as teacher. Other teachers of the class during these five years were Bro. I. W. Royer, Bro. J. W. Shank, Bro. A. W. Geigley and the writer. The class has continued continually during this time except at several short intervals when it was dropped because of a lack of workers. Much of the work done in the class was in the nature of book study, the following books having been studied: Acts, Matthew, Mark, Romans, Galatians, Philippians, I and II Thessalonian, I and II Timothy, Jude, Philemon,

Hebrews, I, II, and III John, Titus, I and II Peter, Joel and Jonah. The class has taken a deep interest in missions since Bro. and Sister C. D. Esch have gone to the foreign field. It makes regular contributions toward the support of Dr. Esch. A small collection of books—a nucleus of a Bible Class library—is in its possession. Only recently the Monday evening Bible Class and Wednesday evening Prayer Meeting were combined into one service. The accompanying picture was taken on the last Monday evening meeting of the Class. We consider it one of the most helpful services held at the Mission.

A. M. Eash.

Ft. Wayne, Ind.

Our Bible Class was started over five years ago. We are making a systematic study of the Word and already have studied most of the books of the New Testament. We largely use the question method, and try to so study as to make lasting impressions upon the minds of each one, and help them to obtain an idea as to how to study the Word, as well as to secure a knowledge of the Bible itself in the Class. Since many in the Class are not able to devote enough time to the preparation of the lesson to secure an outline by themselves, we give them a general outline of each book. Our attendance varies from 13 to 30. The attendance depends largely upon the book we are studying and the ease with which they can grasp the outline of the book. One of the most valued results is that it has created a live interest in things spiritual on the part of those in attendance.

B. B. King.

Home Mission, Chicago

One encouraging feature of our work is the study of the Bible in the homes. Many mothers who have the care and responsibility of the home resting upon them, cannot conveniently meet with us to study the Bible. Others are not sufficiently interested in spiritual things to attend our services regularly, but welcome us into their homes and even take part in the discussion of religious subjects. Our purpose in conducting these classes is to create a desire in the lives of those with whom we study the Word, for things that are noble and pure, and finally win them to Christ. Our efforts have not been in vain, a few have accepted Christ as their Savior and are living exemplary Christian lives. Not every home we enter is open to the study of the Bible, nor is every one with whom we read and study the Word receptive of the truth, but we claim the promise in Isa. 55:11, "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Emma Oyer.

Lima, O.

Our Bible Class was organized two years ago last April. We meet once a week in private homes. Our Class is composed of about 30 members of various denominations. We adhere to a strict study of the Word and a "Thus saith the Lord" for everything discussed. The interest is good and we find it to be one of the most profitable meetings we have.

B. B. Stoltzfus.



The Weekly Bible Class in Session, Mennonite Gospel Mission, Chicago. All but Two are Regular Attendants

BIBLE CLASS TESTIMONIALS

I am a member of the Gospel Mission Bible Class. I enjoy our meetings very much as they are pleasant and very helpful to me. I attend whenever I possibly can as I do not like to miss without a very good reason. I enjoy it very much.
Mrs. Burton.

Gospel Mission, Chicago.

The Bible taught in our home helped me to decided for Christ. Since I am saved it helps me to grow stronger in the Christian life and bear my trials more patiently. I am glad I united with the Church. Instead of misery and sin I have peace and contentment now. I only wish my husband would be saved.

Sister Buchstahler.

Home Mission, Chicago.

I have attended the Bible Class ever since it was started, and I feel that I have been greatly benefited spiritually as well as gaining a better knowledge of the Holy Scriptures in regard to God's will toward man and the duty which man owes toward God.
J. B. Federspeil.

Ft. Wayne.

"All scripture is given by inspiration of God," etc. (II Tim. 3:16). Therefore each passage of Scripture comes as a message from God to me individually. Through the aid of the Bible Class and earnest prayer, I receive new thoughts from other students; new light, strength, new zeal, courage, desires; form new resolutions, learn lessons in obedience, promptness and faithfulness in service for the Master. Passages of Scripture are made clearer and I am brought into closer touch with God. I am made to see more clearly the needs of others, and the "fruit of the Spirit," is made more nearly perfect, burdens for lost souls become greater and the love for Christ and His service made stronger.
E. R. Daron.

While attending our Bible Class last winter, taught by Mr. Weibe, I want to say that great truths were brought out, God's promises were more firmly grasped, and altogether we were richly blessed. While studying the book of Acts we were made more familiar with the life of Paul than ever before, and it gave us more courage to work for the Lord, for we realized how much Paul suffered for the cause of Christ, and how God was with him. We know that Christ is just the same yesterday, today and forever. Praise God for the teaching of His Word.

Frieda Baker.

Rescue Mission, Chicago.

I feel I have been greatly strengthened through the Bible Class. I am thankful for the privilege of meeting with the children of God in the study of the Word. Surely every Christian should be intensely

interested in this holy study. We are now studying the book of St. John. As we prayerfully, diligently search each chapter, we behold the wonderful truths therein contained. As we accept, believe and practice these truths we find they fit into the Christ life perfectly. We find the perfect example to follow, rich promises to proclaim, plain duties to perform, and golden opportunities to embrace; among these the privilege of personal work of which we may each do something, making our business to let others know that Jesus saves.

Nannie Fryatt.

I was converted last February the 22nd., so I got some teaching last winter from the book of Acts. Last winter Bro. Wall and Bro. Wiebe were our teachers. Our class starts Nov. 28. I hope to learn more of our Lord Jesus.

Paul Kreft.

Rescue Mission, Chicago.

I have been attending Bible Class for about one year and find it a great help in obtaining a better knowledge of the Word.

Rebecca Whiting.

Ft. Wayne.

In my Christian life I have had varied experiences. I have had my times of trials and happiness, there were mountain top experiences and also experiences in the valley, but nevertheless my Father has been with me. The greatest help I ever found was in the study of God's Word in the Bible Class. In this study I have learned some of God's will and how to do it. As the infant must first learn to creep before it can walk even so must we who have lived a reckless life for many years learn God's will before we can do it, and, therefore, we must study the Word. We must desire the sincere milk of the Word and feed upon it. Consequently it has been one of my pleasant experiences to go to Bible Class and there study God's blessed Word. It has been the means of strengthening me. My prayer is that in whatever congregation this may be read, if there is not one already, that a Bible Class be organized. It will be a means of giving much help and strength, especially to the young folks and the new converts.

Thos. Cavanaugh.

Gospel Mission, Chicago.

The Bible Class has been a great help to me in seeing more clearly God's will concerning my life.

Ethel Sloan.

Ft. Wayne.

The presence of the brethren in the Bible Class during inclement weather is the best testimony of a hungering and thirsting after righteousness. Their presence is a testimony of their interest when

we consider their active part which they manifest by giving comments on the lesson, allowing the Spirit of God to speak. "Where the spirit of God is, there is liberty" (II Cor. 3:17). These are evidences of the new birth, of the faith which is the victory that overcometh the world.

W. B. Rohrer, Teacher.

Lancaster, Pa.

I have been a member of the Bible Class over two years. The lessons have proved a great blessing and help to me. I am an invalid, cannot attend services, so I always look forward with pleasure to the weekly Bible lessons, as they are a source of comfort to me.

Mrs. Emily Knopp.

Home Mission, Chicago.

I have been a member of the 26th Street Bible Class for several years. Through studying the Word there, I have received numerous blessings, and I can truly say that I find no service more profitable than the one during which we study the Bible.

Edith E. Lindahl.

Gospel Mission, Chicago.

SUGGESTIVE POINTS FOR STUDY

I. The Mission—

1. His glory to be declared to all nations.—I Chron. 16:23.
2. His glory to be declared to the heathen.—Psa. 96:3.
3. His glory to be declared to the wicked of the cities.—Jonah 1:2.
4. Gospel to be preached to all the world.—Matt. 24:14; 28:19.

Open doors.—I Cor. 16:9.

II. The Call—to Special Religious Duty—

1. Abraham.—Gen. 12:1; Heb. 11:1.
2. Moses.—Ex. 3:2; 4:10.
3. Aaron.—Ex. 28:1; Heb. 5:4.
4. Joshua.—Num. 27:18.
5. Gideon.—Jud. 6:11-16.
6. Samuel.—I Sam. 3:4-10.
7. Solomon.—I Chron. 28:6-10.
8. Amos.—Amos 7:14, 15.
9. The Apostles—
 - a. Peter and Andrew.—Matt. 4:18-20.
 - b. James and John.—Matt. 4:21, 22.
 - c. Matthew.—Matt. 9:9; Luke 5:27.
 - d. John.—Jno. 15:16.
 - e. Saul and Barnabas.—Acts 13:2, 3.
 - f. Paul.—Acts 9:4-15.
 - g. All that are called to be saints.—I Cor. 1:2.

III. Giving—Rules for—

1. Not to be seen of men.—Matt. 6:1.
2. Systematically—"First day of the week."—I Cor. 16:2.
3. Individually—"Every one of you."—I Cor. 16:2.
4. Proportionally—"As God has prospered him."—I Cor. 16:2.
5. Not sparingly, but bountifully.—II Cor. 9:6.
6. Cheerfully not of necessity.—II Cor. 9:6.

IV. The Reward—

1. To him that endures to the end.—Mark 13:13.
2. To him that worketh.—Rom. 2:10.
3. According to his labor.—I Cor. 3:8; Rev. 22:12.
4. If we exercise patience.—Heb. 13:16; 13:16.

The Committee.



THE MOTHERS' MEETING

MRS. ANNA EASH

We who are engaged in city mission work have found out that, in order to do the greatest possible amount of good, different methods of working must be employed; also that these methods are largely determined by the peculiar conditions existing in different communities. We have come to the conclusion that the "Mothers' Meeting" is a necessity because of several conditions, some of which are as follows: 1. Mothers have problems and difficulties peculiar to themselves which, if to be solved, require a special service for them; 2. These problems are such that very often only those who are mothers can fully understand them; 3. They need religious teaching and are hindered in attending the regular services because of home cares; 4. The teaching they greatly need is such that should be given to mothers only. These conditions have helped us to decide that a weekly meeting for mothers at a time when children are in school and household cares can be put aside for a little while is very needful and would prove a real help.

These meetings, then, ought to be of such a nature that they receive both religious instruction and help in home-making and child training. What greater work could we find than that of training for the future the little ones given into our care? If in holding meetings for mothers we can teach them ways of better training their children and implanting into their minds the true principles of living, should we not put forth every effort to have these meetings and to try to make them a real success? Do we believe this statement: "The bravest battle ever fought is fought by her who rocks the cradle and who helps to make the run from the cradle to the grave a successful one?"

It is true that there are some who are always glad for the instruction but we know that there are many others who need to be urged and even compelled to come in. Though it takes much effort to induce them to come and to feel the responsibility of their position, I believe every earnest effort put forth is as good

seed sown which will take root sometime, somewhere.

At this place we hold a meeting every Thursday afternoon at 2:00 o'clock. All who attend are married women and the majority of them are mothers. We urge the mothers to bring their babies and the report has at times read as follows: 35 mothers and 27 babies. Since we have opened—rather are opening—a "Day Nursery" we are expecting to take care of the babies in the nursery so that all the mothers will be able to enjoy the entire meeting. About one hour of the time is spent in religious teaching and then other subjects are discussed. We have had some medical instruction which has meant a great deal to the mothers and children. It has been one of the means of keeping the thought of unwilling motherhood from the minds of some. We also teach them some house work and sewing, which is very helpful in many ways. Some have learned to be better housekeepers, some better sewers, and some better mothers; but above all many have learned of the true way of living. We can see an increase in the interest in the religious service. One-third of the women attending are Catholic in religious profession, yet the time has come when they are very anxious for the Word. Oh, how many times as the Bible truths are given do they sit with open mouths, ears, and eyes, drinking them in. And He says, "My word shall not return unto me void." After once becoming interested the way is open for them to attend our preaching services, when before they thought such a thing was an impossibility. We have proven that this service is a feeder to the church services.

We feel that there is a great need for these meetings in a city Mission and that it is a line of work worthy of earnest effort. May the blessings of heaven rest upon the motherhood of our cities.

Gospel Mission, Chicago.

"The city is a challenge to the Church today and we have a generation instead of a century in which to meet it."

THE WHY OF CITY MISSIONS

(Continued from page 387)

When the facts are brought to light that the men seldom go to church; that the poor are not wanted; and that the foreigners are almost entirely neglected it is easily understood how the Church has lost her power and influence over them. The only hope these classes have is for the Christian Churches that are awake to the real need of mankind to establish other agencies for their salvation. They are made to realize that the mission is this agency—their door of hope. It is through this line of work that all classes are reached. The mission stands as a friend of everybody. It is through the efforts of the mission that the harlot, drunkard, gambler, bum, and all classes are reached for Christ. It is alarming (as revealing the condition of the church) that thousands of our ablest Christian workers of America and other lands testify to the fact that it was in some mission that they were brought into the true light of Christianity and experienced salvation.

It is here where many a poor drunkard finds the realities of life in a crucified and risen Savior and finds deliverance from the bondage of drink. It is here where the bum passes by and hears the sweet music that attracts his attention and starts his feet in the right paths. It is this agency that is awakening the Church to her great privileges in the Gospel of Jesus Christ in bringing the story of Jesus to a lost and dying world. It is through this effort that many homes ruined by sin are made into homes of peace and happiness. As these efforts are proving the importance of this line of work may our prayer and efforts be for the continuance of the same.

Ft. Wayne, Ind.

A deaconess was planning with her Mothers' Club to spend a day with them in one of the parks, and the question of the best time for the excursion was under discussion. "Oh, don't have it earlier than June," said one of the tired looking women, "It'll be the only treat I'll have, and after that's over the rest of the summer will seem so long with nothing to look forward to."—Miss Horton.



Conducted by J. R. Shank, Carver, Mo.

FOREWORD ON THE TOPICS FOR THE YEAR

From the viewpoint of the Editor of the topics for the year, I wish to say a few things to our readers. You will note in this issue the Introductory remarks by Bro. Rudy Senger in behalf of the Topic Committee. I trust every worker will give it a careful reading.

Now you also recall the fact that we have in our possession a number of reports from our various Young People's Bible Meetings. We have been trying to give a Summary in a way that the reports impressed us. We have tried by God's grace to grasp the needs, especially the spiritual need, of our young people who will engage their minds in the topics for the year. As we view the situation, we feel very dependent on a higher Power to help us. Our aim in preparing the lessons on the topics shall be to suggest such sentiments relating to the topics that are particularly Scriptural, as well as particularly applicable to someone's needs. There are a few problems you can help us to solve:

First, we are concerned that each young person, who is connected in any way with the study of these topics, be given a chance to fully exercise all their powers of thought without so much suggestion and ready made material from others. You can do so if you will take the pains to meditate, and make search as much as possible without helps. After you have done all you can, then get the helps and compare. Then work again, not to commit all that you find but to correct and strengthen what you have found. No one has a patent on truth. Truth comes from God. It is our privilege to seek after it and find out some of it.

Again we have another concern. Our young people are in a growing state. They are surrounded by sinful influences, worldly ideals, false doctrines and personal temptations. If you do not try to grasp the spirit of our suggestion at all and go out altogether on the independent line, it is possible that you will lose the very thing that the Lord can suggest through your unworthy Editor to correct some worldly tendency in your manner of thinking, or to point out some-

thing that those who are praying for you have seen as a danger for you. Will you be teachable?

We are endeavoring to get some of our workers to prepare some of the lessons altogether. This will give opportunity for such a variety of method which one mind cannot furnish alone. Some of these workers have made special study along the lines of thought found in the topics they have been asked to prepare. We believe that where different individuals allow themselves to become instruments, that a more helpful variety is often brought out that will reach the needs of some whom one alone could not. Just here is a point for all of us. If the army of young people who use these topics will each become a channel for God's Spirit to work through, so that with one

accord we let God accomplish what He will through our Young People's Bible Meetings, who can tell the blessings that will follow our labors?

We must have your help in various ways to do the best possible. Some of you are able to prepare helpful thoughts or plans of conducting meetings. Send these thoughts to the Editor in good time. You can pray for the work. Remember the Editor in your prayers for the work. Read attentively and let the Lord enlarge your thoughts and make you His channel to serve others. Keep the way clear in your service that all of self may be out of God's way, that a pure message may be borne by your life.

May the Lord bless you all.

Sincerely yours,

J. R. Shank.

THE TOPICS FOR 1914

RUDY SENGER

(We owe it both to Bro. Senger and our readers to make a brief explanation as to why he writes this introduction, not being officially a member of the Topic Committee. It was impossible for the five members of the Committee to be together to select and arrange the topics. Some of the preliminary work was done by correspondence, but to do the final work it is necessary that some of the members be together. Last June the writer was in Goshen, Ind., and arrangements had been made with the brethren, Detweiler and Hallman, to do this work. Bro. Detweiler was required to leave the city before the work could be done, and consequently appointed Bro. Senger to represent him on the Committee. Thus it happened that the writer of the introduction to the topics had a very vital part in their selection and arrangement. Bro. Senger at once entered enthusiastically into the work and labored hard to make the series what it is. Some of his suggestions were embodied in the series with very little modification. Because of his part in the work the Committee considered him especially well fitted to present the structure of this series of topics and give expression to some of the plans in the mind of the Committee when making their selection and arrangement, thereby showing the relation and unity of the different topics. The Committee desires at this time to publicly acknowledge their indebtedness to Bro. Senger for his assistance and valued suggestions and express their thank for the same.—The Committee, per R.)

The general policy which the committee kept before them while preparing these topics will undoubtedly be of special interest to our young people. The year's program was worked out with an aim toward definite results. This aim, and the method of attaining it, may be stated in these words: **By study, fellowship and daily practice to develop strong Christian characters.** The emphasis has been placed upon the inner life and its expression in personal conduct. Service to others also finds a large place in this connection. In a general way, then, the working material may be arranged under

three main heads, viz., Christian Living, Christian Service, and Special Occasions. By this classification the unity and general policy of the year's program becomes apparent. On this basis we may now note some of the principal features and their relative place in the general outline of the work.

I. Christian Living

1. Christian Virtues:
 - February: Knowledge, Love, Gentleness, Faithfulness.
 - October: Honesty, Purity, Self-control, Patience.
2. Christian Conduct (quarterly):
 - Mar. 8. In the Home.

- June 14. In My Vocation.
 Sep. 13. In Our Social Life.
 Nov. 23. Gratitude as a Daily Habit.
3. Consecration (bi-monthly):
 Jan. 4. Daily Bible Study.
 Mar. 1. Daily Intercession.
 May 3. Sowing.
 July 5. Victory.
 Sep. 6. Service.
 Nov. 2. Systematic Giving.
4. Character Studies (quarterly):
 Mar. 15. David.
 June 21. Ruth.
 Sep. 20. Barnabas.
 Dec. 7. N. T. Women.
5. Open Discussion on Spiritual Progress:
 April 19, July 19, and December 28.

The "Christian Virtues" occupy a place of first importance on our program, and have been arranged for special study (Note topics for February and October). According to such passages as I Sam. 15:22; Matt. 5:23, 24; 9:13; 12:7, and 23:23, God has clearly indicated that He is primarily concerned that we cultivate the inner life. But to cultivate these virtues is impossible apart from outward expression, and for this reason several topics on "Christian Conduct" have been interspersed at regular intervals. A knowledge of the underlying principles leads in the right direction, while the practical exercise of these principles in personal conduct makes them a vital part of the character.

It will be observed that the topics for the "Consecration" meetings provide something definite—something tangible to work upon. So not in mere theory, nor as a fancy sentiment; but rather in some concrete way may we from time to time the more completely give ourselves to the service of our Master.

Studies in the characters of David and Barnabas are assigned for the young men; and, for the same purpose and in like manner, Ruth and several New Testament women have been listed as subjects for the young women. But let the one attend and support the other's meetings. "Character Studies" like these are always full of wholesome inspiration for young people and such meetings can be made very profitable as well as interesting.

The last sub-division of this main division affords three appropriate occasions for open meetings. At these times it is good to cast aside stiffness and formality and have "heart to heart talks" about the blessings of Christian experience as well as to remind ourselves against those things which hinder spiritual growth.

Faithful attention to the study, discussion and practical application of these lessons throughout the course of a year should contribute much for spiritual development. But we need to exercise a personal interest in others as well. In view of this fact, Christian Service claims a large share of attention in this department of Church work. Many timely topics have been assigned for our study.

II. Christian Service

1. Mission Studies (bi-monthly):
 Jan. 25. Our City Missions.
 Mar. 29. South America.
 May 31. The Call from the Country.
 July 26. Our Missions in India.
 Sep. 27. Missions and the Church.
 Nov. 30. China.
2. Direct Evangelism.
 Mar. 1. Intercession (see under "Consecration").
 June 7. Young People as Soul Winners.
 Aug. 2. Come to Jesus (an appeal to the unsaved).
 Dec 14. Personal and Visitation Work.
3. Timely Problems.
 Apr. 26. Christian Sabbath.
 May 17. Peace Movement.
 Aug. 9. Choosing My Life Work.
 Aug. 16. Equipped for Service.
4. Special Studies.
 Jan. 11 & 18. Distracting Influences.
 Apr. 5 & 12. Holy Spirit.
 May 10 & 24. Worship.
 Aug. 23. Ordinances.
5. Junior Meetings (quarterly):
 Mar. 22. Stories about Bible Children.
 June 28. Helping Heathen Children.
 Aug. 30. A Bit of Bible History.
 Nov. 16. Duty to Parents.

Special efforts will be put forth to provide a liberal supply of reliable information on the Mission studies, as this first issue of the Monitor indicates. These topics will speak for themselves, and the last one was placed on to permit us to study missions outside those in which we are denominationally concerned. Here then, young people, is your opportunity to study missions in a practical way. You will surely want to make the best of it.

The best time to accept Christ is in youth. The greater portion of our evangelistic efforts center about this class of people. Young Christians have a direct interest in this fact, for their immediate associates are involved by it. They can do much to reach those of their own age. For this reason "Direct Evangelism" occupies a regular place among our topics. That we "may serve the present age" some timely topics also claim our attention. Young people should be informed on problems that require solution just now. A few topics for special study are also given. Although most of the year's topics are closely related, yet it is already apparent that there is sufficient of variety.

There has been some demand for "Junior Meetings," and four occasions have been arranged for. Where no such meetings are desired or considered practical, these dates can be used for topics of local choice. But where the Junior work can be used, the young people should not take a vacation, but rather take the children into their charge and help them to prepare their part of the program, and also see to it that all goes well. This division is placed under "service" because it means helping the Juniors. The nature of the appeal to be made is suggested by the fact that two historical and two prac-

tical topics have been assigned for this purpose.

II. Special Occasions

- July 12. Minister's Message.
 Nov. 9. Day of Prayer.
 Dec. 21. Christmas—"Immanuel."

Of all the meetings for the year, there are two occasions when all the young people should be present, not only visiting in **some** meeting, but actually present in their own. These occasions are July twelfth and November ninth. The topic for July twelfth is not meant for a sermon nor for a lecture, but a heart "message" from one whose official position should give him a large interest in the highest welfare of the young people of his congregation.

November ninth has been set aside as a special day of prayer for the young people of the entire Church. The principal aim of the talks should be to enable those in attendance to think, sympathize and pray in church-wide terms. It is not the discussion, however, but an atmosphere of intercessory prayer that should pervade this meeting. Special efforts should be put forth to secure a full attendance of all the Christian young people.

Of course every one, old and young, wants to attend the Christmas meeting and talk about the **meaning** of Christ's incarnation.

So much then for the topical outline of the year's work. For a fuller wording of the topics and their chronological arrangement, turn to page 372 of the December, 1913, issue of the Christian Monitor.

General Suggestions

It is at once obvious from the discussion thus far that practically all the topics for the year bear a close relation one to another. For this reason substituting other topics may break an important link in the general chain. It is well whenever such changes are made that the unity of the entire program be preserved.

It is also advisable to file your Christian Monitors in order to keep plenty of material at hand for the study of the various topics. For example, this brief introduction may come in handy many times to suggest the central aim of the whole program. The mission topics of this issue may be very helpful later in the year when studying missions in other phases. In the same way the discussion of the Christian Virtues in the February issue will prove a great help for the October topics. Let your helps accumulate, they may come handy soon enough.

Let every worker look over the year's program and become familiar with its general purpose, and thus be forearmed for aggressive action. We must make this a great year in this department of Church work. "We can and will." Are **you**, dear reader, in line with this proposition?

Goshen, Ind.

INTRODUCTORY TO JANUARY TOPICS

It is usually agreed that a good beginning goes a long way toward success. The first topic of the month is a consecration topic. If the various meetings succeed in grasping the importance of beginning each day as it ought to be begun, and then lead in a way throughout the year that memories may revert back to the new year consecration, it will be time well spent. Do you have any one who can give personal experience with reference to some daily plan of waiting with God over His Word? Make the topic practical, then put it in practice.

The second and third topics are on distracting influences. This will be an opportune time to recall the first meeting of the year and take a brief inventory of our week's experience, in waiting daily with God. Distractions come into all our lives, if allowed, and draw us away from the proper exercise of Christian life and from proper nourishment for our spiritual nature. Seek to get a hearty desire on the part of all to know how to meet the distracting influences and to recognize in what way they hinder.

The last topic of the month deals with the problems and duties relative to city mission work. You will find this issue of the Christian Monitor especially devoted to this subject. Endeavor to enter fairly into the topic that our sympathies may be enlarged and our convictions of duty may be deepened that God may lead all to do and let do all possible. And especially that prayer may be the natural outcome of the study.

MORNING WATCH; OR DAILY DEVOTIONAL BIBLE STUDY

Psa. 5

Topic for January 4

MOTTO

"In the morning will I direct my prayer unto thee, and will look up."

OUTLINE OF TOPIC

I. Instances of Morning Worship.

1. Job.—Job 1:5.
2. Offering incense.—Ex. 30:7.
3. Offerings on the altar.—Lev. 6:12,13.
4. Jesus.—Mark 1:35.

II. Need of Calling in the Morning.

1. Strength needed.—Isa. 33:2.
2. Mercy needed.—Lam. 3:23.
3. Understanding needed.—Zeph. 5:5-7.

III. The Help of Daily Bible Study.

1. Keeps men aware of God's counsels.—Psa. 1:1,2.
2. Gives understanding.—Psa. 119:97-99.
3. Leads to faith.—Acts 17:11,12.
4. Makes the way of men prosperous.—Josh. 1:8.
5. Prepares for service.—II Tim. 3:17; 2:15.

STUDY OF THE TEXT

Psalm 5

V. 1. "Give ear to my words, consider

my meditation." — When we speak words of communion with God it should be with a desire to be heard. They are to be the product of meditation. This meditation to be right must be engaged with God's Word.

V. 2. "My voice shalt thou hear in the morning."—The beginning of the day is devoted to meditation and prayer to God. The first thoughts and words are given to Him.

V. 8. "Lead me, O Lord in thy righteousness, make thy way straight before my face."—The prayer for divine guidance is always concerned in the study of the Word.

PERSONAL THOUGHT

Have I given the Lord a chance to teach me by spending sufficient time with Him in the study of His Word and in prayer? Does each day begin in my life with thought of God and a desire for His strength and guidance?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Morning.
2. Benefit of Knowing the Holy Scripture from a Child.

For Young People.—

1. Value of Consecrated Beginnings.
2. Devotional Bible Study.
3. Why Study Prayerfully Every Day?

For Older People.—

1. Morning Worship—Can We Afford It?
2. What We Miss By Neglect of the Bible and Prayer.

LAWS OF LIFE POWER

The following extract from S. D. Gordon's Talks on Power emphasizes in a clear way some important truths:

"The first law can be put in a single word—Obey. Obedience is the great foundation law of the Christian life. Indeed it is the common fundamental law of all organization, in nature, in military, naval, commercial, political and domestic circles. Obedience is the great essential to securing the purpose of life. Disobedience means disaster. If you turn to the Scripture you must read almost every page if you would get all the statements and illustrations of obedience and its opposite. Begin with the third of Genesis, where the first disastrous act of disobedience brought ruin still going on. Run through the three wilderness books, where the new nation is grouped about the smoking mountain. Listen in Deuteronomy to the old man Moses talking during the thirty days' conference they had in Moab's plains before he was taken away. Then into Joshua's book of victory and the Judges dark story of defeats, through the kingdom books, and the prophecies, and you will find the changes rung more frequently upon disobedience than anything else. The same is true of the New Testament clear to the last column of the last page.

"The fact is every heart is a battlefield, whose possession is being hotly contested. If Jesus is in possession Satan is trying his best by storm or strategy to

get in. If Satan be in possession whether as a coarse or a cultured Satan, then Jesus is lovingly storming the door. Satan can not get in without your consent and Jesus will not. An act of obedience to God is slamming the door in Satan's face, and opening it wider for Jesus' control. Listen with your heart! An act of disobedience, however slight as you think is slamming the door of your heart in Jesus' face and flinging it open to Satan's entrance. Is that mere rhetoric? It is cold fact. No it is hot fact. The first great simple law is obedience.

"But someone asks, 'How shall I know what—whom to obey? Sometimes the voices, coming to my ear seem to be jarring voices; they do not agree. Pastors do not all agree; churches are not quite agreed on some matters; my best friends think differently; How shall I know?' Here comes in the second law, Obey the book of God as interpreted by the Spirit of God. Not the book alone. That will lead into superstition. Not to say the Spirit without the book He has indited. That will lead to fanaticism. But the book as interpreted by the Spirit and the Spirit as He speaks through His book. There is a voice of God and a Spirit of God and a book of God. God speaks by His Spirit through His Word. Sometimes He speaks directly without the written Word. But very, very rarely. The mental impressions by which the Spirit guides are frequent. But I am speaking now, not of that but of His audible inner voice. He is chary in the use of that. And when He so speaks the test is that, of necessity, the voice of God always agrees with itself. The spoken word is never out of harmony with the written Word. And as He has given us the written Word it becomes our standard of His will. This book of God was inspired. It is inspired. God spoke in it. He speaks in it today. You will be surprised to find how light on every sort of question will come through this in-Spirited book.

"But someone with a practical turn of mind is thinking: 'But it is such a big book. I do not know much about it. I read the Psalms some, and some chapters in Isaiah, and the Gospels and some epistle, but I have no grasp of the whole book; and your second law seems a little beyond me.' Then you listen to the third law namely: Time alone daily with the book.

"It should be unhurried time. Time enough not to think about time. At least a half-hour every day. I would suggest, and preferably the first half-hour of the morning, rising at least early enough to get this bit of time before any duty can claim you. It may seem difficult for some. But it is absolutely essential, for the first two laws depend on this one for their practical force. When Joshua, trembling,

was called upon to assume the stupendous task of being Moses' successor, God came and had a quiet talk with him. In that talk He emphasized just one thing as the secret of his new leadership. Listen: 'This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein?' There are the three straight laws packed into a single sentence.

"Let us plan to get alone with the Master daily over His Word, with door shut, other things shut out, and ourselves shut in, that we may learn His will, and get strength to do it. And when in doubt, wait."

SEED THOUGHTS

It is because the written Word of God belongs to a superhuman level that man's investigation of it never reaches its limit of new discovery. Every new study of it brings new unveiling. As a distinguished author says: "In the Divine Word the letter is stationary; the meaning progressive."—A. T. Pierson.

Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip.—Heb. 2:1.

DISTRACTING INFLUENCES: MATERIALISM.—Matt. 6:19-34;

Jno. 6:47-69

Topic for January 11

MOTTO

"And they that use this world as not abusing it."

OUTLINE OF TOPIC

I. **Materialism Defined.**—"Undue prominence given to material things to the neglect of the spiritual."—Webster.

II. **Secular Cares.**

1. Choke the Word.—Luke 8:14.
2. Made a means of anxiety.—Luke 12:27-31.
3. Lead to destructive errors.—I Tim. 6:7-10.
4. Cause mankind to forget God.—Deut. 8:11-18.

III. **Formality.**

1. In esteeming place above the true object of worship.—Jno. 4:20-24.
2. Thinking of the formal act more than of what it signifies.—Luke 11:42; Isa. 66:3; 58:3-7.
3. Observing man-made tradition without Bible reason.—Mark 7:5-9.
4. Using vain words instead of real prayer.—Matt. 6:7.

STUDY OF THE TEXT

Matt. 6:19-34

In this passage the theme is on the subject of what is of greatest value. The heavenly thing is held forth as the object of our chief endeavor. All else of an earthly nature should be counted of temporary value and soon to be lost.

The "single" eye does not allow the earthly to overshadow the heavenly aim.

It is a question of serving masters. If the world is our master we will be found serving the world.

We are to trust God to make all needed provision for our well-being if we seek His kingdom above all else.

Jno. 6:47-69

Those who had followed Jesus for the material benefits could not grasp the spiritual import of His teaching. They would readily have performed an outward work (Jno. 6:28) if thereby they could merit favor for their carnal selfish nature. But to leave their grasp of these earthly things and to reach out for the "words of eternal life" as Jesus taught them, seemed folly to their blinded hearts:—

Bread from heaven in the person of Jesus.

Life in His flesh and blood.

Words of Spirit and of life.

They could not get any satisfaction for their carnal desires out of such expressions and many went back from walking with Him.

PERSONAL THOUGHT

What line of thought and activity has hold of my heart? Do I cling to Jesus for the words of life regardless of the depth of meaning or the self-denial required? Am I serving in spirit or by calculating reason that desires to purchase carnal advantage?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Earthly, Spiritual.**
2. Things that Pass away and Things that Never Pass away.

For Young People.—

1. A Young Man's Choice Between a Spiritual Life and Slavery to Worldly Matters.
2. How Overcome the Atmosphere of Materialism in Our Earthly Affairs?
3. Real Things of Life that are of Eternal Profit.

For Older People.—

1. Problems in Home Making—How Solve Them?
2. Enjoying Christian Service.
3. Martha and Mary in Jesus' Service—Compare.

THE TWO CLASSES OF THINGS

Following are a few paragraphs from the writings of P. Mauro that bring the truth of a needed separation between the believer and the world:

"In I Cor. 2 we read of 'the things which God hath prepared for them that love him;' of the 'things of God;' of 'spiritual things;' and of 'the things of the Spirit of God.' Our Lord in His last conversations on earth with His disciples, spake with them of 'the things pertaining to the kingdom of God.' We read of Apollo that he 'taught diligently the things of the Lord,' and of Paul, that he disputed and persuaded 'the things concerning the kingdom of God.'"

"On the other hand, we are warned not to love 'the things that are in the world.'"

Between these two great classes of things there is just as clear and sharp a line of division as between the two spirits who are now working in the earth,

and between the two classes of people ('children of God' and 'children of disobedience') through whom they are respectively working. It is plainly not in accordance with the mind of God that there should be any admixture of these two distinct classes of things.

"Paul in writing to the Philippians, speaks of sending Timothy to them shortly, saying: 'For I have no man like-minded who will naturally care for your state. For all seek their own; not the things which are Jesus Christ's.' Seeking one's own things instead of the things of Christ is a great hindrance in the ministry. God cannot send such to tend His sheep. This spirit of seeking one's own things is manifest in childhood. At a very early age the child begins to seek his own things and will snatch them from the fingers of playmates; he cannot bear to see them in the hands of another. And this spirit develops with age. How much need there is that the believer should be instructed as to the precious things of Christ—the things that are freely given to us of God,' without that instruction he is apt to adapt, and to act upon the principle that a man's life consists in the 'abundance of the things which he possesseth.'"

"In Col. 3:2 the distinction is made between 'things above' and 'things on the earth.' The truth on which the exhortation of that verse is based is given in the preceding chapter, Verse 12. 'Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God who hath raised him from the dead.' This statement is the testimony of God. The believer hearing it and believing it, realizes his identification with Christ raised from among the dead. What will he do under the influence of this truth? Listen: 'If ye then be risen with Christ' (and if not, you are not a believer) 'seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.'"

"It is instructive to observe that the particular things mentioned in the context are not the impure or vicious things but include religious ordinances and doctrines and precepts of men which have a show of wisdom in will worship and humility, but are not of any value against the indulgence of the flesh. Among 'the things that are on the earth' there are none better calculated than religious observances devised by man, to disguise the real character of the world, and to turn the mind away from the person of Christ and the place where He now is at the right hand of God."

SEED THOUGHTS

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and

we only know them when they are gone.
—George Eliot.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—Cicero.

As a dead man cannot inherit an estate, no more can a dead soul inherit heaven. The soul must be resurrected in Christ.—D. L. Moody.

DISTRACTING INFLUENCES: GIVING WAY TO SOCIAL ENVIRONMENT.—Luke 14:26-33; I Pet. 4:1-5

Topic for January 18

MOTTO

"Ye are the salt of the earth."

OUTLINE OF TOPIC

I. Ungodly Social Environments that Affect the Lives of Men.

1. Ungodly speech.—Eph. 5:4; I Tim. 5:13.
2. The goddess of fashion.—I Tim. 2:9, 10; I Pet. 1:14
3. The goddess of pleasure.—Jas. 5:5; II Tim. 3:4.
4. The goddess of lustful passions.—Col. 3:5; Eph. 2:3; I Pet. 2:11.
5. The social drink.—I Pet. 4:3, 4.
6. Various unequal yokes.—II Cor. 6:14-16.

II. How to Meet Social Distractions.

1. By supreme loyalty to Christ.—Luke 14:33.
2. By unhesitating obedience to righteousness.—Rom. 6:17, 18.
3. By constant prayer and Bible study.—Col. 3:16; 4:2.
4. By being busy in the Lord's service.—I Cor. 15:58.

STUDY OF THE TEXT

Luke 4:26-33

There should be no social tie on earth by which we are so strongly bound, but that Jesus should have first place. If He occupies first place, no tie will be too binding but that His righteous will must be done whatever the cost. It is a false sentimentalism that makes the influence of our friends an excuse for neglect of our Christian duty.

I Pet. 4:1-5

Our carnal minded friends will think it strange that we no longer indulge with them in the fleshly pleasures which our past life may have been engaged in. But we are to "arm" ourselves, not with carnal weapons, but with a mind to "suffer." Suffering that comes to the flesh by self-denial; suffering occasioned by the reproaches of the world.

PERSONAL THOUGHT

How many times have we made good resolutions that we were convicted were right? How often do we allow our environments to weaken our courage till our heart is sick and shamefaced as we come into the sanctuary of His presence? Lord of our hearts, keep us ever true.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word Fellowship.
2. Repeat Psa. 1.

For Young People.—

1. Having a Heart-Purpose.
2. Strength of Purpose—How?
3. Doing Our Part in Making Our Environments Ideal.
4. When and How to Say No.

For Older People.—

1. Consecrated to the Lord in Our Social Life.
2. The Two Ways in Social Life.

SOCIAL INFLUENCES

Here are several illustrations given by S. D. Gordon on the subject, "The Price of Power." They illustrate how the social life grips us and point us to how we should meet the influence.

"There is a young man in Southern India, bright fellow, full of power, of high class family, who heard of Jesus, and felt the personal appeal to himself of that marvelous story. He thought a good while of what it meant, and what it might involve, and at length resolutely formed his decision to accept and follow Jesus. As he had anticipated, his dear ones remonstrated with him, coaxed, pleaded, threatened, and finally his own father violently put him out of his life-long home, and he has remained since an out-cast from home and loved ones. These words of Jesus surely are full of significance to him" (Luke 9:23).

"I know a young woman in a certain new England town visiting away from home. She attended some meetings where she was visiting and decided to be a Christian. She was betrothed to a young man, not a Christian, in her home town. At once she wrote him explaining her new step, thinking doubtless how glad he would be. For most men seem willing to have their wives Christian. But he wrote back that if she were determined to be a Christian that must put an end to their engagement. He was not a Christian and did not want his wife to be one. Everyone here must know how serious a question that brought up for decision. For she was a true woman, and love tendrils twine with a wondrous tenacity about a woman's heart. And I presume, too, that everyone of you has already thought while I am speaking, of the temptation that, quick as a flash, went through her mind. 'You need not make a public matter of this. Just be a true Christian in heart and life and in that way you'll win him over afterwards.' I imagine some of you have heard the like of that before. But she remembered that her new Master said, 'Confess' as well as 'Believe.' It was a crisis; a severe struggle of soul. But she felt she must follow her Master's leading regardless of what it involved. And so she decided. You are not surprised to know that she was ill for a time. The intense strain of spirit affected her body. 'If-any-man-would-come-after-me' meant much to her. Did it not?"

"I knew a young man who was deeply attached to an admirable young woman, both refined Christian persons, much a-

bove the average in native ability and in culture. He made known to her his feelings. But as many a woman who does not trust her best friend in such matters is apt to do she held him off, testing him repeatedly to find out just how real his attachment was. Finally revealing indirectly her own feeling she still withheld the consent he pleaded for, until he would yield acquiescence in a certain plan of her's for him. The plan, proper enough in itself, was an ambitious one, and tended decidedly toward swinging him away from the high tenderly spiritual ideal that had swayed his life in college and afterwards, though he probably was not clearly conscious of this tendency. The only safe thing to do under such strong circumstances was to take him aside, alone, for calm, poised thought and prayer, to learn if her plan was also the Master's plan for him. But the personal element proved too strong for such deliberation. The possibility of losing her swung him off his feet. It was no longer a question between her plan and the Master's plan. The latter dropped out of view, probably half-unconsciously because hurriedly. **He must have her**, he thought. That rose before his eyes above all else. And so the decision was made. With what result? He is today prominent in Christian service, an earnest speaker, a tireless worker, with a winsome personality. But his inner spiritual life has perceptibly dwarfed. His ideals, still high and noble are distinctly lower than his earlier life. Intellectual ideals, admirable in themselves, but belonging in second place in a Christian life, now command the field. His conceptions and understanding of spiritual truth have undergone a decided change.

"The proposal of the self-life came in very fascinating guise to him. He hastily said yes to it: that meant a decided refusal to Another's plan for him, which had once been clearly recognized, and accepted, but was now set aside, be it sadly said, as he swung quickly off to the left fork of the road."

SEED THOUGHTS

And if you ask what is the temper which is most fitted to be victorious over sin on earth, I answer that in it the warp of a sunny gentleness must be woven across the woof of a strong character. That will make the best tissue to stand the wear and tear of the world's trials. Our Lord was divinely gentle, but He was also strong with a wondrous strength and firmness.—W. H. Lyttleton.

Character is so largely affected by associations that we cannot afford to be indifferent as to who and what our friends are. They write their names in our albums, but they do more, they help make

(Concluded on page 431)

INDUSTRIAL and CHARITABLE ACTIVITIES

(There was a time when the command, "Preach the Gospel," was almost universally interpreted as meaning only the verbal declaration of the message of salvation. This conception of the very limited duty of the missionary no doubt is responsible for the opinion once frequently expressed—but, thank God, not so frequently now—that this was an easy job, and that only those too lazy to work on the farm or in the shop went as missionaries in order to have an easy berth. If there are any who read this who still cling to that dwarfed and antiquated conception, we trust they will have it forever dispelled by the time they have read all the articles of this issue. A modern city mission station is one of the busiest places imaginable, a veritable beehive of activity. An idler will soon feel uncomfortable there and either get busy or get out.)

The one and only commission of the missionary is to preach the Gospel. It is his business to devise ways and means of bringing the Gospel to the people. The conditions and influences surrounding the people will necessarily determine the methods to be employed. Every legitimate method that will serve to bring the Gospel in contact with the people should be utilized. The primary aim of industrial and charitable activities is to establish a point of contact. Once this point of contact is established the way is opened thereby to present the Gospel effectively. These activities must be kept subordinate to the one great purpose; they must never become an end in themselves. If they are allowed to become an end in themselves they have no legitimate place in a city mission. As we read of these various activities and note a few of the definite results incidentally mentioned, may we be led to do more to uphold the arms of the missionaries. God alone knows the influences and forces set to work through these activities, which, like the waves of the sea roll on and on, shall eventually bring many souls to Christ.—Editor.)

CITY MISSION KINDERGARTEN

LYDIA BELLE MILLER

In discussing this subject of the City Mission Kindergarten, we can not refer to any statistical reports, but we shall only give a general view of a portion of the city of Chicago.

The kindergartens, at first, were supported by charity; the churches used this means in promoting their cause, by helping the unfavorable conditions of living. In the kindergarten the children are taken out of dingy, crowded homes and brought into bright, clean rooms; pretty pictures, music and song take the place of mere noise and vulgarity; busy hands and active minds are given something to do that will interest and train them for future usefulness; their play is fair and educative since it is directed and is not haphazard activity and mere rowdyism; through their hand work they learn lessons of neatness, order and self-control. Then, too, a good, clean, wholesome kindergartener can not help but influence the spirit or soul of the child. The children will unconsciously learn habits of courtesy and unselfishness after being in contact with such an individual.

The founder of the kindergarten, Friedrich Froebel, based this work on educational principles; consequently many of the schools in our larger cities have added the kindergarten, and this is especially true of Chicago where Ella Flagg Young has so successfully supervised the school work.

But in spite of this fact there are still a number of mission kindergartens here in the city. The Armour and the Com-

mons are perhaps among the largest and most successful. Here there are between fifty and sixty children ranging in ages from three and a half to six—whites, negroes, and Italians.

In our own Mission there has been a feeble attempt at this work. About twenty children of the immediate neighborhood were brought together several hours in the afternoon. Here a wholesome environment took the place of

many undesirable homes. Instead of the wild, rough play of the street, they were directed in play that was fair and educative. Sand, clay, blocks, paper, crayons or scissors, as well as all other kindergarten materials, were used in a certain way to carry out some special subject. For example, when we studied the birds in our nature work, the clay was used in moulding nests, eggs, and even crude birds; while the blocks were used for building bird houses. The children were delighted to take their hand work of drawing and pasting, home to their mothers.

Songs and games also lend themselves readily to this subject. In this manner the children were kept busy in doing something that was helpful as well as enjoyable. A child we know will be doing something, and if he is not given an opportunity to develop his good instincts he will cultivate the bad.

The question may arise, now, Can a child not get all these advantages in our public school kindergartens? Yes, the public school kindergarten is often better equipped and has kindergarteners just as well trained as in our city mission kindergartens. For here they are required to pass the city examination before receiving any salary. But in many of our cities there are sections that are so crowded that both the public school and the mission kindergartens seem to be overcrowded. This however is not the



Children in the Kindergarten, Mennonite Mission, Youngstown, O.

strongest argument for having the city mission kindergarten. It is the interest we have in the spiritual phase of life that should prompt this work. Here the child is not only seen in the kindergartens, but he is visited in his homes. By gaining the confidence of the child, we have an avenue of approach to that home. Mothers are always interested in the hand-work their child has done at kindergarten. They, too, learn their little songs which they often hear. But aside from this we believe the value the child receives for himself is sufficient reason for having this work. When a child goes to kindergarten through the week, it is only natural that he will want to come to Sunday school on Sunday. By having the same teacher for the Sunday school as he has for the kindergarten there will not be such a break in his

work. In the kindergarten they often want to sing the Sunday school songs and in the Sunday school they can sing some of the kindergarten songs that are appropriate. One of the most impressive prayer songs of our Sunday school was a kindergarten song. And the best stories we can tell to our kindergarten children are some of our Bible stories.

If the city mission kindergartener then is well trained and is Spirit-filled there is no reason why her work should not show results. Of course it is understood that she must have her heart in the work which implies a natural aptitude for it. What is more worth while or of more consequence than to start a child in "the way he should go," "for of such is the kingdom of heaven."

Chicago, Ill.

MANUAL TRAINING IN CITY MISSIONS

ASA HERTZLER

Before the age of machinery and specialization of labor man usually got much skill in hand work through the various duties about the home. School life was then secondary. Now the duties of the home give little or no manual skill for industrial work. The blacksmith, cloth weaving or carpenter work is not done by the average person. This work is done in factories in towns or by men who have specialized along these lines. The city home gives the least of training for industrial life. Food stuffs are bought prepared, little clothing is made, in fact city children are taught to do very little. We must have schools to teach them to work, for a man can not enter as an apprentice and learn a trade as formerly.

It is to give the training to the hand that the home once gave that Manual Training schools have been organized. "Education," as Spencer says, "should prepare us for complete living." Unless education teaches us to work it does not fulfil its purpose nor forward material progress. The Manual Training school is to lay the foundation so that the boy may be better prepared to enter Industrial Schools.

The manual training shop teaches the hand and eye to do useful work accurately and skillfully. By so doing we train the mind that directs the movements. To give this training many kinds of work are used; paper cutting and folding for children, basket making and cloth weaving for intermediates; wood or metal work for grammar and high school pupils.

Elementary wood work (see accompanying illustration) is the course given in the Youngstown Mission. The model to be made, is first drawn accurately on paper, with dimensions marked. Making the models necessarily teaches how to draw, to plane, to saw, to chisel, to use

the square, to drive nails, to glue, and to care for tools. Accuracy in workmanship is our aim. A plan must be made first then the execution of it. In other words, plan the work, then work the plan.

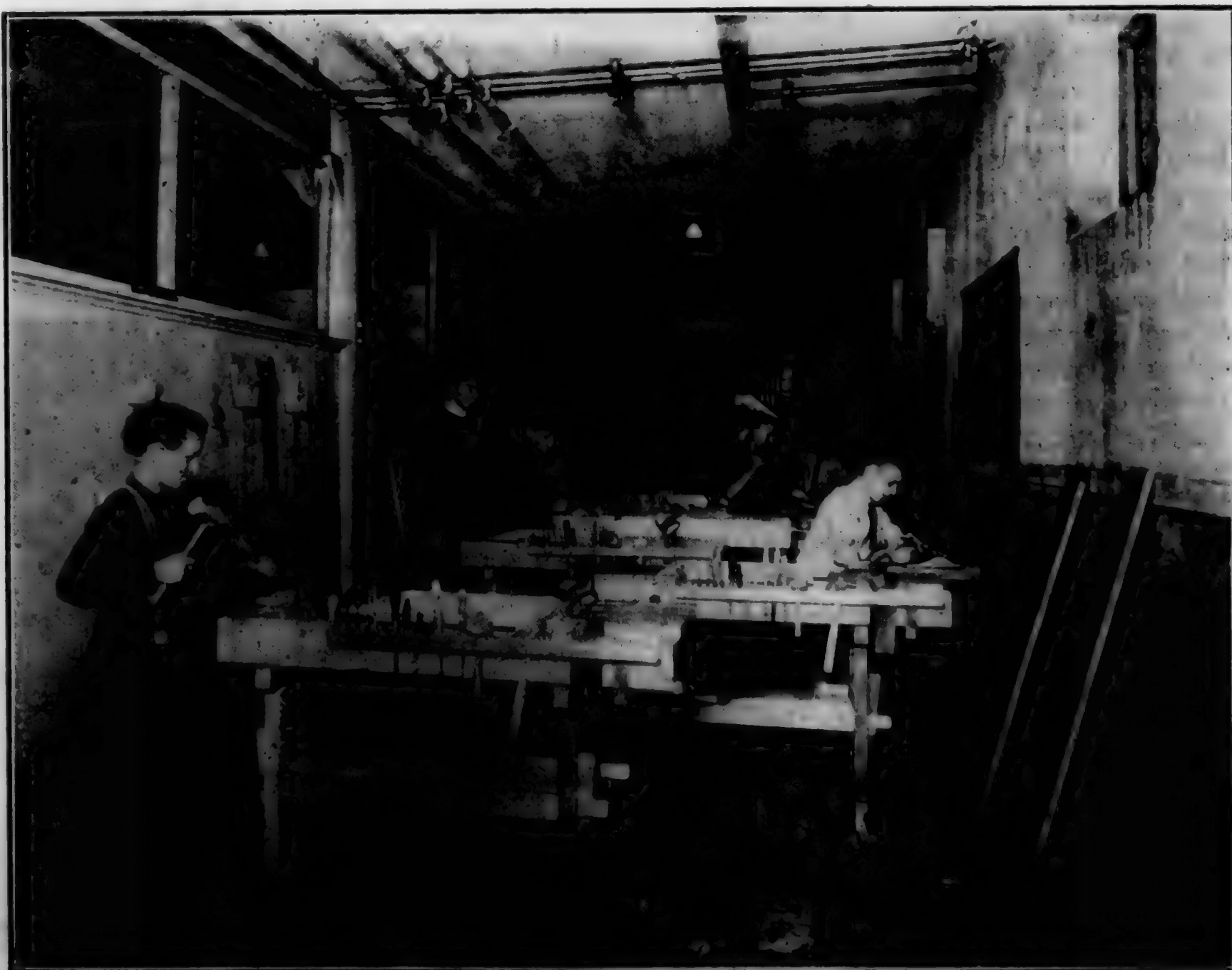
We all agree that there is a great need for skilled hands among our growing boys, but the question arises, Do not the schools meet this need? Do the schools reach all the boys? Are there not many who never reach the grade in which manual training is taught? In Youngstown many parents do not see the

need of a complete common school education. The city boy can not get manual instruction until he reaches the 7th or 8th grades. At 17 he is allowed to quit school although he may be only in the 5th or 6th grade. These need the training worst of all. It is this class that need our help, and among them we aim to work. The principals of the schools gladly send us boys who in their judgment will never be able to reach the required age. They could easily send us from five to ten times as many as we can teach. We do not aim to compete with public education, but to work among the truant, the uninterested in study, and the unfortunate. Is there not a religious phase to uplifting the unfortunate and unambitious? May not all work be religious if done with a proper motive? Is not a religious farmer one who farms for God? May not we too lift up the boy for Him through manual skill?

But what other means go hand in hand with this department to help the boy? They are several.

1. By keeping the boy busy we keep him from mischief, and the steps to juvenile crime. He is welcome in our basement. The evenings are his as well as the Saturdays. We aim to prevent evil by keeping him either at work or play.

2. By keeping wholesome influences about him he learns to respect law and order. He must obey rules of speech and conduct. The atmosphere here is better than that of the filth and unrighteousness of the street corner or in many of their homes.



Boys at Work in the Manual Training Department, Mennonite Mission, Youngstown, O.

3. By giving the boy a chance to enjoy free play, which is given him after each period in wood work. It is only possible to hold a boy in work by giving him time to play. A child is easily wearied and must therefore play for rest. Joseph Lee truthfully says, "The boy without playgrounds is father of the man without a job."

4. By organizing Bible classes with the Manual Training classes. All classes in wood work come another evening to study the Bible. It is Bible study and manual skill we emphasize.

5. Manual Training classes open new

homes to the Gospel. We get the confidence of the parent by the good will of the boy. By this means we hope to get more to leave sin and live for Christ.

Is this not a worthy method of reaching the boy and his home? The blackness of sin, ignorance and the unwholesome physical and unsanitary conditions, must with such methods of training give way to cleanliness, knowledge and the love of God. We ask your support and prayers that the idle city boy be taught useful work, be uplifted, enlightened, and be brought to know God.

Youngstown, O.

WHY SHOULD GIRLS RECEIVE TRAINING IN DOMESTIC INDUSTRIES

AMANDA EBERSOLE

Before one can decide what kind of training a girl should receive one must take into account what that girl will probably do.

According to the census of 1910, of which we are just getting returns, there are, in the United States, something over forty-four and a half million girls and women. About thirty one million are over ten. Of these twenty-two and a half million are married. The census also shows that seven million women are working in "gainful occupations." The average working life for women is about five years, that is, the greater number of the seven million after five years' work, marry and go to housekeeping. So the fact is that the majority of girls and women are going to do housekeeping. Then what training should the average girl receive? Surely a training in domestic industries.

In pioneer and colonial times and up to within a few generations of our time, the homes were centers of industry and hospitality. When our grandmothers were girls it was an unusual case indeed when a girl grew to womanhood without home training in what we call housekeeping and garment making. But industries are going out of the home—the industries of one hundred years ago can now be done outside the home, e. g., laundry, baking, garment making. With these changed conditions it is not at all unusual, especially in cities, for young women to be entirely ignorant of management of household affairs. The home life and life of the community as well must suffer. "The mission of ideal woman is to make all the world homelike." So long as the director of the home lacks knowledge and skill for proper management she falls short of fulfilling her mission.

Training in domestic industries need not interfere with academic work nor with special training along other lines, but surely it is not necessary that these require all the training at the expense of the industrial when the industrial problems are the problems they must

meet for so many more years. The city schools have taken up this phase of work, that is, girls are taught food values, preparation of dishes, and to make simple garments. But there are many who have not had these privileges. That they are eager for this practical knowledge is attested by the fact that it is a simple matter to work up classes in industrial centers—city missions, Y. W. C. A.'s, etc. The accompanying picture shows a night class of office girls who spent a few hours after work mastering some of the fundamental principles of cooking.

Home economics resolves itself into three separate divisions; the food problem, the house problem, and the management side. With these as a basis courses are outlined according to the need of the particular class to be dealt with.

The points of practical value under the food problem are supply, manufacture, adulterations, marketing, preservation, and preparation of foods. The house problem involves study of the care of the house, the best materials and methods of cleaning and sanitation. It is well, too, to have information concerning labor-

saving devices for one often wonders which of the many are practical. The selection of proper furnishings for the house and equipment for the kitchen are of no small importance from the economic and sanitary point of view. Girls of the present time need to be taught to spend their income efficiently. It is wasteful for one who is untrained to invest the income in home necessities. How can a woman buy wisely if she has never been trained in principles of selection, knows nothing of prices, that is, if she never realizes that the same knowledge and skill that a man uses in business affairs, is required in this. Business men never turn over funds to be invested to untrained buyers. It is said that ten per cent of income is squandered in,

1. Needlessly expensive material.

2. A great deal thrown away, i. e., in preparing excessive amounts.

3. Bad preparation.

Training in these practical subjects are of value to girls for so many years of their lives that it seems to me it is wrong to allow them to go into the business of homemaking without any idea of the importance of it, and without warning of the difficulties to be faced. For it is a many-sided business and the health and happiness of a family depends upon the way it is faced. A home-maker can use and needs to have on hand information along many lines. Miss Talbott in a recent article says, "It is doubtful if any one line of training affords opportunity for wider range of knowledge than Domestic Science."

Training in domestic industries makes a girl careful and thoughtful in her spending; teaches her the comparative values of food stuffs and of material for clothing; assists her in the preparation of nutritive and attractive dishes and the making of garments at low cost, and teaches her to dress appropriately and to live sanely.

Rockford, Ill.



View of a Domestic Science Kitchen

THE SEWING SCHOOL

MELINDA EBERSOLE

Twenty years ago when the Home Mission was opened the workers felt that a helpful feature in the work would be a Sewing School. Consequently classes were organized and in a short time a number of girls, ranging in age from five to fourteen years, gathered at the Home Mission each Saturday afternoon between the hours of two and four. Later at the Gospel Mission classes met various hours after school. The two hours spent with the bright, cheery, and eager girls, numbering from one hundred to one hundred and sixty, made impressions, we believe, that proved a blessing to all connected with the work.

The primary aim of a Sewing School should be to bring girls to Christ, using the Sewing Class only as a means to an end. It affords a great opportunity to become better acquainted with the real life of the girls and thus know better how to lead them to Christ. It may also be of financial help to the girls in later years. The Sewing School enabled workers to reach children who could not have been reached otherwise, and thus gain an entrance to their homes.

Sewing is a useful accomplishment for any girl or woman. We believe that many girls were induced to take up other useful arts because of having learned to sew, and also that many young women are now better able to take up their work in their own household because of the hours they spent with us in the Sewing School. In fact, they tell me so, and also express their thanks for the opportunity they had.

Not only was sewing taught but the school was opened by singing, Scripture reading, prayer, and the repeating of Scripture texts by the girls. Thus many blessed Gospel truths were implanted in the hearts of hundreds of girls during the eighteen years the school was conducted.

Only such things should be made that are of real value to the girls.

We just briefly wish to write about a Sewing School in one of the large churches here in the city. It has been our privilege to assist in the work, and found it to be a place of real interest. It is under the management and conducted by the wealthy people of the city for the benefit of the girls of the poorer classes. It is an extensive and very helpful work for many girls. The attendance is usually about four hundred, with thirty-five teachers. These girls come from all parts of the city. At the close of the opening exercises, within five minutes after the tap of the bell, all these girls are provided with their work. The work done is all plain sewing. The beginner starts with small patch work and from this on up to complete dress making.

Our Sewing School was supported by taking a penny collection each week, by material received from interested friends, and by charging a small sum for the garment made. Besides quilts were made and the money received was contributed for mission purposes at the request of the Class. Thus they were taught to give and do for others as well as for themselves. Many of the girls and mothers gave expressions of gladness because of the opportunity they had of meeting with those who were interested in them in this way which meant so much to them.

However since sewing has been introduced into the public schools in connection with the regular courses of study and is compulsory for the girls, some of the Mennonite Missions, and others as well, thought it best to discontinue this line of work, for the reason that the majority of the girls feel that the amount of sewing required in the public school is sufficient.

Chicago, Ill.

THE DAY NURSERY

T. K. HERSHEY

What Is It?

A Day Nursery is a place where, for a small payment, children of mothers who have to go out to work are fed, nursed and taken care of during the working hours of the day.

Its Purpose

Its purpose is to give to the mothers whose husbands may have died or deserted them a chance to earn a living for themselves. Often homes are found where there are a number of small children with scanty provisions, clothing, and fuel. The

mother is anxious to work but does not know what to do with the little children. In order that the mother might earn a livelihood the larger children must stay home from school and mind the babies. The Nursery then gives the mother a way out. For the small sum of five cents each per day she places them in the Nursery and goes to work feeling they are well cared for.

It is also the purpose of the Day Nursery to inspire better and more sanitary conditions in the home. This is done by

influencing the mother to spend at least one day each week at home to do the thousand and one things necessary for the cleanliness and care of the house, the children, and family ward robe, if there be such. This is not always possible. Where the mother is the sole provider and there are several children six days' wages are needed to furnish sufficient clothing and rent.

The Nursery a Channel through which to Do Mission Work

It has been said the way to reach some men is by way of their stomachs. We believe the way to reach some women is by way of the Nursery—taking care of her child. The atmosphere at a Nursery should be such as to inspire mothers who come within its walls to want to live purer, cleaner, and better lives. It is there where the little children learn the little songs about Jesus, and say little prayers before they partake of their meal. The little prayer, "God is great, God is good, we thank Thee for this food," is not forgotten when they go into their homes. Living with them at least five days in a week tends to wield an influence over them for good that cannot be measured.

The influence upon women and children is supplemented in a valuable way by the work of a visiting nurse or housekeeper, who goes into the homes which sickness or ignorance has injured, helps to make them clean and by instruction and encouragement persuades the housekeeper to make a fresh start toward order and decency. The effort is constantly put forth to arouse a desire for better things, as well as to impart knowledge of how to obtain them. This worker is free to dictate, for the mother who has observed in the Nursery that the nurse understands scientific housekeeping readily yields to her suggestions. The Nursery gives therefore a grand and noble opportunity of reaching not only the child and the mother, but the father as well. Since conditions are more ideal in the home, the mother more tidy, the children more cleanly, as well as the cooking better, causes the father to prefer staying at home with his family rather than to spend his evenings in the gambling hall or saloon. We must save the home if we expect to save the boys and girls. Mary Richmond has well said, "We may develop a hundred agencies for providing children with necessities of life, as our ideas about necessities of life expand, but sooner or later we shall rediscover the old truth that we cannot save the children without saving the homes that shape them finally for better or for worse." We believe that the Nursery is an agency that will help bring this about.

The child who is confined in very small rooms and who knows what it is to have the kitchen as the parlor, sitting room, and sleeping room, and who does not know what a yard is to play in, enjoys

himself to his fullest capacity when such a place is given him. Through the kindness of a very wealthy man of this city a lot, 40x135 feet, in the rear of the New

That I, the child, may grow,
Light for the whole day long,
Food that is pure and strong,
Housing and clothing fair,



A Few Mothers and Their Children in the Play Room of the Day Nursery, Mennonite Mission, Youngstown, O.

Mission building in Youngstown, has been purchased for a play ground for these little housed up urchins.

Through the Nursery and Kindergarten which go together as well as the play grounds, we are hoping to reach and help the child and his home. The need of a place for a child to play is expressed in the following poem:

"Said the slum child to the wise—
To the people of place and power
Who govern and guide the hour,
To the people who write and teach,
Ruling our thought and speech,
And all the Captains and Kings
Who command the making of things—
'Give me the good ye know,

Clean water and clean air,
Teaching from day to day,
And room—for a child to play.'"

The above picture taken of the Nursery play room, shows a few of the mothers and their children in this Nursery. In addition to the play room this department has its own kitchen, dining room, and sleeping room. In the latter the children are placed for their afternoon naps.

Having started the Day Nursery work in Youngstown only a few months not much of a report can be given. However for the month of October the aggregate attendance was two hundred and ten.

Youngstown, O.

THE MEDICAL DISPENSARY

FLORENCE COOPRIDER

"And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness among the people."—(Matt. 4: 23).

Christ the greatest missionary we have record of not only taught the people and preached the gospel of the kingdom but He healed the sick. He sympathized and suffered with them and He was concerned about their physical conditions as well as their spiritual—therefore He healed them.

When He called the twelve together and gave them power and authority He sent them forth to preach the kingdom of God, and to HEAL THE SICK. We as a people have for many years been giving spiritual and intellectual help to those in need. We have established city missions. Some of our strongest and best workers have consecrated their lives to this service. Much has been done along various lines. Sunday schools have been organized and we believe conducted successfully in the eyes of our Master. Churches have been organized and are growing.

Bible classes, teachers' meetings and prayer meetings are an important part of the work. Sewing schools and nurseries, kindergartens and boys' and girls' clubs are being successfully conducted, and, we believe, much good has been done. Many souls have been won for the Master.

But what about the physical condition of these people who are living in sin and ignorance? We have been leaving them to suffer alone. Hundreds and thousands of people are suffering and are physical wrecks simply because they are poverty stricken and unable to pay for medical aid. Foreign missionaries tell us that those people who are reached through medical help are most susceptible to the preaching of the Word of God and many are reached just that way who could not be reached in any other. The statement is just as true of our own cities today, especially the large ones. In fact the large cities of our land are so full of foreign born people that in certain districts almost the same problems are to be faced that they have in foreign countries. Poverty, sin, and ignorance are so prominent and so conducive to ill-health that only those who have seen into such homes and tried to help them really know.

In one house on Newberry Avenue there are two striking examples. On the second floor, in the rear, lives a family of eleven. Most of the children are small and the father, a peddler, does not earn a living for his family. The sons who are old enough to work do not use their wages judiciously and are no help to the family. The oldest daughter, who ought to be in the home helping care for the family must work and the poor mother sick, weak and discouraged struggles on trying to care for the family. She is suffering untold agony from glaucoma and will soon lose her eyesight if she does not get surgical help. She can go nowhere but to a dispensary. On the third floor, in the rear, lives a lonely old couple, the husband sick, feeble in mind and body, and in a critical condition. Who but the dispensary doctor will care for him?

On Fourteenth street a poor mother is living with her two babies in an old, poorly built house. During one of the most trying times that comes into the life of a mother she knew nothing of the whereabouts of her husband. She had no support and was unable to speak the English language. In tears she told the bright-looking little boy to ask the nurse where she might put the baby. She loved it but she could not keep it. What would such a home do without a dispensary doctor and nurse? Many more such homes could be described and such incidents cited by the city missionary.

Then, dear Christian people, should we not have medical dispensaries in connection with our city missions? I believe

that every one who has come in contact with the work and the real problem of the city will answer in the affirmative. I believe that we should have medical dis-

going to those conducted by Christian people.

I believe it is possible to make a dispensary almost self-supporting by dispens-

receive spiritual teaching. There are at present several in this home who have come to years of accountability. Shall we neglect the care of these bodies when there are great opportunities to lead them to a higher and nobler life? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In another home we find that the parents in their youth enjoyed life and were fond of the Sunday school and the Church. Reverses came which barred them from the associations of Christian people, and being discouraged they fell deeper into sin because of the lack of some one to take an interest in their welfare. When the home was visited the children were found without enough clothing to properly cover their bodies. Upon inquiry concerning the cause of this condition the reply was that they did not have the means to buy clothing and that no one cared for them and especially the Church, so they stayed at home. The family was clothed several times from the dispensary. Since the father, mother and daughter have become Christians. The father is now a Sunday school teacher. This is the father's frequent testimony: "I was won because somebody did me a favor."

Among the many homes that come to my mind—homes which have been helped by this work to a better life—is one which was indeed sad to witness. The mother was once a bright young girl with bright prospects of a happy life. If she could have been told the future condition of her home I am quite sure she would not have believed it. The father is a slave to drink and is living in the depth of sin, with a family of seven children to provide for. But the saloon keeper gets most of his wages and the children are compelled many times to go hungry and suffer for lack of sufficient clothing to keep warm. Since a few of the bodily needs of the children have been supplied, it has been the means of winning two members of the family for Christ. We are trusting that the way may open that the Lord may use some of these means to bring about the salvation of the father.

In another home we find the mother, who is able to sew, makes over old clothing to fit the children. Many mothers are not able to do this since they were never taught to sew and care for their clothing. Thus we have opportunities of teaching them along many lines that otherwise were impossible.

It is true that there have been instances where clothing was given to individuals that we thought were not appreciated as fully as might have been. God was not given the glory by the yielding of their lives to Him. Nevertheless we have the consolation that many innocent children were clothed that otherwise would have been compelled to suffer.

Ft. Wayne, Ind.



Doctor Examining a Child in the Medical Dispensary, Mennonite Mission, Youngstown, O.

pensaries in connection with our missions that we might come in contact with more of those who are most needy and that we might help them both spiritually and physically. Truly there are many medical dispensaries where patients are treated free and where medicines are dispensed very reasonably, but they do not recognize the spiritual needs of the patients. There is very often a lack of sympathy and tenderness and interest and the patients feel it. For that reason alone many of the Jewish people of Chicago are leaving the Jewish dispensaries and are

ing medicines at a very reasonable price to those who are able to pay it, and I feel assured that God will be pleased with every dispensary established where the Gospel is brought to people in connection with other services rendered. We are glad to know that already some of our mission stations are supporting a dispensary and others are considering it seriously. May we pray more definitely for the work and the workers that God may use all to His honor and glory and that many souls may be brought into the kingdom.

Chicago, Ill.

THE CLOTHING DISPENSARY

DELLA BICKEL

In the discussion of this subject we shall confine ourselves almost entirely to the narration of a number of incidents of this phase of work at this place. I believe that no other line of work at this place has done more in opening the way into the homes of the poor and proving to them the reality of the religion of Jesus Christ, than the work of the clothing dispensary. No doubt some will wonder at the high estimation we place on the value of this work, but let us consider the condition of homes we are called upon to witness—homes which through some misfortune or sin are in poverty.

We have a family at this place which has been a problem to us for some time.

There are seven children ranging in age from one to fifteen years. The parents are living in a sin that they realize bars them from the privilege of receiving salvation. The mother, however, desires that her children be taught and led aright in the Christian life. The mother, a cripple, labors hard to supply the natural needs of the family. She does from six to eight washings each week in order to keep the family together, satisfy their hunger, but is unable with her meager earnings to supply the children with the needed clothes to keep them warm in winter. Unless we clothe them they are barred from the Sunday school, which is about the only source from which they

OUR SUNDAY SCHOOL

THE SUNDAY SCHOOL A FACTOR IN CITY MISSION WORK

A. M. EASH

The aim of all true city missionary effort is the production and development of Christian character. Often there are certain individual efforts put forth which do not appear to have this as an aim, but every city mission that is true to the aim of the city missionary movement tolerates among its many lines of activity only such things as will contribute to the realization of that general aim. In order to produce Christian character, there is necessary in the life of the individual an experience of regeneration; also, in order that there may be the experience of regeneration, there must be a certain amount of knowledge relative to his own need and the power of God to operate on his life. Before there can be real development and growth in character, there must be a knowledge of God's will and plan. There may be several methods of giving this knowledge to the individual but the great primary one is the direct teaching of the Word of God to him. According to this reasoning—if it has been logical—the one great essential before one can expect an experience of regeneration, and, following that experience, a development of Christian character, there must be a teaching of God's Word. The very aim of the city mission demands a department of activity of which the giving of religious instruction is the great and sole function.

We shall not try to prove that the Sunday school in the city mission is the outgrowth of effort to supply this particular need, although this is at times the experience, but shall accept it as a distinct department of church activity with its aim clearly defined and its methods of work quite generally established.

The primary aim of the Sunday school is the giving of religious instruction. It came into existence because of a great need of work along that line. Its value as such an institution was at one time questioned but that questioning has long since ceased among Christians generally. Ex-President W. H. Taft gives his estimate of the Sunday school in these words, "No matter what views are taken of general education, we all agree—Protestant, Catholic, and Jew, alike—that Sunday school education is absolutely necessary to secure moral uplift and religious spirit." President Wilson expressed himself in March, 1913, in a message to the World's Seventh Sunday School Convention, in the following manner, "No

study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday school. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk and continues throughout life. The Sunday school lesson of today is the code of morals for tomorrow. Too much attention cannot be paid the work which the Sunday school is doing." Its organization, classification, etc., is all based upon its function as a department for religious instruction. Teachers are selected with teaching as their duty. Every phase of the Sunday school session is planned to the end that the teaching might be made easier. Again I assert that we recognize the Sunday school as a department of church activity devoted to giving religious instruction.

Associating the two facts which we have endeavored to state—they have long been established and are a matter of common knowledge—we are ready to give the conclusion, namely, the Sunday school very naturally fits into the list of missionary activities. We might make the statement a little stronger in this one respect—the fundamental upon which the

realization of the aim of the city mission most largely depends is identical with that which stands as the sole aim of the Sunday school. We are, in fact, not speaking in too strong terms when we assert that the city missionary effort is a failure in the realization of its aim except as it depends upon the work of the Sunday school—or some similar line of activity which it may institute of its own accord in order to be considered peculiar, but with the aim of the Sunday school as its aim—to lay the foundation for all its other activities. The claims that some may make for other activities in the mission—such as the Bible study classes, the Home Bible classes, the preaching services, the prayer meeting, the training class and other activities which are entirely or in part devotional or religious—should not be ignored. Bear in mind, that many of these do not have Bible study as their primary function. This is true of the preaching service, the prayer meeting, the training class, etc. In the case of the Midweek Bible class, the work is limited to a comparative small number and these are quite largely the Sunday school workers. The Home Bible classes which are not identified with the Home Department of the Sunday school are simply endeavoring to do the work on an independent basis by borrowing Home Department plans and methods. The fact remains that the one general department of the city missionary activity which stands for Bible teaching—and that only—to all ages and under all conditions is the present day Sunday school.

In the next place, it will be interesting to note the manner in which the Sunday school makes its contribution. This has already been implied and partly stated but is such an important phase of our



Sunday School, Mennonite Gospel Mission, Chicago

subject that further discussion may be profitable. Not only is the entire plan of a Sunday school educational in nature, but in its specific working this fact is continually emphasized. The real Sunday school, is carefully graded and classified along lines that facilitate the work of teaching all ages and conditions: The Beginners' department works with material

the Sunday school in its relation to the mission as a whole, we wish to now briefly note the relative value of its contribution to the value of the other lines of activity; or, in other words, we want to discover what should be the relation of the Sunday school to the other activities by looking at the relative value of their contributions. The following con-

of the pupil to accept what has become a matter of knowledge.

3. The pastoral is of value in this that it calls for expression in daily living that which has been learned.

4. The charitable is of value in so far as it alleviates physical want and makes conditions more congenial for living the Christian life.

5. The industrial activities are of value in so far as they contribute to the development of the physical and mental and the improving of economic conditions, thus making the actual living of the Christian life a greater reality.

6. In like manner could statements be made regarding the social, physical and educational activities. They must contribute to the general aim of the mission before they are entitled to any place among the missionary activities. Whenever they make this contribution they are helping to build upon the foundation which the Sunday school is seeking to lay.

This makes the work of the Sunday school, the laying of the great foundation work, the most important among all the activities—supported, however, by the contributions of all these co-ordinate activities. If these conclusions are true, then, there ought to be a very close relation existing between them. Those who are in the Sunday school ought to be benefited by the other activities, and, at the same time, none ought to receive the benefit of the others unless they are at the same time receiving the religious instruction in the Sunday school. I mean to say as plainly as possible that membership in the Sunday school ought to be a requirement for membership in any of the other activities. The next statement I would make is that the other activities ought to in a large measure be sufficiently subordinate to the Sunday school so that their activities will be directed along lines that will really contribute to the aim it is seeking to realize. All this is quite practical, and, if carried out under wise and broadminded Sunday school management, will lead to a great good being done.

In conclusion, may our estimation of the Sunday school always be an exalted one and may we avoid the error of making it simply co-ordinate with those activities which contribute to the development of Christian character only as they support the aim for which the Sunday school is laying the foundation. And, farther, having in mind its great importance, will it not be possible for us to exercise even greater diligence in its organization, in the selection of the lesson material, in the training of the teaching force, in the provision of supplemental work, and in the furnishing of really helpful and readable literature for outside supplemental reading?

Chicago, Ill.



Sunday School of the Mennonite Mission, Youngstown, O. About 20 Nationalities Represented every Sunday

and helps and along lines that will be helpful to those who have no experience whatever in the school; the work for the Primary department is so arranged that the pupil is given material of a nature that he can comprehend at his particular age; the Juniors have the hero stories (especially adapted to themselves); and so on until the Home Department provides for the giving of instruction to the two great classes who cannot attend the school sessions—the shut-ins and the shut-outs.

Considering the matter a step farther, we discover that the actual results of Sunday school effort stand in support of our claims. Examine the church records of the average city mission and you will be surprised to see how large a percentage of the church membership was drawn from the body of Sunday school pupils. Greater will perhaps be the surprise to note how few of those really develop into strong Christian characters who will not ally themselves with some department of the Sunday school movement, in which they will receive regular religious instruction.

Having established the importance of

clusions are established facts:

1. Knowledge is essential to conviction, confession, and conversion.
2. Knowledge is essential to proper and obedient living.
3. Knowledge is essential to rendering successful service.
4. The Bible Study department of the Church (the SUNDAY SCHOOL) is the one great factor among the activities in the mission that stands solely for the giving of the needed knowledge.

Since these things are true and the production and development of Christian character are the fundamental aim of the city mission, then we have located the most important factor in the entire work. What, then, should be the relation of the other activities to this work? The following are some conclusions:

1. They are valuable in the work of the city mission in so far as they contribute from their several angles to the development of the kind of character for which the knowledge was given.
2. The evangelistic is of value in this that it calls for the decision on the part

FRESH AIR WORK

J. I. BYLER

One of the results of our modern civilization is congestion of the population in our great commercial and industrial centers. This is brought about on account of the need of being near the place of employment, the high cost of living, and excessive land prices in these cities. The worst conditions are found among the foreigners where people from almost every "kindred and tongue and nation" are settled together. In these communities there is a great variety of customs, languages and religions peculiar to the many nations from which these people came. Often many families are crowded into a house suitable only for one, while in some apartments so many people are living that it would be almost as hard to count the inmates as it would be to count the bees in a hive. Steps have been taken in most cities to relieve this situation but in spite of it all the condition is still appalling. There are thousands of children full of possibilities, with weary, discouraged mothers living in the squalor of vice and crime, vermin, and filth that goes with these communities. All this, with the irreligion prevalent on every

weakened bodies, seeing the works of creation, and being for a little period in a good atmosphere, away from the door of the saloon, den of vice, cheap show, and many things that go to tear down the soul and body and make it unfit for God's eternal purpose in man.

In England and Scotland this work is one of the foremost of philanthropic activities. It is developed to a very high degree of efficiency. Christian gentlemen of means often donate large sums of money for the erection and maintenance of well equipped homes. There are many of these around the large cities. One near Glasgow, Scotland, built near the sea is equipped for 90 boys. Here from April to September every two weeks a new set of ninety boys is brought, where clothing, food, shelter, Bible instruction and systematic exercises are provided under rigid discipline. Here in a single summer some 1800 boys are cared for. This is almost an ideal Fresh Air Home and is conducted with less expense than any other method.

The next is the "Camp." This is more expensive and does not meet the need as

plenty of shade and if possible near a "watering place." It is difficult to get people who are able to conduct it successfully to give their whole summer to this unless they are hired, and this is very expensive, although Summer Camps are usually carried on that way.

The most usual way for fresh air work in this country is to be discussed in this article, i. e., sending children to homes in the country. This gives a rare opportunity for the co-operation of the country and city workers. The work of each is different but each depends on the other for the success of this work. Children must be found, given a medical examination, often washed and clothed before they are presentable. This is the work of the city workers, while the country workers have to entertain, feed, provide instruction, care for them, etc. Thus we have a beautiful working together though often unacquainted and far apart. Some time there will be a great rejoicing together when all will meet to receive the rewards of the faithful. This with the joy of seeing the great changes wrought in the lives of the children and the homes will much more than repay the efforts put forth.

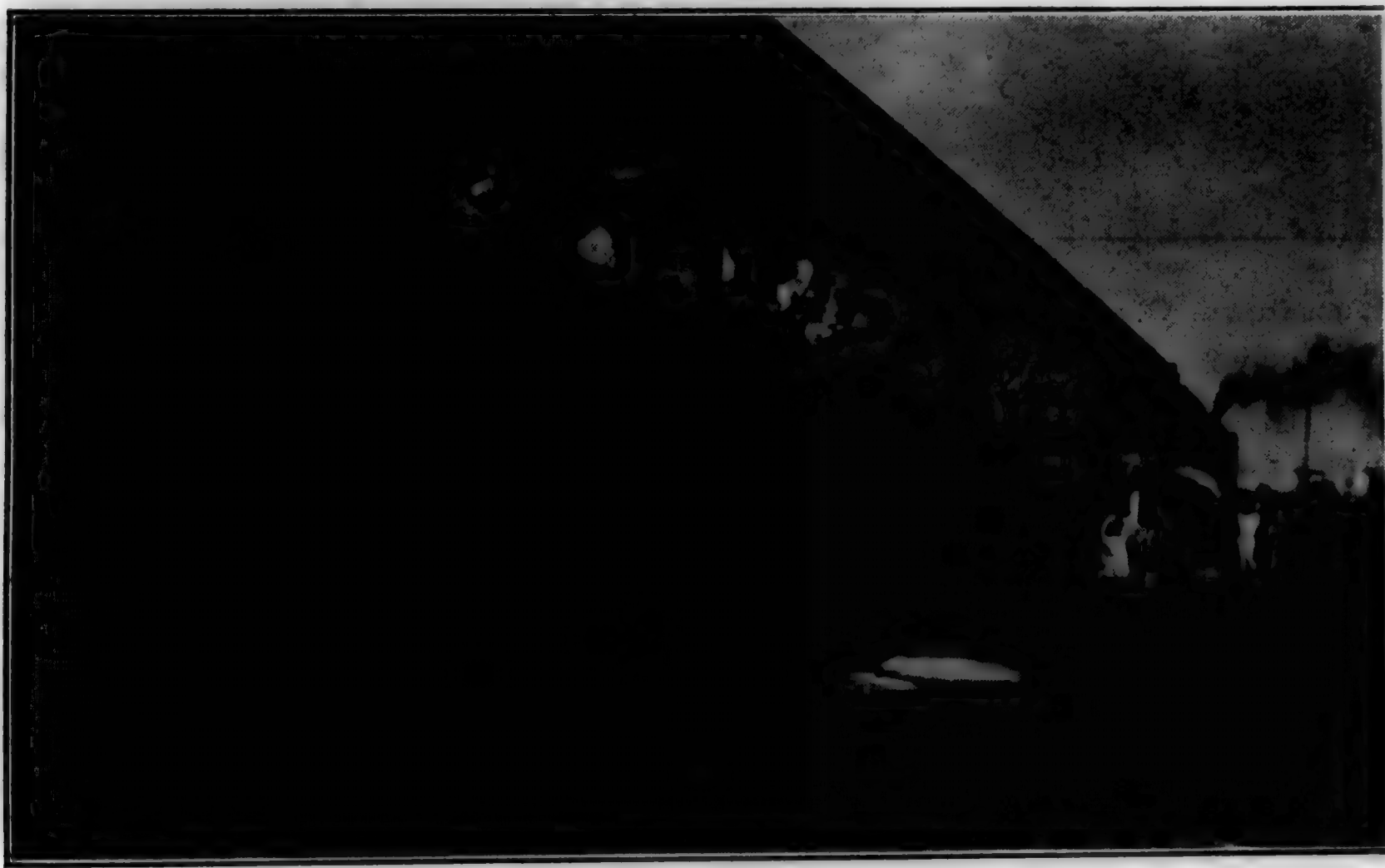
There are some difficulties in the way of this work, but these are to be overcome and not to hinder the usefulness that is not scarcely paralleled in Christian activity. Disease, vermin, immoral associations, etc., which might be mentioned are to be considered, but shall we sit down in idleness in the face of this great opportunity and leave undone that which will do so much to build character, renew unhealthy bodies, and set a new ideal in the lives of these who need it so much? Far better that we seize this privilege of special service and forget the harder things and do as our Savior did when He made untold sacrifice for our redemption. Let us for a moment consider that we do not even merit these temporal blessings provided in this work, far less have a right to hold them from those of our fellowmen who are dying for them.

May we in this service ever keep before our minds the thought that all we ever do for Christ must needs be done for others.

"Others, Lord, yes others,
Let this my motto be,
Help me to live for others,
That I may live like Thee."

Toronto, Ont.

If every one who professes to care about the poor would make himself the friend of one poor person, forsaking all others, there would soon be no insoluble problem of the "masses," and London would be within measurable distance of becoming a city of happy homes.—Canon Barnett.



"Fresh Air"—Chicago Missions

(Taken in summer of 1913 at North Liberty, Ind. Special car filled with 90 children returning from their vacation)

hand, adds to our city work so profound a problem that philanthropic societies everywhere scarcely know what to do. We can do little to remedy this situation but we must set about to do what we can. In this article I want to set forth briefly a phase of work that gives the child and the mother a little change and which in turn is an incentive for a richer and nobler life.

By the means of Fresh Air Work children and often mothers are for a period of two weeks sent to live in "God's Out of Doors," breathing fresh air, drinking pure water, eating clean food, reviving

well as the Home but affords excellent opportunity for the much needed change for the mother and child. These camps seldom accommodate more than from 40 to 50 children. Thus only from seven to eight hundred can be accommodated in a period of four months. This work is hard and unless well provided with teachers and helpers it is not advisable to undertake. What is needed is a house of two with a half dozen tents equipped for cooking, washing, cots for sleeping and a good supply of games, located in an open space not too near buildings, orchards or fields of grain,

THE CITY CONGREGATION—ITS PROSPECTS

A. J. STEINER

The religious leaders of the country are much concerned about the city congregation and the rural church. And why not give this matter serious attention since the economic and social problems of our nation have reached a point where the Church and the home—the two greatest institutions—are in grave danger. It is significant that the peril of the twentieth century is the destruction of the home life of the people.

Whatever we have to say on the city congregation and its prospects should by no means weaken our obligations to the country church. From both the city and the country the call comes and large fields are ready for work. You will pardon us if we will first refer you to a few facts regarding the city which will be helpful to more intelligently present this subject.

"The growth of the cities of the United States," says Mr. Stetzle, Superintendent Bureau of Social Service, "has been more marvelous than in any other part of the world. In 1800 there were six cities in the United States with a population of 8000 and over. In 1910 there were 2405 cities of 2500 inhabitants and more making a combined population of 42,623,383 or 46.3 per cent, as against a rural population of 49,348,883 or 37.7 per cent of the total population. From 1900 to 1910 the rural population increased 11.2 per cent, whereas the city population 34.8 per cent. Nearly one-tenth of the population resided in three cities, namely, New York, Chicago, and Philadelphia. If the present rate of increase in the city population continues until the next census is taken it will report the supremacy of the city. It is apparent then that the American cities will eventually govern the people."

How stem the tidal drift to the city? It can't be done. Paris in the fifteenth and sixteenth centuries passed stringent laws forbidding a city to grow beyond certain limits. It was tried by others but all in vain. The manufacturing of agricultural machinery and other interests have drawn the people into the city and completely changed the process of farming. At one time it required two-thirds of the population of the United States to produce enough food for the country. To-day it requires only one-third. The country boy finds it comparatively easy to adapt himself to city life, but a city boy seldom adapts himself to rural life. A few city people may go to the country but the vast majority choose to remain in the city and face its perilous conditions.

This is an alarming condition of our country. What the city congregations will be able to do to counteract evil social conditions in these dense populations is yet to be determined. We are commanded to preach the Gospel to all

the people. If one-half or more of the people in our nation dwell in cities how can we refrain from carrying the message of truth to them? The question is sometimes raised, "Is it worth while for our Church with her high Christian standard to make an effort to establish city congregations?" I was told by several brethren who have labored with and supplied both city and rural congregations that they find the work in the city no harder than in the country. Truly the Gospel of Jesus Christ is "the power of God unto salvation to every one that believeth."

The city congregation has several things in its favor. The civil law is a failure when it comes to reforming an individual or community. City officials will attest to this statement. They can by force prevent men from openly breaking the law but the desire to perform the deed or act is still there and the heart condition remains unchanged. There is absolutely nothing outside of Jesus Christ that will change the heart and transform a community into permanent good. The cities are beginning to note that their system of reformation is a failure and concede the fact that the Church of Christ is the only means through which a lasting and permanent reformation and transformation can be brought about in the individual or community.

The Gospel is a universal Gospel which can be understood and accepted by all nationalities. The Church with a living Gospel need not move out when foreigners move in. The Gospel rightly presented will be effectual to the foreign youth who is trained and educated in our public schools, and who in his impres-

sionable age is learning the customs and laws of our nation. The city congregation has an open door to this element as well as to the American born.

Then, too, the general drift of the country is to take up the way of the city. The cross-road school house is displaced and the scholars conveyed to some central point. Just to what this will lead to next remains to be seen. Very often these schools are located in a nearby village or city. Thus the country boy or girl spends the greater part of his or her years of training in the city and if the pupil has the least inclination for city life he is sure to make for it. With this encouragement and natural inclination, and with qualifications for business or one of the professions many of our strongest people are locating in the cities. Older members retire from farming and move to the city. All this serves as a nucleus for a city congregation.

The city congregation has its disadvantages as well as advantages. From the viewpoint of attending services and other departments of church work, such as mid-week prayer meeting, teachers' meeting, mission study class, and such like, the city congregation has decidedly the advantage.

Much as we might prefer the accustomed country church worship we are facing the day when we must give more consideration to the possibilities of the city congregation lest we might neglect our own and fail to preach the Gospel to all the people.

North Lima, O.

The world cannot be saved unless the Church does its part. The question is, Can the Church be saved unless it is doing all in its power to save the world?



Mennonite Gospel Mission, Chicago

(Union Avenue. Looking south from front sitting room window)

THE CITY CONGREGATION—ITS PROBLEMS

BY SUPERINTENDENTS

(Every phase of Christian work has its problems peculiar to itself. However, in the final analysis, we make the discovery that all of them radiate from a common center and only represent different aspects of the same problem: How to establish the Kingdom of Christ in the hearts of men. Our own peculiar problems become very real to us and consequently of great significance. Right here we face a real danger, that of unduly magnifying our own problems and minimizing those of our brother. The one who yields to this danger assumes an unfair and uncharitable attitude toward the problems of his brother and thereby invites a similar attitude, with the consequence that there is lacking that bond of helpfulness and mutual sympathy so essential to the success of the Lord's work. To avoid such an attitude there is perhaps nothing better than a frank and candid statement of our problems one to another. A heart to heart talk on these matters is to enlightening, so comforting; it is so helpful to our understanding and appealing to our sympathy.

The Superintendents of our City Missions took us into their confidence and frankly stated some of their problems. Some of them are perhaps identical with some of our own, while others are foreign to us and we cannot fully understand and comprehend them. But as we compare our problems with theirs our interest and sympathy are aroused so that we can pray more intelligently for the missionaries. Perhaps some of us have been very free and liberal in voicing our criticisms of the work of our city missionaries. We judged their methods of working in the light and experience of our own problems and conditions. There is nothing outside of the Spirit of God that will so soften or silence the voice of criticism as a knowledge of the conditions and problems confronting the subject of our criticism. Could we do any better under the same conditions and circumstances?

The cause and solution of one of their perplexing problems lies almost entirely with the rural congregations. Here we perhaps can render valued service in lessening the problems by at least one and make the work of the missionary less arduous.

Problems! Yes, we all have them. Let us first of all study our own thoroughly and become proficient in dealing with them, and let us also become familiar with those of our brethren, whoever and wherever they may be, to the extent that we can lend them a hearty and sympathetic support and pray intelligently for them. May the perusal of the following problems knit us together in a bond of mutual helpfulness and prayer for the advancement of the Kingdom.—Editor.)

The usual conditions prevailing in the vicinity of a city mission present almost every kind of problem to the missionary endeavoring to build up a congregation.

1. **The Sunday Problem.**—Large corporations having large interests of the city at stake, or some personal interests, demand some men—skilled and unskilled—to work on Sunday. Sometimes this takes other members of the family away, and many families are deprived of Church privileges.

2. **The Labor Union Problem.**—Men bind themselves together to secure better laboring conditions and higher wages. Some unions demand an oath upon entering, but most of them do not have this entrance requirement. Yet there are so many objectionable features connected with it that when a union man applies for membership in the city congregation, the pastor is at a loss to know just what to do.

3. **The Life Insurance Problem.**—Al-

most everyone you meet in the city carries a life insurance policy. It is the method they use to save money. It is so deeply rooted into their lives that it is almost impossible to have them trust in God for their all. Recently a law was passed in this state requiring that every man working for a large corporation be insured. Thus when an applicant comes for baptism the city church does not know how best to proceed.

4. **The Financial Problem.**—The people with whom we are working are extremely poor. While the missionary depends upon the Church for support, often some of these members depend upon the missionary. How to meet the temporal needs of these members often becomes a problem to the missionary.

A. H. Leaman.

Home Mission, Chicago.

Connected with an endeavor to defend and perpetuate in the city the doctrines of the Church and the Lord Jesus as taught by the Mennonite people, are some problems.

1. **The Sunday School Problem.**—We desire to repeat an assertion that the attendance of the Sunday school here could be doubled had we more teachers to instruct them. This problem is not the most serious one at present, however, as we have good hopes to have it solved, at least in part, by putting more of our converted Sunday school pupils to work and by an increased force of workers from the country.

2. **The Social Problem.**—Man is created a social being. But until the young convert has learned the secret of "fellowship with the Father and with his Son Jesus Christ" he is apt to form some alliance which is liable to produce the same effect as being "unequally yoked together with unbelievers."

3. **The Industrial Problem.**—The labor problem is a serious problem in our large cities, affecting not only the city congregation but also most lines of activity where labor is employed. Not to be affiliated with organized labor often means for the head of the family to be out of employment, to be called a "scab," or to work for less than the usual wage. Besides business methods are so corrupted that the man doing clerical work must either be an accessory to falsehoods or frequently lose his position. One such young man employed by a large well known business firm told the writer, "If I were to do only what I know to be right, I'd lose my job at once."

J. D. Mininger.

Kansas City, Kans.

Some of the problems of a city congregation are unlike those found in any other place. The first problem we have to contend with is that of winning the boys. When they reach the age of ten to fourteen years they sever their con-



Mennonite Gospel Mission, Chicago

(Looking east from rear porch, second floor. Crosses indicate six of the ten barns within 100 feet of the mission building)

nection with the Sunday school and all religious influences and find their associates on the street corner.

The second problem is to meet the **social needs of the boys and girls** with such things as will be good for them and counteract the evil environments and inducements with which they are surrounded every day which tend to lead them away from the truth as taught in the Word.

The third problem is how to **hold the Christian young girls** from the ages of seventeen to twenty who have no Christian young men with whom to associate.

B. B. King.

Ft. Wayne, Ind.

Our Mission is located near the outskirts of the city. Our problem is to **have a congregation at all**. The people coming from the country go on into the city and the uninterested ones that come from the city find right at our doors a place to gather on Sunday to play ball. Also this neighborhood contains mostly Catholics who consider they are doing God's service by hindering the Protestants. We have a floating population—few owning the house in which they live—that works in the shops in night and day shifts and on Sunday. Men tired when night comes want their rest, and those working at night sleep during the day. The **opposition of parents to children** being taken into the church because of the plain garb, the devotional covering, bonnet, etc., is another problem.

B. B. Stoltzfus.

Lima, O.

Some of these problems may sound rather abrupt in their expression, but space forbids further explanation. We hope they can be discussed more at length some time.

The strong influence for worldliness and amusement, and the Bible teaching and Mennonite stand against them.—Result—problems.

Unfaithfulness on the part of some members from country churches, influencing members of city congregations.—Result—problems.

Old haunts and vile associations while in sin, are ever present to tempt and discourage the converts in their desire to live the overcoming life.—Result—problems.

Either dishonest firms and business methods, labor unions or Sunday work usually face the convert who desires to be obedient to the Word.—Result—problems.

The plain preaching of the whole Word without compromise or surrender is unpopular, but plenty of ministers to preach on a compromising basis that is popular.—Result—problems.

A question asked by some country churches: "Why do city congregations

grow more slowly than country congregations?"—Result—problems.

Altoona, Pa. John L. Stauffer.

It always has been true that every good work has its seasons of trials and blessings. This is especially true of city mission work. The problems confronting the Youngstown Mission are common to all.

Youngstown with her iron and steel mills that run day and night makes it **difficult to get men to Sunday services**. It is impossible to have a very regular attendance at the Mid-week services because the men work one week during the day and the next week at night.

The **70 per cent foreign element** in this iron and steel center makes the problem of establishing a church a slow process. This can be better understood when it is known that at least twenty nationalities are enrolled in the Sunday school.

Indifference and worldliness on the part of many of our brethren and sisters in the rural districts makes a serious problem for all our Missions. Converts are asked to forsake many of the social evils, places of amusements, worldliness, as well as all filthy habits that are so prevalent in the cities. To then have these new born babes visit our brethren and sisters in the country, and find there the very thing practiced that they struggled so long and hard to give up, causes some to become discouraged and even forsake Christ. To know then how to deal with such is a problem.

The greatest need is specialized, consecrated, Spirit-filled workers. Workers who know God, the Bible, and their particular line of work.

Youngstown, O. T. K. Hershey.

I want to state briefly some of the problems confronting us in our work. Others might be given but they are mentioned by others and space is too precious for repetition.

1. The securing of a definite experience of conversion. On the one hand there is so much erroneous teaching on the subject (christening, confirmation, taking of first communion, confession, mass, church attendance, morality, etc.) that it is difficult to get people to see that a genuine experience of conversion is the great essential to church membership. On the other hand, we are required to do so much instructing and demanding in matters of Church doctrines before accepting for church membership that, to many in the city, uniting with the church is a matter of accepting those teachings rather than an expression of that vital experience.

2. The securing of a definite enough experience so that contamination by the spots of the world will be strictly avoided. This is the situation: the places of evil are so numerous and the coming in contact with them is of such a common occurrence that they are very likely to lose their viciousness in the minds of Christians.

3. The securing of submission to church regulations in points where distinctiveness is based upon denominational interpretation—or custom—rather than direct Scriptural teaching. Missionaries are often asked for a "Thus saith the Lord."

4. The social problem. Young people are social by nature and want opportunities for social intercourse. When mission workers are conscious of this they



Mennonite Home Mission, Chicago

(A typical scene in the back room during the annual Christmas Dinner)

are often afraid to supply it because of critical attitudes from "outside the city."

A. M. Eash.

Gospel Mission, Chicago.

The city congregation comes more vitally in touch with certain teachings and problems not so common in the country, such as **socialism, unionism, and social problems peculiar to young people** in our Missions. So many so called Christians have a wrong conception of the teaching of the Bible and the religion of Jesus Christ. Socialism is presented as a religious movement and those not firmly

established in the Word are apt to be led astray thereby. Young people should not be taught to avoid the unconverted yet they should be taught by the older ones in all love the danger and wrong of choosing such as bosom friends and thus become interested in things that draw the mind and heart away from God. There are those who desire a union of Christian people expecting that all should believe as they do regardless of Bible teaching and the definite guidance of the Holy Spirit. There is much to contend with along these lines in this place.

Sadie King.

Nampa, Ida.

receipt of money and provisions, and the unpleasant duty (which becomes a duty because of neglect on the part of others) of writing asking for money and provisions, the other letters answering the questions relative to the work that are asked by friends, etc., etc., together with the keeping of books, for everything must be recorded so that everything sent to the mission may be accounted for, and making out the reports, all require time.

Conclusion

There are many odds and ends which we will not mention some of which the readers may think of if they pause to meditate. There are also many difficulties and interruptions, in fact, about the time he is real busy with one thing some one is calling him elsewhere, and in the midst of an important task he must often stop to listen to some sad tale of woe, and give some advice and such aid as may be at his command. In fact his ears are trained to hear the call whether it comes over the phone, through the back door, or through his bed room window at midnight. He and his family are expected to get along with as few clothes as possible, they are expected to eat cheap food, because they are only missionaries. But this is done cheerfully, but what is more they must ask their devoted helpers, usually sisters, to go without many comforts—in fact, often necessities—he must ask them to toil on and get along as best they can because the funds are exhausted. Dear readers, is it not evident that naturally no one would covet the position of a Mission Superintendent? It is only when there is a passion to save souls, a strong desire to carry out the Master's wish, that a man would take this responsibility. "Awake, awake, O Zion; put on thy strength O arm of the Lord." Awake as in ancient days, come to the aid of your City Mission Superintendents. Weilersville, O.

THE WORK OF THE SUPERINTENDENT

P. R. LANTZ

The work of the city Mission is to point the people to the crucified but risen Christ, and teach them the "all things" that He commanded; first, to bring them to Christ, and second, to build Christian character which is by no means unimportant to the community. The Superintendent's work then is to open every possible avenue and direct all the forces at his command in the way of conveying the Gospel message to the uninformed and inexperienced about Him. Sunday school, Bible Meetings, Junior Bible classes, preaching services, cottage prayer meetings, house to house visitation work, judicious distribution of tracts, these are some of the means used, but since much is involved there is much to consider.

The Workers

To secure the sufficient number and the right kind of workers is often quite difficult, hence we frequently find the Superintendent on his knees crying, "Lord of harvest send forth laborers." These workers are to work with the Superintendent in establishing Christianity in their community, and although consecrated and sincere they very often find themselves handicapped because they have no special training for these definite lines of work; while they know a few things about the Bible, they have not acquired a working knowledge of the Bible, the one Book which must be used in Mission work. And if the worker is inclined not to see the work, or does not enter into the Superintendent's plans, or is unconcerned as to whether or not anything is accomplished, the task is by no means an easy or pleasant one for the Superintendent.

The Members

As individuals accept Christ and His teaching they become members of the body, therefore part of the Mission. These come from various nations, brought up under different environments, their religious teaching has been denominational, that is, they know what some denomination has taught rather than what the Bi-

ble says. To take these individuals from various nations, with varied teachings, and temperaments—brought up under such widely different influences—and hold them together as one, so that they may all work together, having one aim, requires much time and prayer. Right here the busy Superintendent if not careful will miss his mark, for conditions in the cities demand that these people be visited often.

Manual Labor

The sweeping and dusting of the church, or hall, scrubbing floors, washing windows, firing the furnace or stoves, taking care of the lawn and buildings, errands down town, investigating the homes of the poor who call for aid, helping the poor find homes, helping them move and find employment, and a long list of such things are demanding much of the busy Superintendent's time and energy.

His Office Work

The letters to write acknowledging the



Beginners Department, Mennonite Gospel Mission, Chicago

ESSENTIALS TO A CITY EVANGELISTIC CAMPAIGN

C. Z. YODER

Since "power belongeth unto God" all Christian workers realize that they are dependent upon Him for wisdom and strength. Being burdened for the salvation of lost souls they feel their responsibility to God as an ambassador for the Lord Jesus Christ to bring to them the word of reconciliation. Since there are such definite promises that God will hear and answer our prayers asked in the name of Jesus, His true followers will deem it a blessed privilege to often avail themselves of the opportunity of holding sweet communion with God in secret and in public. A congregation desiring to hold a series of meetings should not think of being crowned with success without continual fervent prayer in behalf of the meetings previous to such meetings.

In evangelistic work it is very important that there be the Oneness existing between the evangelist, workers, and congregation for which our Lord so earnestly prayed to His Father in behalf of His followers when He prayed that they might "be one, even as we are one," "that the world may believe that thou hast sent me." There must of necessity be a hearty co-operation in this great work of winning souls and building them up in Christ, so as to go forward with one mind, one aim, one faith in God and His Word, battling against sin and the powers of the world, rescuing souls as brands from the fire.

A good knowledge of the Bible—"the sword of the Spirit"—is very essential. It is our offensive and defensive weapon. Without it the Spirit cannot succeed in convicting and converting sinners to God. It is a means unto salvation with life-giving power. We must have it to defend ourselves against the onslaughts of the enemy. We need it to rest our faith upon in time of prayer, for comfort in time of sorrow, when trials and sad disappointments confront us.

"Ye shall have power after that the Holy Ghost is come upon you," which is promised to us on the conditions of faith, repentance and obedience. Thus as we sow the seed accompanied by the Holy Spirit, life will be produced in the soul that fully surrenders itself to God.

Personal work is not the least of the essentials. It is often more effective than public preaching. Christ engaged much in personal work. What great and practical lessons we may learn from our Master in His dealings with the woman of Samaria, Nicodemus, His disciples, and many others! Paul taught from house to house. (Acts 20:20). In the cities where there are so many homes without Christian training, whose inmates absent themselves from public worship, the only way to reach them is through personal work. As Christian workers meet the unsaved

face to face and have a heart to heart talk with them in the spirit of love, using wisdom and tact, desirable effects will be seen sometime, somewhere.

Singing has a very important place in all public religious services. To be effectual the chorister should prayerfully study the songs and become familiar with the words and their meaning so that they may be sung in the true spirit and with the understanding, so that the audience may be inspired by having their minds drawn heavenward in song.

The devotional services should be rather informal so as to avoid monotony. The reading of Scripture is very good but for a change the audience might be asked to repeat some familiar Psalm, or call for favorite verses. This will often create a greater interest and make better impressions than to be continually using the same method.

"Let everything be done decently and in order," is Paul's admonition. God is a

God of order. The Holy Spirit cannot work effectively where there is disorder. Talking, whispering, levity, looking around, moving about or anything else that will distract the mind from the service will hinder the work. When the invitation is given a spirit of seriousness should prevail. Janitors and ushers should be very careful not to attract the attention of the audience. The Holy Spirit is sensitive and may be driven away, thus failing to convict, because of inattention to the Word of God.

Special efforts should be put forth to advertise such a campaign. This can be done by printed announcements or personal work. The Master said, "the children of this world are in their generation wiser than the children of light." We can see how the world is busily engaged in advertising their business to make known to the people all about their work. Should we not out of love for our Master be so interested in His Kingdom that we use every legitimate means to spread the glad tidings?

Wooster, O.

SINGING IN OUR MISSIONS

J. I. BYLER

Singing has a place particularly its own in all our Christian services. Scarcely a gathering of the children of God is held but that a part of the time is spent in singing. Only in cases of severe dissension does singing cease, and sad indeed is the day when its voice is no longer heard.

In our great variety of music—"Psalms, hymns, and spiritual songs"—to which we have access, we find every elements of true devotion, such as adoration and praise, submission and trust, repentance and confession, love and gratitude, and almost every experience of the Christian life as joy and sorrow, adversity and prosperity, light and darkness. Thus the great treasury of Christian song which we have for our use can hardly be realized. Outside the Bible song is the greatest asset of the Christian Church.

In our city missions singing has always had a prominent place. There are, however, difficulties in the way which often hamper the best results. There is so often a lack of knowledge on the part of leaders and singers which results in not having parts sung as we have in the rural sections and in the larger congregations and this, with no instrument of music, makes it hard to make singing attractive. This lack can be counterbalanced by care in several things—selection of songs, their proper interpretation, and singing in the spirit—thus creating a good atmosphere for the service. This is necessary in places where singing is best but especially true in assemblies of the few in our cities.

Four things may be discussed profitably here:

1. How to get the children to sing their best. Make singing a prominent and important part of the service. Demand attention on the part of all, no moving about, or taking collections, or anything that attracts the attention from the sentiment of the song. All eyes fixed on the same board or chart or song sheet seems to be the best method to keep them at it. Children try to do what the older ones do, and if the older ones sing there is no difficulty to get good results.

2. How to get the older persons to sing.—Sing only singable songs. There are many songs written for purely pecuniary purposes, and are not worth the time it takes to learn them. People will never like that kind long, and to keep them singing such will eventually make them lose interest in good songs. Sing songs that are in accord with the atmosphere of the services. A song that is not expressive and in sympathy with the service will destroy nearly all the good done before in the service.

3. How to break those off from the use of the instrument who have been used to it.—You must have something better. Trained voices in chorus or quartette where the voices blend nicely will do more towards this than anything that I know. This means work and time. Develop the voice and teach people to sing and they are apt to leave you for other churches and the only resort is to develop a deeply spiritual service that will hold them.

4. How to teach new songs.—This again will be best accomplished by the trained chorus or quartette. While the selection is rendered the people learn it

and do it unconsciously. Work for quality rather than quantity. Learn only good standard songs. There are many which can be gathered and put on slides or sheets for the audience to sing from.

To make singing a blessing as well as an enjoyment we must "Sing with the spirit and sing with the understanding" also. This does not mean only enthusiastic, emotional singing, but with a spirit of entering sympathetically into the sentiment of the song and those to whom and with whom you sing as well as the experience the message in the song wishes to give. For one to sing in a language that he cannot understand is to be unable to enter the spirit of the song. To sing songs with deep heavenly meaning one must know the language. To sing, "Sweet Peace, the Gift of God's Love," you must know what peace in the soul means. Before you can effectively sing, "Holy, Holy, Holy, Lord God Almighty," you must realize the sin in self and the holiness of God. So to do our best we must learn to live, and love, and sympathize. "Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness, come before his presence with singing."

Toronto, Ont.

MANUAL WORK IN A CITY MISSION

A. H. Leaman.

The manual work at a mission in the city is no little part of missionary work. Often the young missionary has the idea that his work is preaching and teaching, and as some people express it, "An easy job." The janitor work of a city building usually requires the time of one man, and his pay usually is \$25 a month with room and board. This amount is saved by the missionary doing the work himself.

The sisters have the house work to do. The missions have anywhere from 8 to 20 rooms to keep clean in addition to the kitchen work. Many of our readers will remember the soot and dirt we have to deal with in the city. I have heard some of the workers say they are almost ashamed of the Mission Home when visited by country friends. I spoke to one of our mission workers sometime ago and

she said she puts 4 hours a day in house work, and sometimes she was too tired to go out visiting, and to attend the services in the evening.

Often there are manual duties connected with the work in the congregation. Some time ago a family was too poor to pay the moving expenses so a number of us boys put on our overalls and spent the day helping to move. This is God's work and God blessed us in it.

Our missionaries in the field come from the farm and know the worth of a dollar. We try to save money by doing our own repairing on the building instead of hiring skilled labor. There are many little things to be done from time to time that unless we are very careful our attention is taken up with the manual labor rather than the spiritual work.

But the work is here and it must be done. When we know our work counts for the kingdom we are glad to do it. Remember us in prayer that we may be content to labor on quietly and earnestly in the Master's cause.

Home Mission, Chicago.

A JAIL SERVICE

J. D. Mininger.

Early Sunday morning, August 3, 1913, a band of twenty-one Christian workers, then engaged in special meetings in Kansas City, started for Leavenworth, Kans., about 30 miles distant. An invitation had been received by Bro. S. E. Allgyer (leader of the meetings) from Chaplain F. J. Leavitt of the United States Penitentiary, that he come and preach to the prisoners there, promising an audience of from seven to eight hundred men. For one who "rejoices in the liberty wherewith Christ makes free" to be acquainted with the conditions of these hundreds of prisoners, and then to receive an invitation to preach Jesus Christ to them was too good to refuse.

The institution was reached in due time. After the workers were identified the iron gates were opened for them and a cordial reception by the Chaplain followed.

To see such a large body of men of different professions and nationalities, apparently all on a common level, was a

sight not soon to be forgotten. The thoughtful Christian worker could not help but think, "What of their wives and children?"

A number of songs were sung by our workers. This was followed by a sermon which was listened to with great interest. In response to an invitation, possibly twenty-five to fifty souls manifested a desire to live for Christ. As there were quite a number of other appointments for the day, the workers hurried back to Kansas City, feeling that the trip had been worth while.

A warm letter of appreciation has since been received by one of the workers from one of the prisoners who confessed Christ, and incidentally he speaks highly of the management of the institution.

During these special meetings the Gospel was also brought to the prisoners of the Argentine and Wyandotte county jails.

Kansas City, Kans.

A STREET MEETING

A. F. Wiens.

When we began our street meetings we had many difficulties, but, praise the Lord, many more blessings. We have had them in the summer time since nearly the beginning of our Mission. During the first few years we usually started out to have an open air meeting first and then returned to continue the service at the Mission. A few people would come along with us, but it seemed to us that this was not the best way of conducting street meetings, because when the people began to get interested we had to stop and leave for the Mission where others would be waiting for us. The last years we have had our open air services on Saturday and devoted the entire evening to it. We held it in a district containing six saloons, three theatres, one nickel show and a dance hall. Many people crowded together for the services.

During the first years we had much disturbance. Satan and his helpers tried to break up the meetings. One night several young men came out of the saloon, listened for a short time, and then began to pull each other around. One of them



United States Penitentiary, Leavenworth, Kans., where a Meeting was held under the Auspices of the Mennonite Gospel Mission, Kansas City, Kans.

got a piece of brick and hurled it on the head of his companion so that the blood gushed forth. You can imagine how people got scared, but this brought us the crowd. In the last years we had hardly any disturbances, people would not listen long to such fellows, and we can quiet them down. We can testify that many people heard the Gospel at these meetings and the testimony of the redeemed so that their hearts were touched, many raised their hands for prayer and souls have been brought to Jesus.

The command of Jesus is so plain, "Go . . . and preach the Gospel to every

creature" (Mark 16:15). We wonder sometimes why Christian people and missionaries do not conduct more street meetings, because it is the only way to bring the Gospel to many people.

In closing will relate one incident. A woman told the workers that she listened so gladly to the message at our street meetings, but she could not come to the meetings at the Mission for some reason which we hardly understand. Not long after that she was hurled into eternity. Are we doing all we can for our Master?

Rescue Mission, Chicago.

THE SUPPORT OF CITY MISSIONARIES

I. R. DETWEILER

That our city missionaries are worthy of support is accepted by all who believe in city missions. As soon as the Church was convinced that she should do mission work in the city the right or wrong of missionary support was solved in the minds of those interested. Might, however, the method by which these missionaries are supported be a question in the minds of some people? How shall we furnish support in the most effective way? How shall we supply the need so that it reaches the missionaries in a way that they can make the best use of the money and live most wisely and economically?

Any method of support that requires the missionaries to live an unnatural or abnormal life is to that degree weak and unfortunate for the missionaries. Missionaries are human, and usually that which will not bring the largest result other places will do little better in the mission station. We would not think it the best to group families together for the sake of financial gain in any given community, nor to live in hotel fashion. These conditions can not always be avoided, but, in so far as they can not, it is as unfortunate for them as it would be for any other given group of people and should be discouraged. God never intended that people should crowd together and lose the influence of the immediate family circle. Home should be conducive to religious experience and when it is not those who must endure, to say the least, are unfortunate. Those who support the missionaries usually are willing to give the same privileges they themselves enjoy.

The Church does not look upon the missionaries as subjects of charity, but as real representatives of the Church and therefore can not afford to allow any defects in the methods of support that will rob them of the greatest efficiency for their work. Are we then using the best method? Are we giving our missionaries the same privileges that we feel are so necessary to make our homes what they ought to be? Is it best in our own com-

munity to place grown people in such a situation that they do not know how much money they are going to have for their living week by week, or to adopt such a plan that will make it necessary for them to ask for money every time they are out of money, or have some personal needs? Would we under ordinary situations believe it wise to thus deal with our children after they have grown up? Or is it better to have some system by which each will know how much they can expect? I would not say exactly what ought to be done at pres-

ent, but I am sure we all want our missionaries to be the most successful and would not knowingly make unnecessary demands from them and thereby limit our own collections which we gladly send and ask God to bless. We would all help to answer our own prayers in behalf of the missionaries.

Under the present method the Board sends what it has or what the various churches send in. The money is sent to the superintendent who is responsible for the just distribution of the various sums that may come in. Is it best to place this responsibility all in the hands of one who is himself also personally interested in this distribution? Would it be better for the Board to say what proportion each should have? Under the present system the superintendent is responsible for all the money that is sent to his station.

Is it best to make one man responsible for the finances of others, or would it be better to make each responsible at least for his own personal finances? These are some of the questions that have arisen in the minds of some who are interested and necessarily concerned for the welfare and success of the missionaries, and we earnestly pray for the best methods in the work that is nearest and dearest to all who love His appearing.

Goshen, Ind.

CHILD RESCUE WORK

J. D. MININGER

The Government is said to employ two methods for saving lives on the sea—the "life boat" and "light house" methods. The "life boat" method is used in cases of vessels about to sink as did the Titanic. The "light house" method is used to shed light upon the sea, its rocks, shoals, and harbors, thus avoiding calamities that require the life boat.

The city mission may be justly called a "life and soul saving station." To save a sinner, old in years who has made a failure of life's voyage is to use the "life boat" method. To save a forsaken little child, to transplant it from the filthy, vice-breeding surroundings of the city into the pure Christian, country home is to use the more effective way—the "light house" method.

One of the encouraging features of a visit to the country by workers from the Kansas City Mission is that as we visit among those of "like precious faith" in the states of Kansas, Missouri, Oklahoma, and Iowa we can find fifteen or more jewels rescued and transplanted by the "light house" method through the instrumentality of the Mission.

A Few Incidents

Late last summer, the writer's companion came home with a day old baby boy. The mother well nigh penniless and



Objects of Child Rescue Work by Kansas City Mission

homeless wanted the mission folks to find a home for it. She had an older child and said she could not find work with two children nor could she support them. Later, when one of the mission workers stopped to call on the mother, she had skipped to parts unknown.

* * *

There is no boy with whom we have become acquainted in Kansas City that has won the affections of the mission family more than our 5-year old "Little George." The story of him alone would

be long and interesting enough for an article of this kind. His mother came to us a stranger and asked that we find a good Christian home for him in the country.

Because of his agreeable disposition and of his cheerful submission to those having the care of him, he always got along very nicely although placed in a number of temporary homes before being permanently located.

Kansas City, Kans.

TESTIMONIES OF THE WORKERS

(Have you ever heard people say that they pity the missionaries because of the conditions in which they live and because of the many things they have (?) to do without which they might enjoy if they were not missionaries? These people fail to grasp the true meaning of the missionary enterprise and God's promises relative to the same. Pity is wasted by lavishing it on the missionaries. They do not want your pity, but they want more of your sympathy—the sympathy that encourages and supports. The missionary does not deserve pity, but you are the one that deserves it if God wants you to be a missionary and you rebel. Missionaries rejoice because they are counted worthy to be in the thick of the fight. Read their testimonies and see whether you can wring one plaintive note from them that has even an inkling of a suggestion that they want pity. It is nothing but praise and thanksgiving from beginning to end. Oh, yes, they have their trials and difficulties, perhaps more of them than many of us, but it is victory in Christ all the way. Exchange with you! Their pastures are too green. I venture the assertion that there is no class of Christian workers, taking them as a whole, that is more joyous, cheerful, and has more real satisfaction than the missionaries. There is perhaps no class that is tested more severely than they. The consciousness of being actively engaged in the Lord's work under His control, just where He wants you, is sufficient compensation for all the hardships endured in His service. It is this that gives that sweet and constant peace and joyousness characteristic of the faithful servant of the Lord. May their testimonies inspire us to live a life of sacrifice with them and pray for them. While prayer for the missionary is desirable and commendable, but of far greater value to him is the LIVING of the CHRIST-LIFE by YOU and I.—Editor.)

Because some one felt the need of mission work I was led out into the light, therefore, I feel I want to be a worker for Him. It gives me much joy to think that I have the privilege of being a worker for Him in this part of His vineyard. I have enjoyed the work these years though many times discouraged, yet it is the time I would not exchange for anything else.

Anna Eash.

Gospel Mission, Chicago.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

The conversion of sinners does not only cause the angels to rejoice, but also His children. How the Christian's heart thrills with joy when he witnesses the countenance of a soul beam with the light of divine love, and hears him say, "I will trust Him. By the grace of God I will live for Him."

Oh, that my life might count for Jesus!

Mae Hershey.

Youngstown, O.

Surely we need not be in the city long until we can see the great need for city missions. When we see so many passing our door that do not enjoy a Christian home as we do, and see the many traps set for the young people, then we can truly say that it is worth our time to do all we can for them. Lizzie Sommers.

Gospel Mission, Chicago.

The testimony of my life is expressed in Psa. 40:2, 3,—“He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.”

B. B. King.

Ft. Wayne, Ind.

One year's experience in city mission work has taught us many things and there is still much to learn. We find human nature the same here as anywhere else, the tendency is away from God. On the other hand we have found God faithful to His promises and His power able to save even the vilest of sinners. While there are many things hard to bear, yet we find much joy in the work and He abundantly rewards, even in this life.

Geo. H. and Mary Hostetler.

Canton, O.

Praise God for His dear Son that through His precious blood we have life, peace, and joy. It surely is a glorious privilege we have of telling the lost of One who was willing to die in our place, yet how few believe and are willing to live the overcoming life.

I am indeed glad to say that the years I have been in His service have been the happiest ones although they were not all sunshine. I praise God for the clouds because of what they have meant in bringing me closer to Him.

Lydia B. Stauffer.

Altoona, Pa.

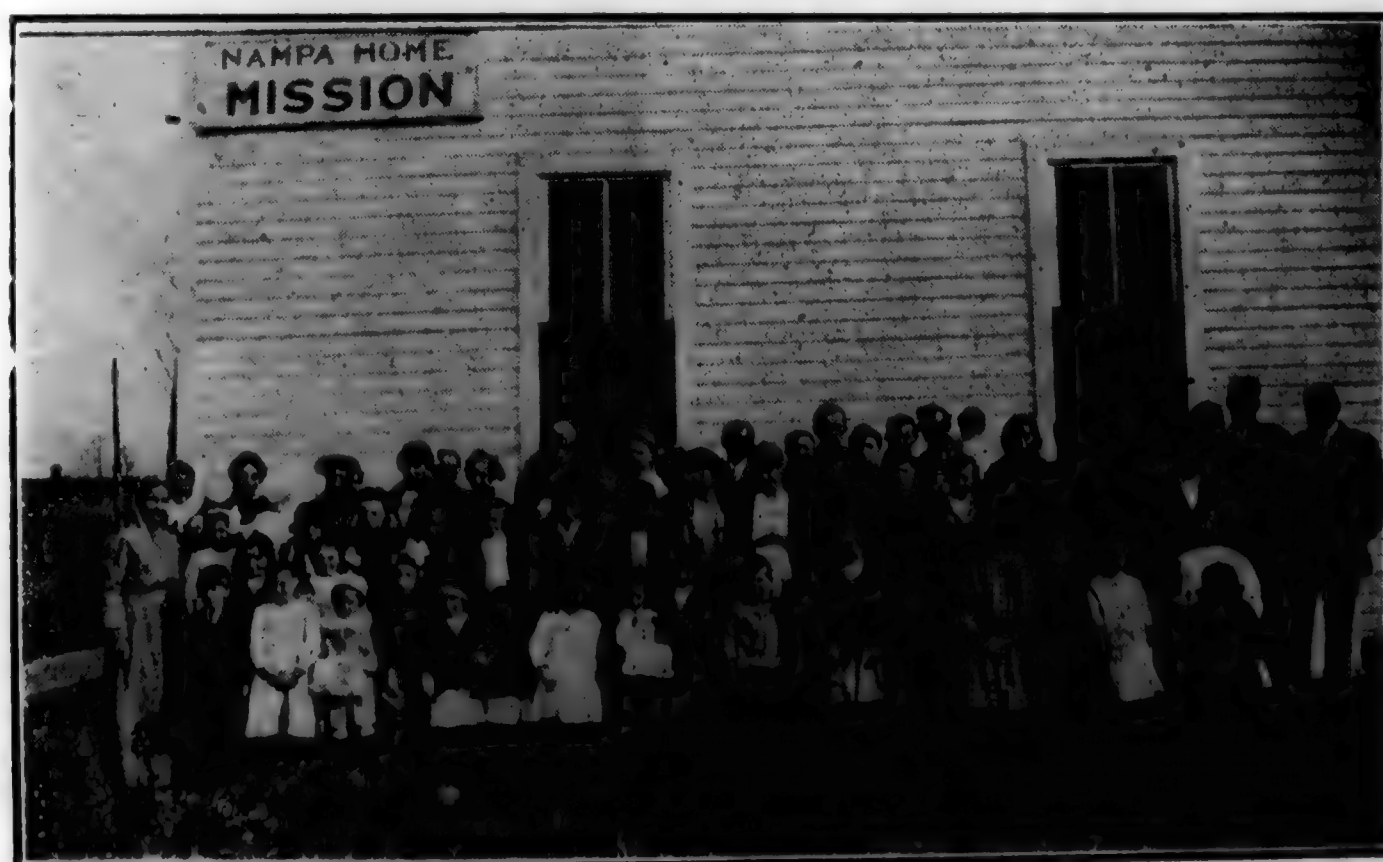
In active service for my Master I find my highest joy. I am glad He saved me while young in years and has chosen me to be one of His servants. My one desire is to be true to the trust received from Him, and to live to the praise of His name.

Amanda Leaman.

Home Mission, Chicago.

The reason why I am a Missionary.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of



Nampa Mission Sunday School, Nampa, Ida.

God: not of works lest any man should boast" (Eph. 2:4, 5, 8, 9).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

"The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

Sadie King.

Nampa, Idaho.

We often thank God that His Word is forever settled in heaven. (Psa. 119:89). Our business is to teach the Word and live it. We too thank God that His Word has worked wonders in some young lives who have made the wise choice and live a life of separation from the world. How we wish that all who promised to be true to Christ might enjoy their religion instead of enduring it. Only a full surrender brings a life of joyful service. Pray for us.

The Workers.

Philadelphia, Pa.

Although our experience and observation of this work are very limited yet we can testify that the city mission is a much needed institution, which is worthy the support and interest of the Church. Many homes are made miserable by sin and it is only through those interested in them, those who are willing to make sacrifices for them, that they can be brought to enjoy the Gospel.

Katie Sommers.

Gospel Mission, Chicago.

Judging from past and present conditions, my hope assures me of better things ahead. Looking back we see those whom God wondrously saved, and who are living monuments for Him. Then those who have just enlisted God can mightily use to destroy Satan's kingdom. Also the liberality of the brotherhood, either by prayers, means, or service, has been a strong incentive to brighten our hope of the efforts at this place.

Hettie B. Mining.

Kansas City, Kans.

For me to sacrifice my all and enter the mission field seemed hard at first. Through experience I find it the busiest place I have ever been at. Nevertheless to be used of God as an instrument to carry the Gospel to our neighboring friends, I consider a privilege and not a task. As Home Department teacher I am willing to "Go out into the highways and hedges, and compel them to come in" (Luke 14:23). Elizabeth Lehman, Youngstown, O.

It affords me great pleasure to write a testimony for Christ who has redeemed me. He has showered blessings in my life of which I feel unworthy. I love to work for my Master. My prayer is, "Lord keep me faithful to the trust entrusted to me by the Church."

A. H. Leaman.

Home Mission, Chicago.

Through limited observation and experience in the city, I am convinced that there is an overwhelming need for Christian service among all classes and ages, but especially among the young people. Social and spiritual needs must be supplied as truly as physical if they are to grow into noble manhood and womanhood as God intended.

Lena I. Albrecht.

Gospel Mission, Chicago.

After passing through what I thought the darkest cloud of my life I was strangely led to another place. During this experience I was confident that God was leading me and felt that He wanted me in the mission field. One evening after meditating upon my life and the

not God, we count it a great joy and privilege to be in the Master's service. Truly the world is dying for a little bit of love. Pray for me.

Lizzie Yoder.

Youngstown, O.

Never has time seemed as short as it does here. Many have been the blessings. I enjoy the work very much and have said several time if I were to give up some part of the work I am connected with I would not know which, as it all affords much pleasure.

Anna Reber.

Gospel Mission, Chicago.

I can say I enjoy the work thus far and think it a blessed one for His chosen children to be engaged in, and pray God to strengthen us as we see the great importance, and hope and trust we may hold out faithful.

Elenora Horst.

Canton, O.

I can truly say from experience that there is joy in the service of the Master. There is joy in telling the story of redeeming love to others. Though we can



Mennonite Gospel Mission, Chicago
(Looking north from rear porch, second floor)

needy field, I said, "Lord, send me." The burden lifted when I thought of volunteering. I said, "If the Lord lays it on somebody's heart to ask me out into the field, I will go." In only a few days I received a letter. I almost trembled upon opening it, but am glad God gave me grace to keep my promise. I have served three years now for which I can praise God. My only desire is to spend the remaining part of my life in rescuing the lost.

Della Bickel.

Ft. Wayne, Ind.

During my year's experience at the Mission there were many trials and temptations to be met every day. When we consider the great opportunities that one has of carrying the Gospel to those that know

do so little, we want to do what we can for Jesus, who has done so much for us, by helping others to know and learn to live for Him.

If we, like the little lad, give our few loaves and fishes to the Lord, will He not bless and use even beyond our expectations? My heart's desire is to be fully resigned to the Father, so the Spirit can work through us to bring souls to Christ Who alone can give them light.

Ella Snucker.

Altoona, Pa.

Ever since I enlisted in the Master's service I have felt that I owed Him my life. Since He has opened the way to a field of greater opportunities and responsibilities I have been receiving even

greater blessings than before, and feel like pressing on in the work.

Arthur Slagel.

Home Mission, Chicago.

Rev. 22:3, 4.—The joys and blessings in mission work are indeed many and varied. The privilege of working for the Master is a joy to the believer. The Lord has promised to bless our work and give us joy in proportion as we impart to others. We can best show our love for Him, who did so much for us, by making our life one of service. "The joy of the Lord is your strength" (Neh. 8:10).

Elizabeth E. Myers.

Lancaster, Pa.

Rom. 12:1, 2.—After we have made this sacrifice to God we will have an interest in His work as we have not had before. When we see how people live in sin and ignorance of God's Word it creates a desire to help them out of this condition. We are made to rejoice when we see souls forsake sin and accept Christ. We have many reasons to praise God for what He has done.

Lena Horst.

Kansas City, Kans.

One problem in mission work is to do the manual toil and not to forget the most important duty for which we volunteered. The blessings and joy received when we can help a young man with an extremely promising life before him to decide to live for God, is sufficient to cause us to realize more fully than ever, that our other duties are only secondary and that our real business is to save souls. We willingly went out for this purpose, and are happy that we have this privilege.

Asa Hertzler.

Youngstown, O.

I know nothing that gives me so much real satisfaction as when at leisure to start out to meet the people in the interest of their soul's welfare. Even with all the sadness it causes when they fail to respond to the invitation given in our services, I am receiving direct encouragement from the Lord in the midst of discouragements, and occasionally from individuals. With this assurance I go on my way rejoicing and leave results with Him, whose I am and whom I serve.

Emma Stoltzfus.

Lima, O.

Missions are the weatherwane of the Church, and are accomplishing their purpose. A certain public school principal of the Chicago public schools, after surveying the Gospel Mission expressed himself in these terms, "They are jewels in this community, so are all city missions—jewels in their community."

Ray Kring.

Gospel Mission, Chicago.

Not only is it God's command to go into all the world, but it is the Chris-

tian's privilege and pleasure to tell of God's wondrous love. The real poverty, degenerate and lost condition of the masses of the city should stir us to greater activity. The Church cannot lose anything by doing city mission work. What funds are given for its support, God returns with interest. Our young people find here a place for service that brings a blessing to lost souls, to the Church, and to themselves.

Martha L. Buckwalter.

Kansas City, Kans.

It pays to serve Jesus,
I speak from my heart;
He'll always be with us,
If we do our part.

There's naught in this wide world,
Can pleasures afford;
There is peace and contentment
In serving the Lord.

I love Him far better than
In days of yore,
I'll serve Him far better
Than ever before.

I'll do as He bids me,
Whatever the cost;
I'll be a true soldier,
I'll die at my post.

Malinda King.

Ft. Wayne, Ind.

"I will say of the Lord, He is my refuge and my strength: my God, in him will I trust." I am glad for the privilege of being engaged in the Master's service at this place. If any word of mine shall bring a soul in closer touch with God I shall give it cheerfully.

Emma Oyer.

Home Mission, Chicago.

"And he sent them to preach the kingdom of God, and to heal the sick." (Luke 9:2). The healing of the sick and raising from the dead, appeals to the human heart strongly. How can this be better accomplished than by preventing sickness and often times death. Jesus Christ won the people to Himself because He was a healer. In the Medical Dispensary work we see possibilities of leading souls to Christ, through the medium of healing the sick.

Edith Buzzard.

Youngstown, O.

"I will be with thee; I will not fail nor forsake thee." I am so glad that we also have this everlasting promise. Trials and difficulties come, but when we lean on Him who has promised not to leave nor forsake us, surely victory is ours. The Lord has wonderfully blessed us in the past. Souls have repented and the work of the Lord is going on. Praise His holy name! The average attendance in our Sunday school this year has been about 105. We believe the Lord will bless us more than ever before in the future.

Eva P. Enns.

Rescue Mission, Chicago.

Jno. 3:16.—I know that I have received this life. I know many souls are perishing without it. I know God's value of souls. I know His command that we go and tell. I know the satisfaction received of obeying His command. Therefore, I have experienced the truth given in Jno. 13:17—"If ye know these things, happy are ye if ye do them."

Mrs. J. A. Hilty.

Nampa, Idaho.

In the first place, I am what I am by the grace of God. He saved me, has kept me and is leading me continually.

In the next place, I am where I am because of His ordering—not by choice.

Last, but not least, the work I am trying to do is God's work. Any successes realized are due to His leading and blessing. Without Him we could accomplish nothing.

A. M. Eash.

Gospel Mission, Chicago.

In spite of all the difficulties and the disappointments that we meet my greatest joy is in seeing sinners getting under the merits of the blood, and believers accepting the grace that qualifies them to receive an inheritance among the sanctified of the Lord. Our motto:—No compromise with the world, the flesh, or the devil.

B. B. Stoltzfus.

Lima, O.

I can testify to the joy and satisfaction there is in being in the service of Him who has trod the way before and knows the vastness of the work and also the great need. With Paul I would say, "My heart is enlarged." I pray God that He might work mightily on the hearts of His children to the ingathering of lost souls.

Rebecca Shenk.

Canton, O.

I am thankful for the opportunity of helping in the great work of the Master. We deem it a very great privilege and do thank the Lord much for the hard parts in the work, such as trials and difficulties, for in them we realize the strength and goodness of God. Safely anchored in Jesus we desire to press on.

Melinda Ebersole.

Home Mission, Chicago.

Truly the Lord works in mysterious ways His wonders to perform. It is a mystery to me that I am here in this smoky city where the sun is hid most of the time. Yet anywhere Jesus is, though there be many trials and afflictions of life the clouds have a silver lining and the sun shines the brighter. I find great joy in my work for these little jewels. Who are more precious than they? The future depends on them. To spend and be spent for these little ones is my desire.

Fannie Plank.

Youngstown, O.

THE REWARD FOR FAITHFULNESS

C. Z. YODER

Faithfulness is a very essential qualification for every Christian, and especially so for the missionary commissioned to carry the Gospel to the lost.

Faithfulness is exemplified in the life of Ezra, the Scribe, who was used of God to bring about the needed reformation of Israel after they returned to Jerusalem from their captivity. He was much engaged in fasting and prayer for his people who were entrusted into his care as their teacher. His preparation, his faith in the sacred Word, and his loyalty to his people as one sent from God are seen in Ezra 7:10. He was faithful in delivering all the treasures committed unto him, he had an ardent love for the Word of God and was faithful in teaching Israel the same. He gave evidence of a firm and inflexible will in carrying out his plans according to God's commands, and sternly reprov'd all who disobeyed God's laws. He was willing to make any sacrifice for the sake of his people. His faithfulness in his labors was rewarded in seeing his people again returning to the Lord, forsaking their sins and obeying the commands of the Lord. He occupies a place in the sacred pages as a faithful servant of God. What is true of Ezra, who sought to know the law of God in order to do and teach it and thus being rewarded for his faithfulness, is also true of missionaries of the present time, who are promised rich blessings already in this life and the joy in the glory world which tongue or pen cannot describe.

Every day and hour as the faithful missionary labors to seek the lost, and finds those willing to listen to the Gospel message, as he pleads with them and entreats God in their behalf, and as he realizes that the Holy Spirit through the message given is convicting them of sin, and although the struggle may be long and hard, yet as faith increases, the victory is gained and great is the reward of the faithful worker in seeing a sinner converted to God. His joy is increased in knowing that there is also joy in heaven.

As sinners are converted new opportunities and responsibilities follow. These babes in Christ look to the missionaries for help, knowledge and comfort when strong temptations beset them in their moments of weakness and fears. They need constant and careful instruction. Into these new homes the missionaries are now invited to come and break the bread of eternal life. Such additional service brings new joy. While it is true that some will grow faint and weary and again yield to temptation and go into sin, yet there are others who are seen growing as they feed upon the Word of God and exercise themselves in the Christian graces as they are being taught the Word. Thus the missionary rejoices in

seeing fruits of his labor. While disappointments come because of some unfaithful ones, yet will he have hope and according to the admonition of Paul (I Thes. 5:14) will with untiring effort and renewed zeal for God labor faithfully to again restore such with all meekness and love.

The faithful missionary also sees great possibilities in laboring with children. Many of them are found in extreme poverty and ignorance, in filth already tainted with sin because of the iniquity of their parents and evil environments. Many of these children may be induced by kindness to attend the Sunday school. As they listen to the teaching new light dawns upon them, they learn to sing Gospel songs and memorize Scripture texts and their effects are noticed. They become more cleanly and refined and week after week as the missionaries come in touch with them they see less indulgence in strife and profanity and a tendency to become more obedient to those having authority over them. They begin to reverence God and His house more and more, and listen more attentively to the Word. All this thrills the heart of the missionary which gives new inspiration for the work and causes joy and hope for the future. Numbers of these often become workers for God and saints in glory.

While missionaries meet with many trials and disappointments they have the assurance that God is faithful and just and will hold them responsible only for the faithful sowing of the Word—that it is their mission to sow and leave results with God—consequently they can each labor patiently on with a peace and satisfaction abounding in the soul such as the world cannot give nor understand.

Thus is the faithful missionary not only rejoicing in the service of his Master with its many present blessings, but also has the assurance that through the merits of a crucified and risen Redeemer, in heaven, he shall be presented faultless before the presence of his glory with exceeding joy, and shine as the brightness of the firmament, resting from his labors, for "their works do follow them," enjoying the inheritance that "is incorruptible, undefiled and fadeth not away," for he that overcometh shall inherit all things and be called the son of God.

Wooster, O.

Y. P. B. MEETING

(Continued on page 411.)

us what we are. Be therefore careful in selecting them, and when wisely selected, never sacrifice them.—M. Hubbard.

OUR CITY MISSIONS.—Luke 14:15-24

Topic for January 25

MOTTO

"Bring in hither the poor, and the maimed and the halt and the blind."

OUTLINE OF TOPIC

- I. **City Missions.**—A part of the Master's field requiring special diligence.
- II. **Why Have City Missions?**
 1. There are lost ones there.—Luke 19:10.
 2. There are needy ones there.—Matt. 19:21; Luke 12:33.
 3. The Gospel is their great need.—Rom. 1:16.
 4. Love constrains us to do something.—II Cor. 5:14.
- III. **Promises for All Workers.**
 1. The Master's presence.—Matt. 28:20.
 2. Grace in time of need.—Heb. 4:16; II Cor. 12:9.
 3. Remembrance by the Heavenly Father.—Heb. 5:10.
 4. The prosperity of the Word of God.—Isa. 55:10, 11.

STUDY OF THE TEXT

Luke 14:15-24

The gospel feast is ready. The first call has been made. Excuses have been offered by many. The Master bids us go to all classes of men and bring them to the supper. Much of our city mission work includes going out "into the streets and lanes of the city," to bring in the "poor, and the maimed, and the halt and the blind."

While this refers primarily to the Jews rejection of the first call and the opening of the door to the Gentiles, yet the same principle is applicable to us. As servants of the Lord we should not be choicy when the command is given, but do as the Lord commands and listen to further orders.

PERSONAL THOUGHT

Have we done as the Lord has commanded in carrying the invitation? Do we give up carrying the message because many have made excuse. There are further orders. "Go out." "Bring in." "Go out . . . compel them to come in" (by earnest entreaty).

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Come.
2. Commit the lesson text, Luke 14:15-24.

For Young People.—

1. Obeying the Master's Orders.
2. Studying the Needs of Those Invited.
3. Why Should We Extend Our Efforts to the City?
4. Encouragement for City Workers.
5. What is Being Done by Our City Missions.

For Older People.—

1. The Value of a Soul.
2. The Joy Over a Saved Soul.
3. "The Power of God unto Salvation."
4. Problems of the City Missionary.
5. Conditions in the Slums of Our Cities.
6. Relation of Our Congregation to Our City Missions.
(Other topics will be suggested by contents of this issue.)

This is a special issue of the Christian Monitor. It contains 16 pages more than a regular number. It is not the first special issue, however, nor do we expect it to be the last one. In fact two more specials for this year have already been planned for. The March number will deal with life and conditions in South America, and the July issue will be an India Mission number, which will be prepared by our foreign missionaries. Three regular departments are omitted, viz., Farm & Home, Current Events, and Miscellaneous. This is the first time that our City Mission work has been so fully and completely presented in any of our periodicals. It is a valuable contribution to our mission literature. Because of the interest of the Church in this work we felt that all our ministers and deacons should have a copy of this issue placed in their hands in order that they may become the better acquainted with this work and be able to speak more intelligently and enthusiastically to their people about it, thus advancing the cause of missions in general; and also because we believe that these brethren should be familiar with the Christian Monitor and the work it is trying to accomplish, this issue has been mailed over the ministerial list as found in our Year Book. We suggest that you read the paper carefully for the information it contains, and if favorably impressed and believe that it would be an aid to you in your work by having it in the homes of your people, we would appreciate it if you would make mention of it to them. It is a monthly, 32-page paper. Ministers are entitled to the paper for half price, or 50 cents. Sample copies sent upon request. A special offer expiring on January 1, 1914, is in force now. For 50 cents the paper will be sent to new subscribers all of 1914, including a few back numbers. The paper may also be secured in club rates as follows: In clubs of ten or more to separate addresses (new or renewals) 75 cents. In clubs of ten or more to a single address (sent to one person for distribution, new or renewals) 50 cents. Single renewals, \$1.00.

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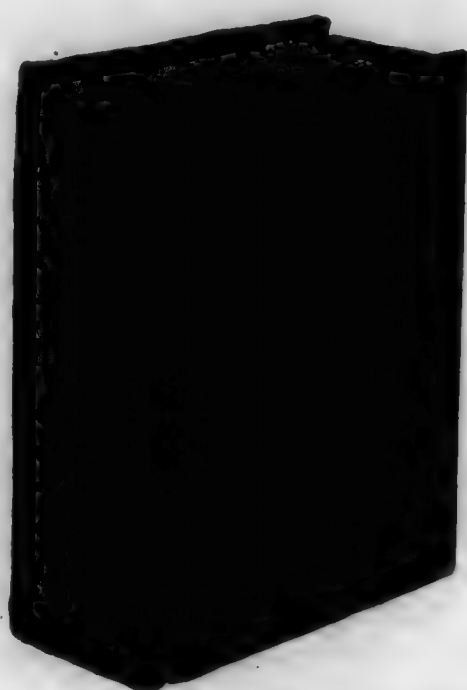
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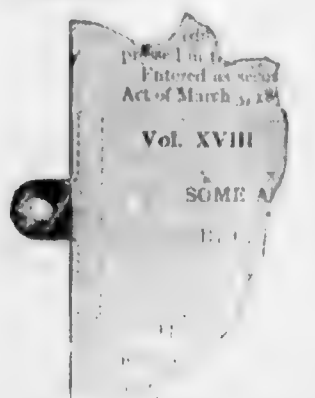
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Showing the metal clip projecting through a pen knife slit in the back of the magazine.

CHRISTIAN MONITOR

FEBRUARY, 1914

LIFE
IS
MOST WORTH
LIVING to HIM
WHOSE
WORK
IS
MOST WORTH
WHILE

—Sel.

SELECT READING

THE KISS THAT MOTHER DIDN'T GET.

I saw them on the platform of a railway station, walking slowly up and down as they waited for a train. She was a thin, middle-aged woman with hair turning gray; the expression on her sharp-featured face was one of chronic anxiousness.

Pathetically, nervously, her dark eyes were turned to the youth at her side, who showed himself self-consciously aware of her look by the very care with which he avoided it.

He held himself very erect, towering above her; his young face was coldly set as he gazed straight before him. He walked with long strides, faster than the woman could move without effort, so her pace was a hurried striving to keep step with him, and at times became almost a run.

His sharp-set features were of the same mold as hers, his eyes were of a like color, his hair was a younger shade of the same mouse-brown as hers. Clearly they were mother and son.

I noticed that now and again as they walked her hand would seek his arm timidly, but he must have shaken it off by an imperceptible movement, for each time she dropped it with a limp air of discouragement. Then she would struggle with herself and endeavor to restrain the feeble show of affection, but beaten, her hand would creep up again, to be once more repulsed.

She was talking eagerly, anxiously; he seemed to turn an impatient ear, and although his indifference never amounted to rudeness, it was with the polite, forced attention of a disinterested stranger that he listened.

His silence, his occasional brief remarks never daunted her. She prattled on with feverish persistency, besieging his bored ear, one imagined, with injunctions about quinine and warm flannels and dry boots and the weekly home letter.

He looked quickly along the line for the coming train. He glanced pettishly at the crowd on the platform. I could have shaken the young cub—he was ashamed of his mother's open solicitude.

A pile of luggage waited near, under the charge of a porter—he was going a long journey, to a distant country I think—and he fretted to feel his mother's hand on his arm.

The train steamed in noisily. The crowd hustled and jostled good-humoredly, and exchanged affectionately-clinging farewells.

The young man hurried—his mother after him—to secure a corner seat. He threw in his papers and traveling rug, and turned

in uneasy silence to endure that uncomfortable five minutes when all the last words have been said, yet it seems one must say something.

She talked in spasmodic gasps. He threw in a word occasionally. Her fingers were twisted together—her eyes pleaded; he shuffled with his feet and glanced impatiently down the line.

Doors slammed—the guard's whistle blew. Faces were pressed—hands clasped—in good-bye at the windows.

Standing behind the shut door the young man held out his hand. His mother clutched at it desperately, and, raising herself on tiptoe, lifted her face to his.

He seemed not to see the piteous, pleading eyes—the pursed lips. He shook her hand and dropped it, with an uneasy, self-conscious glance at the unseeing spectators.

"Don't forget to write to—" said he.

"Stand back there!" said the guard.

The train moved off by inches faster and faster, until it had gained such a speed that the woman's limbs could no longer keep pace with it.

The mother fell back from the window and stood looking after the monster that was bearing her beloved—life of her life—irrevocably away from her to the distant seaport.

The son fell back from the window, into his corner seat, and with a faint frown on his face took up a weekly magazine, and buried his troubles there.

The woman's lips twitched once—those lips he had not kissed—then grew tight and strained. A red spot burned in each cheek. Her eyes held the pain of tears without the refreshment. She lifted her hand once to wave it after the retreating train; then let it fall wearily—heavily. He was not looking out.—Sel.

WAITING FOR ME.

He was a ragged little newsboy who lived with his mother. They were all in all to each other. Tenderly he cared for her, bringing home to her his small earnings, and doing his best to help her in the household tasks.

One day the tired mother, weary of her hard struggle, closed her eyes to the scenes of earth. The lad was inconsolable. How could he live without her? After a few days of giving way to bitterness of his grief, he began to wonder what he could do to show his love for her.

The picture of the unmarked grave came before his eyes. Other graves were marked by stones; why not hers? Of course, stones cost a great deal, and his earnings were small.

But love found a way. At a cutter's yard he found that even the cheaper stones were far too expensive for him. He was turning sorrowfully away when he saw a broken shaft of marble, part of the debris from an accident in the yard. Eagerly he asked the price of the irregular piece. The low figure named by the proprietor came within his means. But he knew he would be unable to pay for cutting the inscription. The brave little chap made up his mind to do his best to prepare the marble himself.

The next day he carried the stone away on a little four-wheeled cart, and managed to have it put in position. One who was curious to know the last of the stone made a visit to the cemetery one afternoon. On his return he thus described in an article what he saw and learned.

"There was our monument at the head of one of the newer graves. I knew it at once. Just as it was when it left our yard. I was going to say until I got a little nearer to it and saw what the little chap had done I tell you, when I saw it there was something blurred my eyes so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is. But you want to see it on the stone to appreciate it:

"MY MOTHER
SHEE DIED LAST WEAK.
SHEE WAS ALL I HAD. SHEE
SED SHEAD BE WAITING FUR—"

And here the lettering stopped. After a while I went back to the man in charge and asked him what further he knew of the little fellow who bought the stone.

"Not much," said he, "not much." Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then the man came out from the church that buried the mother, and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just above the crossing, and—well, he was run over, and lived but a day or two. He had in his hand, when he was picked up, an old file sharpened down to a point that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying, 'I didn't get it done; but she'll know. I meant to finish it, won't she? I'll tell er so, for she'll be waiting for me.' And, boys, he died with those words on his lips."

When the men in the cutter's yard heard the story the next day, they clubbed together, got a good stone, inscribed upon it the name of the newsboy, and underneath it the words: "He loved his mother."

—The North American.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTSDALE, PA., FEBRUARY, 1914

No. 2

A SPARED SODOM IN CHINA

This happened in the midst of flood conditions exceeding in duration and virulence anything for fifty years.

For four months it rained almost daily. At last the rich, flat soil of a large part of our country became sheets of mud. Every river of China, to the extent of its unregulated power—not merely the Yellow River—is "China's Sorrow." When the annual summer rains begin it spreads sandy desolation along its treeless length. As the river waxes "li hai" (fierce) in its swelling, it overflows its banks, attacks the foundations of the mud houses, sucks them into its ravening maw, leaving whole villages broken and spent—toppled into ruins.

Siao Kou Hwoa, the river that flows past Da Sin Tau, raved this year without let or hindrance—except in one instance. It "opened its mouth," as the Chinese say (or broke its banks), in eighteen places within six miles of Da Sin Tau, but never harmed it. Villages everywhere on both banks were whelmed. What this means may be imagined from the fact that they, in this level region, are so thick that, by looking from right to left, one can count from thirty to sixty of them. The river hurled itself with great fury against seventy li of railroad embankment, strewing it all over the peasants' farming plots, and changed its course, a trick of Chinese rivers. In the process it broke the German bridges, culverts and river masonry, wrecking the test work that foreign engineers had done—and all near Da Sin Tau; but that village was spared. The more is the marvel because directly across from Da Sin Tau the river crept far out of its course to eat into a big village located on ground higher than Da Sin Tau, which, like the towns of North Holland, lies snugly behind its dyke a few yards from the water, and lower than its surface.

How explain such a deliverance? Is it nothing that, in the midst of heathenism, this village has four generations of Christians, and its own church building, pastor, evangelist and Bible women? Also, our Girls' Middle School, the hope and prayer-focus of many a Christian family, is there. This Ding clan has conspicuously and signally stood for the Lord in the face of great opposition, loss and persecution. They realize that all their hopes are bound up in the one true and living God, and they are committed to His service. They

have had marked deliverances before, which have bulwarked their faith and which are now to them earnestness of God's grace in these troublous days of flood, famine, pestilence and civil war.

The heathen affirm that this village bears a charmed life. In the Boxer days they were miraculously saved by the sudden and unexpected arrival of German troops. Again, later, when a Boxer gang had burned their church and was about to roast alive the Christians gathered for prayer in one compound, a stray bullet was wonderfully used to stampede the ruffians, who were seized with the "panicky" thought that German sharpshooters were hidden all about them. During February, 1911, when plague entered their village it did not come nigh the dwelling of a Christian. And now the flood has been stayed at their very door!

But it was not done without prayer; the prevailing prayer of the righteous, as in the case of him who plead for the city of the plain. Rev. Ding was home on his summer vacation for a needed rest. The 'needed' may be better understood when I explain that several times at these annual home-comings it has been necessary for us to hide him away here in a German retreat, where neither Chinese nor foreigner could learn his whereabouts, and so could not get at him for interviews or speaking engagements, for only thus could he rest. But Rev. Ding was not too weak for prayer. And he and those like minded with him prayed now for deliverance.

What this deliverance meant we later realized more vividly when, plunging around through the flooded land on horseback in relief work, we saw the villages in heaps of muddy ruins and deserted by the strongest. All who could get away fled these places as from the plague. Beggars, shortly before self-sustaining farmers, have gone out of these villages in swarms. The smell was awful. Lazy flies lay around everywhere by the thousands, feeding on the filth. Flood-fever was raising its spectre form. The water had drowned out the wheat, beans and gao-liang crops. Peanuts and sweet potatoes, a standard food of our people, had rotted in the ground. In many villages where the houses were on higher ground and better built, one saw the "water-mark" eight feet or more upon the walls, still foul and oozy with damp. Such

a height of water meant that the people had stood on their brick kang (beds) and helplessly watched the flood creep in and spoil their food and wash away their belongings, and often topple down their houses, in whole or part, upon their heads! In many instances the people died there, holding children in their arms. The bodies were thus found.

Imagine the courage of Rev. Ding! When the land became thus flooded he sallied forth, facing the rampant waters alone, in an attempt to reach us and tell us of the relief work needed. Even when he reached the unbroken section of the railroad embankment he had to grope his way along in the night, hanging on to the steel rails as the waters surged fiercely around him. The prayer of the righteous prevailed, because he spared not himself for himself at all. —Bible Record.

BOOKS FOR CITY MISSION CONVERTS

I. D. Mininger.

In the opinion of the writer there are two books in addition to the Bible that should be "read, marked, and inwardly digested" by every young convert.

Much that is helpful to the convert, as well as to all Christians, is found in, *How to Succeed in the Christian Life* by R. A. Torrey. In speaking to the elders of Ephesus Paul said he "kept back nothing that was profitable unto them." (Acts 20:20). It appears Dr. Torrey might have made a similar expression in reference to this message to the young convert. Said a minister not long ago, "If I were to die tomorrow or for any reason leave my congregation, my parting advice to them would be the message of the book, *How to Succeed in the Christian Life*."

The second book I like to place into the hand and home of the young convert is either *Manual of Bible Doctrines*, or *One Thousand Questions and Answers on Points of Bible Doctrine*, both by Bro. Daniel Kauffman. In these books the doctrines of the Church are ably taught and defined. All the books recommended should be frequently read by all who would make a success of the Christian life. They may be obtained from the Mennonite Publishing House, Scottdale, Pa.

Kansas City, Kans.

EDITORIAL PAGE

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CHRISTLESS ETHICS:—France today is a striking example of the consequences that follow a persistent attempt to divorce Christianity from ethical and moral teaching in the public schools—of the complete secularization of the state schools. For decades French statesmen and leaders of thought have labored incessantly to destroy every vestige of Christianity. All references to the Deity in text-book and school-room have been opposed. Today France is a nation of atheists on a toboggan slide to still greater moral degradation.

The French White Cross Society, which is largely Protestant in membership, organized for the promotion of higher individual moral standards, gives the following facts indicative of the moral corruption extant:

"In the last few years there have been circulated in our country more than 350,000,000 obscene journals, 10,000,000 filthy postcards and photographs, 2,000,000 pornographic books." This among a population of about 40,000,000.

The present moral condition is such that it is even causing alarm among the enemies of religion, those responsible for present conditions. The increase of juvenile crime has spurred one of the leading atheistic organizations to offer a prize of 15,000 francs "for the best manual of morals to be used for children of from ten to twelve years in public schools. This is to be religionless, chemically free from 'expressions favoring or opposing religious beliefs.'" We do not know of one instance in history where moral instruction entirely divorced from religion produced satisfactory results. We do not believe that this "manual," if produced, will be able to stem the flood of immorality in France.

It is said that many parents in Paris are taking their children from the atheistic state schools and again placing them in Roman parochial schools. But the instruction in the latter, it is said, is little, if any better than that in the former.

There is some evangelistic work done in France, and some progress is being made. Twenty-six years ago preaching was unlawful in any other place than one of the established churches, now state interference has come to an end. While there is more religious liberty it is also true that in the meantime there has been a marked increase in infidelity. The principal cause for this increase is that the new generation has received secular education, but very little moral training.

Education apart from moral instruction does not civilize. Education, with moral instruction not based upon the teachings of Christianity, is little, if any better. A code of ethics entirely distinct—having nothing in common with the

Christian code—is a low standard indeed, and is utterly void of power to inculcate a vitalizing conception of morality that will give inspiration and fortitude to the individual to strive for its attainment. Heathen nations have moral codes however crude they may be. Their influence and power may be judged by the standard of morality maintained in those nations.

Morally and spiritually France today is a fearful warning to all who seek to inaugurate a similar course in America by a complete secularization of our public schools. Strenuous efforts, which are not without results, are put forth to eliminate the Bible from our public schools and prohibit all references to Christianity and its Founder. France is a living, modern example of the consequences that follow such a course. Are we ready for similar conditions in America? Verily nay. We then must insist upon the teaching of a code of ethics in our schools and homes that is strictly in accord with the ethical teachings of Christ. This is the only code that has a vitalizing and energizing power. It is time that Christians awake to the efforts put forth to prevent the teaching of Christian morality in the public schools. We do not want a "religionless ethics," but a code of ethics full of the religion of Jesus Christ. A Christless moral standard eventually means a Christless nation; a Christless nation means heathenism. Shall this be our portion? God forbid.

To the many who have taken advantage of our special 50 cent offer we bid a hearty welcome. The same welcome is extended to those who, during the few remaining days of the special offer, will join our family circle. Because of the many subscriptions received the last few weeks of December the special 50 cent offer for new subscriptions was extended another month, giving those who had neglected to subscribe another opportunity. Then also we desired to have the 1914 issues in as many homes as possible because of the special numbers and features planned for this year. During the few remaining days of January we solicit the interest of our readers to secure new subscribers. We appreciate what has been done along this line by a number of our subscribers.

It is also a pleasure to receive so many prompt renewals, as well as the many words of encouragement and good will. This is the time of the year when most subscriptions expire. Look at your label and if your subscription is due an early renewal would be appreciated.

Our next issue will be a "Special." The South American number. The material that has already found its way to the Editor's desk indicates that it will be a highly interesting and instructive number.



CHRISTIAN — LIFE



THE POWER AND BLESSING OF CROSSBEARING

Ella Miller.

"To be better off is not to be better," is a sentence which caught my eye and mind recently. Is this true? Among what class of people do we find the more devoted service, among the wealthy who have all of this world's goods they need and a great deal more, or in the class of people who labor for their daily bread, sometimes not knowing where the next meal is to come from? It is true that a life without any trials, difficulties or crosses is more easily led away from Christ. "Whom the Lord loveth he chasteneth." We find it true in our own lives that when everything goes just as we want it and we need worry about nothing, we become more selfish and forget that there is a suffering world that needs all the help and sympathy we as Christians can give. God sends some sorrow into our lives and we know better how to sympathize with other sorrowing ones.

There is power and blessing in cross-bearing only as we have the right attitude toward our crosses. The horse that is continually chafing at the bit and trying to free himself from the bridle and harness cannot be of as great service to his master as the one that submits to the bondage and uses his energy in a more useful line. There are people who miss the power and blessing God has for them in crosses because they do not take them up cheerfully. If we miss the first lesson God has in store for us the next one will be more difficult. The school-boy or girl who does not get thoroughly the first lessons and rules in the book will have a hard time getting through later on. When God allows to come upon us a small trial and we fret and chafe under it we will not be prepared for the next greater trial which may come upon us.

Physical power comes only through the exercise of the power we have and it will be increased. The rest gained after a strenuous day's work, Oh how sweet! They who, by reason of their means, think it honorable not to labor with their hands miss the pleasure of rest that

their, as they look at it, "more unfortunate" friends can enjoy. So in the spiritual life, no cross—no victory, no crown. The child who is not allowed to go out and romp for fear of soiling the clothes or hands, and the farmer's boy who is out in the fields all day long, coming in tired and dirty and hungry; what a contrast in their physical appearance and health! The Christian who is afraid to enter the battle and use his talent for fear that more will be required of him will get about the same amount of pleasure out of his spiritual life as the pampered child does out of his natural life. Neither one realizes what they are missing.

Some of our trials come through the devil. But he does not bother the sleeping and inactive Christian, but as in the case of Job, he tries to see if he can shake the faith of the active believer in the Lord. Every trial from the devil can be overcome by faith in God and we will become stronger in His service, thus is the devil defeated in his end, when the very thing in which he hoped to work injury to the Lord and His cause, has resulted in honor and glory to His name, in that a Christian is made stronger in His service.

When we have before us a task which looks larger than we are able to accomplish, and we attempt it and get it done, what a feeling of joy it puts into our beings. We do not remember nor regret the energy it took to accomplish the task for the joy of triumph. Victories in the bearing of our crosses triumphantly and not going down under them, brings even greater joy. The world may never guess the trial which is being overcome in the life of an individual, but it cannot fail to see the triumph of the victory shining forth in the life of the truly consecrated.

Fanny Crosby, the blind poet, held no resentment in her heart for the physician who was, by an accident, responsible for her lifelong blindness, but she felt that because of reason of this trial she experienced blessings she would otherwise have missed.

May we never miss the power and blessings which may be ours if we rightly bear our cross.

"For the joy set before thee—
The cross.
For the gain that comes after—
The loss.
For the morning that smileth—
The night.
For the peace of the victor—
The fight.
For the white rose of goodness—
The thorn.
For the Spirit's deep wisdom—
Men's scorn.
For the sunshine of gladness—
The rain.
For the fruit of God's pruning—
The pain.
For the clear bells of triumph—
A knell.
For the sweet kiss of meeting—
Farewell.
For the height of the mountain—
The steep.
For the waking in heaven—
Death's sleep."

Scottdale, Pa.

FAITHFULNESS

J. R. Shank.

You can count on one having this quality as a standby. He may not be of the brilliant, overflowing, deep, intellectual type, but for the common, everyday grind, (and there are many such days) you find him at the post of duty plodding on, and on, and on, and on.

He is at his post when his value is recognized. There may be a cheerier tune in his mouth and a brightening of the eye because his work is appreciated, but there is no vanity in his conduct, nor loud demonstration in his words. He may be enthusiastic, yes, often is, but that too is a part of his faithful spirit, in loving to work out to a thorough detail the task in his charge, and in rejoicing to see the great purpose of his labors accomplish the Master's design.

But He is at his post, also, when but few recognize the value of the work he does. Enough if the Master has left him a charge. Enough even, if he himself sees not the reason why. He may be set among the crowd who are seldom mentioned or specially held up for the pattern of others. He may even be reproached for his stupid hanging on to a fruitless task, when there are larger (?) fields and more profitable (?) enterprises

in which his talents would be recognized. The spasmodic, brilliant man will start up his flourish around him, pity him, and carry off the honors, and then die out and be no more. But no matter—yonder he stands at the post of duty ready to gather up the fragments of what the whirlwind left and strengthen more firmly the things that remain for another storm!

But why is he so? Is it because he is too stupid to be anything else? Is it because he is too stubborn to change his job? Was he just naturally born so? Has he not, dear reader, also a heart life and a heart purpose that you might well ponder? What are those silent breathings—messages to the Throne which no eye can see or ear can hear of human kind? What brought those firm, calm lines of purpose to his face? Who formed that sparkle in his eye? What mel-
lowed those words that fall from his tongue? The reason lies deep. Yea deeper than tongue can ever tell (Eph. 3:14-21).

Carver, Mo.

AHASUERUS AND VASHTI

F. Rose Shank.

Ahasuerus was a great king, great in the eyes of man. King of almost the whole of the then known world he dwelt in splendor and despotic power over the numerous provinces of his kingdom. In Shushan he had a magnificent palace which he decked with all the beauty of display and royal pomp one of his station and rank could suggest. Surrounded by luxury and ease, with all that wealth or human greatness could possess, we find a king whose seeming greatness only gives greater reason to the careful reader to see this truth: That external greatness does not measure the stature of the truly great man. It is doubtful whether the name of Ahasuerus would be on the pages of Sacred History but for the greatness of God's people with whom he dealt.

Ahasuerus made a great feast for all his people, likely to this intent that he might thereby gain their confidence and secure their loyalty to him. "His motive may have been merely to show his goodwill to them. However weak or unholy a man may be there is always some little touch of human goodness in his nature." Ahasuerus gets all the credit he deserves, yet his very acts of goodness prove his extreme weakness of character. He certainly did not know that the security and peace of any nation is made sure not by feasting and revelry but by the enlightenment and education of its people.

Then again we notice that the license for intemperance had full sway at this prolonged and gorgeous feast of the monarch, and, drunkenness, in its unrestrained control of man, gives orders which the

pure and true cannot obey. What would this monster not do with man, poor wretch, who allows himself to fall within its clutches! Here the passionate, impulsive, unrestrained nature of Ahasuerus is revealed in its fullness. Would he, monarch of that realm, receive tidings that his queen would not obey his command that she present herself before them, and not give his wrath opportunity to rebuff such royal disobedience? Not Ahasuerus. He was completely under control of his passionate enemy. Anger, the vilest of all enemies to that which is good and true, the wretch which consumes both body and soul of the being who would entertain his presence. Anger overcomes the weakling though he is a king.

The Homiletic Commentary pictures it thus: "The kingliest men have owned only a few feet of land; a great soul ennobles the meanest surroundings. Happy he who wisely keeps the palace of his soul, and finds there the elements of true gladness. A man may rule over an extensive kingdom and yet be a slave; for lusts are tyrannical masters. A man may be a slave in outward condition and yet be the noblest freeman, the grandest king."

Ahasuerus must have felt the injustice of his command and in order to rid himself of the stings of conscience he proceeded to banish the object of such disobedience from his palace. Vashti must leave the palace but she has not lost her virtue although she has lost her position as queen of so vast and imposing a kingdom. The unkingly command was answered by a queen, a real queen displaying the true queenly spirit. What a contrast of injustice in the command and punishment meted for its disobedience, and the just and virtuous purpose of the queen to keep her place not considering what might result in such a course! Vanity and instability have no place in the catalogue of her characteristics. How could she know that she would not be slain? But could she sacrifice her virtue for a life of gaily and pomp in the palace of so rash a king? Certainly obedience is due to those in authority, but the commands of the Divine voice are supreme above an earthly king's command. Her condition outside the palace could not be lessened in enjoyment even though she was no longer one of high station and favor, for did not her beauty remain her queenly spirit which displayed a firm purpose to hold fast to virtue in the face of death.

Some have said that Vashti would have incurred no reflection upon her modesty nor set a bad example by breaking the Oriental customs and appeared before the king and his princes. But what woman who holds virtue and modesty as a priceless gem desirous of retaining her gifts unspotted and undefiled, would deign to heed such a command of

a drunken king and his drunken princes?

"He that ruleth his own spirit is better than he that taketh a city." An unstable minded man was this Ahasuerus, always acting upon the impulses which circumstances forced upon his mind. Another weakness which he displays is this that he took into his confidence so wicked a man as Haman. To his soft words he listened and in an unguarded moment the unchangeable decree was made that all the Jews must die. But the providence of God manifests itself and Ahasuerus is used as an instrument in God's hand to accomplish His will for His beloved people. A desire to repay the kindness of Mordecai seizes him and Mordecai is lifted to a place of honor.

Impetuosity and impulsive action must always come to the hill of remorse. So it was with Ahasuerus when he learned the truth concerning the decree against the Jews. Anger again becomes his master and Haman the wicked instigator is hanged. Mordecai was elevated to the place of Haman and Esther the new queen is in high favor with the king. God's people were abundantly blessed through these circumstances, and although Ahasuerus was a weakling of the weakest type he was nevertheless used as an instrument in God's hand to bring it about.

Hesston, Kans.

MOSLEM COLLEGE GIRLS

In a recent letter to the friends of Constantinople College, the principal tells of two especially interesting Moslem girls, who are among the students. One, who is in the Freshman class, is 20 years of age, and was three years in the preparatory department before entering the college. Her ambition is a medical course in the United States, and she is preparing herself by taking all the biology, chemistry and physiology that the college offers. She is an excellent student. The other Mohammedan girl is in the Junior class. She remarked not long ago, "If the Turks had begun sending young men and women to Robert College and Constantinople College when the Bulgarians did, we would not have been beaten in this war." Her father now lives in Brousa, where his gratitude has been greatly excited by all that American relief work under our Red Cross Society is doing for the refugees there, and he recently remarked that he would like to fill Asia Minor with American schools. Asia Minor may be filled with schools on the American plan, and carried on by American methods, if the plan for a school of education connected with the college can be carried out.—Sel.

Austria has seen the transfer of 64,000 Roman Catholics to Protestant churches in the last fifteen years.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

WORK AMONG THE LEPERS

C. D. Esch

When I was a boy and first began to read the story of lepers in the Bible I often wondered just how they looked and thought of how pitiable their lot must be. But little did I think that I should some day find my lot cast among these poor people.

In the Mosaic Law we read very vivid descriptions of the disease and how the one afflicted should be treated. In these instructions we find the injunction to keep these people all separate from the general multitude. This was carried out, and is, to some extent, even to this day. When Jesus was on the earth He performed many miracles of healing on these poor victims. And we often imagine the change of expression and general appearance of these poor, deformed, maimed, and halt creatures that followed the word or touch of Jesus. How they must have rejoiced to see their sore, fingerless stubs of hands return to good, strong, clean hands with all the fingers and thumbs in good working order; those feet which were only clumsy stubs change into good strong normal members once more, and the skin of the face with its swollen, glossy appearance and the sunken deformed nose all returning to their normal appearance and functions again.

It is very difficult for one to realize the amount of disfiguring that really takes place as a result of leprosy. The case of Brother Sobit is very vivid in my mind at present. He was left an orphan boy as the result of the famine of 1898. He came to the Asylum in 1901 and remained there until his death which took place a few days ago. When I first learned to know him, about two and a half years ago, he was blind, had no fingers nor thumb on either hand, his feet were stubs and it was with great difficulty that he could get around at all. His lips and nose were swollen beyond all proportion. About one and a half years ago his throat was attacked and his voice was gone for ever, so that he could not talk above a whisper. This throat affection increased in severity until he was scarcely able to breathe, which process was accomplished with great effort and loud wheezing. He had severe swelling of the limbs from the ankles to above the knee joint accompanied with numerous large and small open sores. The knee joints being especially painful. On his chest and abdomen were numerous nodules which finally broke open, leaving ulcerous patches. The

glands of his neck swelled up and broke open a number of different times, leaving his neck very much swollen and covered with open sores. Thus you may imagine that there was very little of human appearance left of the poor fellow. And often as I looked at him wished for the opportunity of seeing the Saviour change such a one into a healthy normal man.

His sister, also a leper, came into the Asylum a very bright young woman, but the disease made such rapid progress and such awful ravages on her young tender body that she died in a few years. The death of his sister left Sobit's heart sad and he often said that he wanted to go too, and who could think that he wouldn't when one considered the amount of awful suffering that he had to endure which was gradually getting worse.

A few days ago when we had communion with the lepers they said he could not come as he was very sick with fever, so we went to his room and on the veranda where he was on his cot he for the last time partook of the Holy Communion. The next morning his fever was somewhat abated. He told the others that he was going away and asked them to sing some songs and pray with him. The men gathered and had a short service after which he rested, and a short time later he passed from this world of great suffering in peace to his Lord and Master whom he had learned to love and trust while here. And how we shall rejoice to meet before the throne of God where he will not be a poor, outcast, deformed, suffering, blind leper, but will be one of those who have been washed in the blood of the Lamb. What would he have been, and how and where would he have died if there had been no Leper Asylum with loving hands to administer to his needs and show him the way of the Cross?

There are over 125 more who are similar in character and condition under our care. As a visiting missionary was being taken through the institution she said she didn't see how this many people who were suffering so severely could get on so well together. It is rather surprising that they get on as well as they do. Here is where the Indian's characteristic of giving up to fate serves him a good turn. He knows that he is a leper and there is little hope of him ever being anything else, and so long as he has enough to eat and wear and his suffering is not too severe he is quite content to sit and bide his

time. When he has the Christian's hope of a happy eternity his path is made brighter and he is filled with a longing to go where sickness and suffering are no more. So as a general rule they do not give a great deal of trouble along any particular line. It is very different with them and the orphans, as the latter are more or less full of life and energy with the prospects of life before them and all their future arrangements for this life to make. But not so with the leper. There is no future usefulness for this life, and all he can do is to prepare for the next and wait until his time comes to go.

The questions are often asked: How does this disease spread? Is it not very dangerous to work in so close contact with it? The first question is rather difficult to answer for although there are many lepers in this country it is not easy to find out how they came to be lepers. About a year ago I questioned every leper in our Asylum how they became lepers, and about one out of every ten said they had leprosy relatives, possibly one of the parents or one of the brothers or sisters. But the other nine denied ever having any connection with leprosy people to their knowledge. Then there are leprosy people who have given birth to children and these children have grown up and became old men and women and never showed the least sign of the disease in their bodies. I have never seen a child under three years old showing any signs of leprosy in the body. And I am of the opinion that if every child of leprosy parents were removed from its diseased surroundings at once and placed in clean, sanitary environments it would not become a leper. It is very remarkable that as many children escape as do when one considers the closeness of contact they have with the disease.

I don't think there is any danger of working among them if one is careful to a reasonable degree. In going among them to be sure one avoids touching them as much as possible and if it is absolutely necessary to handle them one can use rubber gloves or be very careful to disinfect the hands afterwards. If there are no abrasions of the skin there is little danger of the germ taking lodgment at once. In going about the Asylum one is always on his guard more or less and avoids contact as much as possible thus protecting himself. But when one goes into the bazaar to buy goods, or when one gets money which is often not very clean one does not know how many lepers may have carried and handled it. One advantage, however, with copper coins is that the chemical action of the copper is in itself a germicide and thus may save many people from getting affected by diseases from handling it. One seldom goes along the road for any considerable distance without meeting one or more lepers. They used to be very common in the bazaars of Dhamtari but Government has

passed a law prohibiting lepers from begging in town. This has been rather difficult to enforce for the reason that the police don't like to arrest a leper. But by keeping the matter before the higher officials and getting the respectable population of the municipality aroused to the danger of the situation the matter is being taken up and numerous arrests have been made so that now there are very few lepers seen begging in the streets of Dhamtari. We do not compel them to stay in the Asylum for we don't want to be considered as magistrates in charge of a jail. So if they cannot be persuaded to stay in the Asylum here of their own free will they are sent to the Government Asylum at Chonkuri.

The lepers often impose themselves on people in very rude ways and get things from the public that others wouldn't. For instance when a leper wants to travel on the train he seldom buys a ticket. When he gets to the station where he wants to get off and his ticket is called for—as tickets are collected when one leaves the train in this country—and he has none the authorities proceed to arrest him, but when they find that he is a leper they let him go and are glad to get rid of him as he is an undesirable character to have about. When they beg in the bazaars they often go and sit down in front of the shops and will not leave until they are given something, either money or food. The shopkeeper does not want them there very long so he gives them something quickly so they pass on. Many of them in this way get rich, especially in large cities.

The leper problem is not a small one that Government is trying to solve. There are so many thousands of them that it is very difficult to get them segregated as they ought to be, and strict segregation seems to be the only solution to the problem. In England about one hundred years ago there were quite a number of lepers, very strict segregation was enforced and as a result the disease is practically extinct in that country today. The same thing is coming to pass in other countries. But here it is very difficult to enforce segregation laws and possibly more difficult to arrange accommodations for them after they are segregated.

The lepers here at Dhamtari are very susceptible to the Gospel teaching. I am sorry to say that it is not so everywhere. I don't know why, but I was told by some missionaries in North India that the leper was the hardest of characters to reach with the Gospel. As a rule all the new inmates are required to take a certain period of Gospel instruction and after a certain time those who are willing and are considered fit are baptized. Thus nearly all are baptized and none who request it are ever refused but are sometimes held off for longer periods of instruction.

Are they faithful Christians? Do they ever fall back into sin? In the first place

they as a rule are very ignorant. I don't think there are more than eight out of 125 grown people in the Asylum that can read, and it is hard for them to learn. It is very difficult for some to get rid of their old ideas of caste relations. Some are more or less zealous for the Kingdom of God. Others don't seem to take much interest, but I think I can safely say that the majority of them live up to the best of their knowledge which is very limited in some cases, but is, however, enough to grasp the simple truths of the Gospel to such an extent that they may be saved. It would be altogether unreasonable to think that none ever fall into sin again, for the devil is as busy among the lepers as he is anywhere else and he delights as much in destroying their souls as he does another. He succeeds sometimes, but I am glad to say that most of them sooner or later get tired of his service and return to God.

How much does it cost to keep them? Not counting in the cost of the buildings, etc., the food, clothing, fuel, medicine, etc. costs not quite six rupees each per month which is less than two dollars. And they are well fed and clothed and their wounds and other diseases treated as best we can, not sparing anything that might lessen their suffering.

Our Asylum is full to overflowing and

arrangements are being made to increase the accommodation. The crops in general are short all over the country this year and begging will not be so profitable so there will be an increase in the number of applicants for entrance.

The question comes: Do missionaries ever get leprosy? I have never heard of more than two who have contracted the disease. One of them didn't work among lepers very much, the other did. As you will see from the above statements that one in this country cannot keep from coming in contact with it, and, in the work in the Asylum, one can often protect himself better than otherwise. So we have no fears. However one cannot help but think sometimes what it would really mean to one to contract the disease. But we know that He who has called us has also promised to be with us, and we know that nothing can touch the body or soul of His chosen ones unless He permits and if we know it is His will we can submit to the sacrifice knowing that He knows best. In this assurance we rest. The worst that could befall us here would be bodily suffering and separation from earthly friends, but never from Him who is the leper's eternal friend. Praise His Holy Name.

Dhamtari, C. P. India.

UNITED MISSIONARY CONFERENCE AT LOKOJA, AFRICA

F. E. HEIN

(It is always of interest to the student of missions to know of the problems confronting the mission workers and learn how they attack these problems and seek to solve them. The following is a report of a conference of mission workers engaged in the spiritual conquest of Northern Nigeria, a part of "Darkest Africa." To have a knowledge of the problems of our brethren and a sympathetic interest in their solution is a great privilege. Bro. Hein in a personal letter writes that he expects to visit all their mission stations this month (February) prior to his sailing for England about March 1. He also expects to visit America before he returns to his chosen field of labor.—Editor.)

Three years ago the first of these gatherings was held. It was then decided to hold a United Missionary Conference every three years. Lokoja, centrally located, was chosen as the most convenient place. During the latter part of July the delegates began to gather from various parts of Northern Nigeria. Each delegate represented five workers in his own society, not reckoning workers who had been less than one and one-half years on the field.

The Sudan United Mission had four delegates and two visitors; the Sudan Interior Mission, four delegates and three visitors; the Church Missionary Society had only two delegates (most of their work being in Southern Nigeria); the Mennonite Brethren in Christ Mission, one delegate. Some who had intended to be present were prevented and others had hurriedly to take their place.

The Conference opened with a reception for all the delegates at which rep-

resentatives of the government and of the principal business firms were present. The government showed its interest and appreciation for the gathering by placing at the disposal of the delegates the largest Rest House. The problem of accommodating sixteen or seventeen visitors is by no means an easy one in this country where there are no hotels for Europeans. One of the trading companies also provided accommodations for some of the delegates.

Four principal themes were to be discussed, viz.: Church Organization, Language, Education, and Relation of Missions to the Government. The morning sessions were devoted to the discussion of the above subjects, and in the afternoon special committees met to crystalize into resolutions the work of the forenoon session.

Church Organization.

In the discussion of Church Organization it was interesting, in the light of

what was said at the World's Missionary Conference, held at Edinburgh, to note that there was a strong sentiment in favor of some common form of service or simple liturgy to be used sufficiently often at the various Mission Stations so as to form a bond of unity between all native Christians, and help them to realize wherever they went that the Church of Christ is indeed one. It was a matter for deepest gratitude to notice the evident desire of every one to work together in the closest harmony with other Missions in

all right to baptize them on certain conditions, while others were strongly opposed to it. The matter was left for each society to do as they felt led of the Lord. (This is a problem difficult for us in America to appreciate. Only those who know the social customs and practices of heathenism can understand the social relation and complications that are formed among them. When one thus socially entangled accepts Christ it is no small matter to determine the attitude of the Church. On the sur-

It was resolved that a uniform alphabet should be used based on phonetic principles and in which each sound has its special symbol. Dr. Krusius who gave a lecture on phonetics, proposed two alphabets to meet the requirements mentioned. One is based on Dr. Lepsius standard alphabet, and the other on the alphabet used by the International Society of Phonetics. The one that met with favor was that of Dr. Lepsius since it is in use in quite a number of African languages. This alphabet will be submitted to several phonetic experts in England and Germany and after receiving their opinion will be recommended also to the government for adoption.

Apart from this new departure for the future, the progress reported for the last three years was rather small. Besides the completion of the Hausa New Testament very little was done. It was of no small interest to hear that the British and Foreign Bible Society has promised to print on the new Niger Press at Shonga, under the supervision of A. W. Banfield, a complete Gospel or portions in any of the languages spoken in Northern Nigeria. This should give a great impetus to the important work of giving to the many pagan tribes the Word of God in their own tongue.

Education.

The Conference set aside the old established methods used on the coast, and declared that most, if not all our text books and methods (in Northern Nigeria) were sorely in need of revision. One speaker described them as mediæval, and declared that it was our duty to study and introduce the best scientific methods of teaching to read; to rewrite our primers and readers, and to train a new race of teachers who would be able to teach by appealing to the intelligence and not to the power of memory only. The natives as a rule have a very good memory and can soon memorize every thing printed or written on a page, but if asked to start at the bottom of the page and read backwards they cannot tell one word from another. It was therefore suggested that mechanical devices should be adopted by means of which only a few symbols would be visible at a time and words of one or more syllables could be produced by a simple shifting of the symbols. The importance of some form of manual training as an essential part of education was also emphasized.

Relation to Government

Under this subject questions of co-operation in educational and other matters were discussed. The importance of missionaries keeping entirely aloof from all political affairs was also emphasized. It was a painful surprise to hear from some sections of acts of undisguised hostility on the part of representatives of the government against both missions and native converts. On one or two occasions orders were given to tear down native



Delegates and Visitors at Lokoja Conference

Back row, standing, left to right: A. Field, T. Titcombe, Dr. F. Wakefield, V. Hosking, G. Dawson, F. Rice, J. L. Maxwell, A. W. Banfield.

Middle row: F. E. Hein, Dr. P. Krusius, Archdeacon McIntyre, Mrs. F. Merryweather, E. Evans.

Front row: J. Playfair, F. Merryweather, J. Judd.

all matters affecting discipline, receiving of converts, baptism, etc., and to uphold a common standard. It was agreed that a common form of baptismal certificate should be adopted; that Christians and catechumens leaving their own district for another should receive transfer certificates in order to be received into the communion having oversight of the district in which they may locate.

The difficult question of whether or not to baptize polygamists came up again. Some thought that according to the teachings of the Apostle Paul it was

face of the problem, and to one not acquainted with conditions, a solution may be quickly suggested, but after meditation and thought the solution becomes more difficult. The missionaries need our sympathy and prayers in behalf of the right solution of this and similar problems.—Editor.)

Languages.

On this question the Conference was unanimous that the alphabet now in use was inefficient for reducing the various languages of Northern Nigeria to writing.

churches and native Christians were compelled to work on Sunday when there was no need for it. But on the other hand we also have great reason for gratitude because of not a few government officials who are in sympathy with the missionaries and their work among the pagan tribes.

At one of the informal meetings Thomas Titcombe, of the Sudan Interior Mission, gave an interesting report of a movement in progress in the Yogba country, west of Lokoja and south of the Niger river.

After a period of discouragement and persecution a great awakening took place affecting a large number of people. Often more than a thousand people are present at the Sunday services. After the early morning service the missionaries and hundreds of the native Christians go out in bands to the different villages singing as they go and preaching and testifying wherever they have an opportunity. The striking characteristic of this movement is the part that singing has in the spreading of the Gospel. The

natives will memorize Bible verses and sing them to native tunes, thus giving the right intonation to the words and causing everyone who hears them to understand. Women are heard singing in the market places and as they go about their work. Men go singing along the road or in the field while hoeing their corn, etc. Even many unconverted will learn these songs and sing them. Last year 99 candidates were baptized and this year there are already a large number preparing for baptism.

Sunday at Lokoja was a busy and happy day for preachers and congregations alike. There were nine services in six different languages.

The conference closed with a Communion Service in which all the delegates participated except those obliged to leave by steamer the day before to go up the Benue river. The next Conference (D. V.) is to be held in 1916.

Kwoi, North Nigeria, West Africa, via Jemma.

Nov. 18, 1913.

THE HOME CHURCH AND FOREIGN MISSIONS

VI The Promotion of Missionary Intelligence—Special Literature

H. FRANK REIST

The last decade has shown a remarkable growth in the production of missionary literature. Every year an increasing number of missionary books are published, which enjoy a larger circulation than similar books a few years ago. As the interest in missions increases there is a corresponding increase in the production and reading of such literature.

Many of the public libraries are lacking in missionary literature, although a large number of libraries have books and periodicals on the subject. Librarians, however, state that the demand for missionary books and periodicals is on the increase. It is to be regretted that not more of the literature is utilized by the public.

The report of the Commission states that, "The chief reason for the neglect of missionary reading is the prevailing ignorance of the fact that the subject of missions is possessed of such great importance, wide bearings, and thrilling interest, and that there is such a wealth of fresh, reliable, and readable literature on the subject." Some of the narratives of experiences of missionaries are more thrilling than fiction and of surpassing interest. Those interested in missions should seek ways to acquaint others with the rich mine of knowledge and information to be found in mission books. For the distribution of such books traveling libraries have been suggested. Those Sunday schools having a library with a wide-awake, missionary-spirited librarian, can do a great work in special efforts to se-

cure and circulate books of this nature. Such library should contain books suited to the needs of the various grades, from primary to adult. Here is a field rich in opportunities and possibilities not yet developed.

In addition to books and periodicals there is a large body of leaflet and pamphlet literature to be had. In 1910 the Missions Boards of America had approximately 5,000,000 copies of such literature for distribution. During 1909 about 3,533,500 copies were issued. "Leaflets, tracts, booklets, and reports are looked upon as means of imparting information to those whose substantial aid is sought, and the preparation and wide free distribution, for the most part, is regarded not only as a legitimate expenditure of missionary funds, but as necessary for the successful propagation of the work in the home constituency." The illustrated pamphlet is generally considered to be of superior value.

A few Mission Boards make special efforts to get suitable literature into the hands of the ministry. Special literature is prepared designed for use in a discourse on missions. The minister who is a student of missions will not lack material for missionary sermons, but the one who does not study missions will find it very difficult to get sufficient material for an annual sermon on the subject. To supply such, special literature can be utilized to advantage. The ministers, the natural leaders of the Church, need be inspired "to new missionary zeal and en-

thusiasm by providing them with an especially prepared literature." "Speaking generally, the ministry is not being used or cultivated as it should be, and the Christian Church is being bereft of the enormous spiritual stimulus of a world-comprehensive vision. Delicate and difficult as is the matter of awakening lethargic and preoccupied ministers, it must not be shirked."

Another rich, but uncultivated field, is the production and dissemination of mission literature especially adapted for the children. The effort to enlist the interest of the children is not so widespread as might be supposed. In our own Church we know of no definite united effort being made to supply the children with suitable missionary literature. Here and there we note some individual effort, but no concerted movement supported by the Church.

"One cannot escape the conclusion that the Church of the future will suffer if this condition is not changed and the problem handled with vigor and at once." The early interests of the child if properly cultivated will likely continue with it through life. If early interested in missions, and this interest intelligently cultivated, the adult will likely be a sympathetic and staunch supporter of missions. **Unless we interest the children we have no promise of a greater missionary spirit in the Church of the future.** We lack woefully in this particular phase of work. This need can be partially supplied by earnest, spirit-filled missionary Sunday school teachers.

The proper distribution of this special literature is no small problem. There are two general methods used. It is either sent in bulk to be distributed through the churches, or mailed direct to the individual. Much of the pamphlet and tract literature is sent out free, not even the cost of postage being covered. Some Boards are beginning to charge a small sum, which, instead of limiting their output, rather increases it. "While as an advertising medium it would probably be legitimate to send out free literature on the ground that it will be paid for in enlarged contributions, the danger on the other hand should be avoided of cheapening the literature to such an extent that people consider it worthless. The destination of the unsealed envelope is liable to be the waste-paper basket. What people pay for, they are apt to value. When people look upon missionary literature as advertising material, its influence will be broken and its virtue destroyed."

If this literature so freely sent out could be followed up it would probably be surprising to find out how little it is read or accomplishes anything whatever for the cause it is supposed to serve. There is a general opinion that the quality rather than the quantity should be increased. The quality both in matter and form should be greatly improved. It is

not to be understood that there should be an extravagant expenditure in the production of the most highly artistic leaflets and booklets. "But there is a demand for such literature that, when it falls into the hands of a person of taste and refine-

ment, the first inclination will not be to cast it into the waste-paper basket, and when it comes to the home of the less educated it will in itself be an element in the general education and refinement of all." (To be continued.)

THE CRY OF THE CHILDREN IN SOUTH AMERICA

J. W. SHANK

The people of South America today are the children of yesterday. As children, their opportunities were poor indeed. As men and women, their lives bear evidence to this fact. As fathers and mothers, the people have little to offer their children in the way of moral training, education, and religious instruction. Can it therefore be expected that the children of South America will grow up to be worthy citizens of tomorrow?

The Children in the Home.

The missionary has many opportunities to observe and pity the children in their homes, especially the Indian children and the lower class of Spanish. Usually their homes are small, crowded, and filthy. There is little to appeal to the child's nobler tendencies, little to make him ambitious and confident of future success. The food and clothing are poor and often unfit for use; the sleeping quarters are unsanitary and very unhealthful. Children are often sickly or of frail constitution.

Often the parents are untrue to each other, hence from his cradle the child becomes morally tainted. Often, yes, very often, the children are not desired and practically live as outcasts. South American homes are so very far removed from the ideal. Rare indeed are the homes where the child has all of the opportunities of an American child. The South American homes must be made over and

this may never be done without the spirit of Jesus coming into them.

Children in the School.

First it must be remembered that less than 50 per cent. of the children in South America have even a chance for schooling. The thought of hundreds of thousands of children growing up like savages is pitiful indeed. They may never fully realize what they are missing, but the nations will realize it some day to their sorrow. It is impossible for a child to be reared in ignorance and superstition and grow to be a noble citizen of his country. It is still more impossible for such a child to grow into Christian character without giving him the Christian teaching which he lacks.

We consider the children who can attend school very fortunate even though their schools are of an inferior grade. We cannot expect the highest results when the majority of the teachers are poorly trained and when many of them are immoral. The dawn of better conditions in these respects is at hand. In every country there are a few Christian schools. These are too few in number to accommodate many pupils, but the seeds of good education are being sown and the effect will be great upon the national schools.

The Children in the Church.

When the people know that South

America is a Catholic country it is hard to explain that conditions are entirely different from the Catholic Church in the United States. Here the Church is care-



Indian Boy

ful to give the child considerable religious instruction and often much general education. In South America the Church feels little responsibility in this line. The amount of Bible knowledge that is given to children, and grown people as well, is appallingly small. There is so little religious teaching that religion has become a mere formality and is not associated with morality and righteousness. The Sunday school is almost unknown excepting where Protestant missions have been established. From this discussion one would decide that the topic of this paragraph should be changed so as to read: "The children out of the Church."

There are exceptions to the above conditions. Occasionally one finds a spiritually-minded Catholic priest who has upon his heart a great burden for the moral welfare of his people. In such a case, he will deplore the conditions among the parishes of his fellow-priests.

If the children of South America are to become noble citizens of the future, Christianity in its pure form must be carried to them. It must penetrate the home, transforming the parents into noble Christians; it must enter the schools, making them more efficient intellectually, morally and spiritually; it must enter the Church, making it an institution of love and service instead of greed and vice. Let all Christians of enlightened America heed the pitiful cry of the children

La Junta, Coo.



Indian Children being cared for at a Christian Hospital in Chile

THE MENNONITE GOSPEL MISSION, ARGENTINE, KANSAS

ALLAN GOOD

This is one of the younger mission stations, and is not so well known, consequently a brief description of the building, location, work, etc., may be of interest:

The building, owned by the Church, is a two-story, stone structure, 50x22 feet, with basement. The first floor is used for the mission hall, and the second floor, containing four rooms and bath, is occupied by the workers. The building has just recently been repaired and is now in very good condition. This property is located at 3105 Strong Ave., the main business street of a suburb of Kansas City. It is within ten squares of the southwest corner of the Kansas City limit, and about four miles distant from our Mission on 200 S. 7th St.

The chief industrial works in this vicinity are the Kansas City Structural Steel works, employing about 400 men; the Santa Fe railroad shops, and a number of other smaller industries. Consequently we have in this district a large percentage of the laboring class, mostly English and German speaking people.

After a period of inactivity the work was again taken up by the Mission Board in the fall of 1913. Since then the workers have been engaged in repairing the building and studying the field and conducting Sunday school and preaching services. There are certain conditions essential to the success of all mission work. First, the workers must have the work at heart and be willing to work in harmony with the Church as directed by the Mission Board. Second, the foregoing being their aim they are assured the prayers, sympathy, and support of the Church. In unity there is strength.

Recently while having the pleasure to visit some of the nearby churches in Missouri and Iowa, it was gratifying to note the intense interest manifested in the work at this place. It was truly encouraging to learn that so many of our people, whom God has blessed with means, desire to help along in the work.

In this work it is necessary to become familiar with the temporal, physical, and spiritual needs of those with whom we wish to labor. Many of them are in poverty and can only be helped spiritually by supplying some of these bodily needs. It is remarkable how the confidence of a father or mother may be gained by giving the family some temporal needs. Here our people have an opportunity to render valued service in the interest of city missions by helping to supply some of the necessities of life for distribution by the missionaries in these needy homes. A knowledge of these conditions is necessary before people will respond. It is gratifying to note that our people freely respond whenever a need is presented to them.

We wish to picture only a few homes.

Think of a little, black hut with but one or two rooms. The father is sixty-seven and the mother about thirty, with four or five children. The father works as night watchman, and the mother takes in washing. They both can barely make their living.

In another home is a mother with four boys ranging in age from four to ten. The father died last summer leaving her to support the children by taking in washing. She does two washings a day. She is required to pay \$7 a month rent for the basement of a house. These are only a few of the many similar homes with which we come in contact.

Contrast these homes with many of the homes with which God has blessed many of us. Some with broad acres, large barns, etc., everything in abundance. If such is your home praise God for it, but remember the Word—that we rob not God. Take a look through your attic and store room and see how many shoes, dresses, little and big suits that your children have outgrown; how many quilts and blankets you have stored away that are not altogether worn out, or even new



Argentine Mission

ones, if you have them to spare, you have on hand. If you have any such notify the superintendent of your nearest Mission of your surplus, forward them to him for distribution among the needy. "It is more blessed to give than to receive."

The prospects are encouraging. While there are many problems confronting us, yet trusting in God's grace and the united support and prayers of His people, we press on in the good work, striving to teach the Gospel to the children and adults in the Sunday school, preaching service, in their homes and wherever opportunity affords. Our hope is based upon the precious promises of the Bible,

such as Psa. 125:1; 27:1; 46:1; Isa. 40:31; 59:1; Mark 10:29-30; Phil. 4:13. May all of God's people become intensely interested in the salvation of the lost.

Argentine, Kans.

THE SEWING CLASS

Bernice Devitt

There are a few principles which must govern a successful sewing class. First, the pupil must not be admitted too young since a child before nine years is not capable of concentration, which is required for sewing; Second, the class must be graded according to ability and these not too large, from eight to twelve seated around a low table is enough for one teacher; Third, monotony must be avoided as much as possible, that is, there must be no work undertaken that requires one kind of stitch work for a long time; Fourth, no child should be allowed to become really tired.

The following is a program that has proven successful for a two hour sewing class. The first ten minutes are used in giving a short talk on some subject, then a hymn and prayer. The following one and a half hours is divided by a five minute interval during which they are to walk around in the room or any thing to relax the muscles and ease the nerves. The remaining fifteen minutes are used in carefully folding the work, calling all classes together, rollcall, offering, singing of a hymn, and closing.

A child desires nothing more than to show a finished article to its mother. Hence small articles should be made at first. This also inspires the child to make greater things. For example, in teaching the plain running stitch, a piece of muslin is given the child, also a tape line. It is then shown how to measure and tear out a square 6x6 inches. The center is then found by folding the square and a paper pattern carefully fitted on and traced with a pencil. The child now receives a needle and red thread and carefully follows the lines. (The use of the thimble is taught at the very first.) The square is next nicely ravelled at the edges and taken home.

Little sewing bags and pin cushions are made by beginners. Later the child is taught by rule, to do its own measuring, cutting, and basting. As soon as considered competent it should be taught to sew on the machine. Thus the child learns the art of making useful garments. Mending and darning are also taught as well as how to buy and what to pay for an article.

Surely to make better homemakers and to bring them in touch with Christian influence is an important part in City Mission work.

Youngstown, O.

The Spirit of Missions makes the statement that there are 20,000 lumbermen in Oregon who have no church privileges.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XVI A Study of the Epistle

Grace Decides the Believer's Relation to the Law.—(Continued) Rom. 7, 8.

7. The believer is free from his obligations to the flesh and is accounted a son of God.—8:12-17.
 - a. Because of weakness of the flesh to keep the law and its enmity against God and the necessity of the body being renewed before it can be acceptable with God. (See Vs. 3-11.) "Therefore" of V. 12 is dependent upon previous section.
 - b. Believers are no longer debtors to the flesh.—V. 12.
 - c. Believers who continue to live after the flesh are subject to death. V. 13.
 - d. Those who are made free from obligations to the flesh (by the body of Christ.—Rom. 7:4; 8:3) do also **mortify** the deeds of the body through the Spirit and live. V. 13.
 - e. Those who are free from the flesh, and are led by the Spirit, and mortify the deeds of the body are the sons of God.—V. 14; Cf Vs. 9, 10.
 - f. Those who are sons of God receive the adoption into sonship through the Spirit, and are made free from the bondage to the flesh which results in fear of condemnation.—Vs. 15, 16. (Cf 7:23; 8:6).
 - (1) Made free from the bondage to the flesh and fear by the Holy Spirit.—V. 15.
 - (2) Adopted unto God as His sons without fear by the Holy Spirit.—V. 15.
 - (3) Because of adoption by the Spirit, the believer cries to God, "Abba, Father."—V. 15.
 - (4) The Spirit bears witness with those who are adopted by the Spirit as sons of God and cry "Abba Father," that they are the children of God.—V. 16.
 - g. The children of God who are adopted through the Spirit are heirs of God.—V. 17.
 - (1) They are joint-heirs with God's Son, Christ.
 - (2) The adopted sons are treated impartially with His only Begotten Son.—If they suffer with Him they will be glorified together with Him.

This section of Paul's exposition of the plan of salvation is a very important one, bearing as it does on the question of deliverance from the power of sin and the consequences of sin. In all of the previous chapters he argued the questions of judgment, faith, justification, freedom

from the law, and freedom from the flesh. He represented the sinner under the just sentence of death, and the place of the flesh on the cross with Christ, and the place of the Spirit resurrected with Christ. But in no place had the Apostle previously mentioned the end of all of God's work of grace—the adoption into His family of those redeemed unto Him through Jesus Christ.

The conditions of sonship are directly the opposite of those in which the sinner is found. The sinner is a slave to the law, and kept in bondage by the flesh which is too weak to effect a deliverance by good works which the law demands and too poor to afford a redemption which God demands,—for the wages of sin is death. There is nothing left to the man of the flesh but the bondage of fear of the coming day of reckoning when God will judge the secrets of men by Jesus Christ.—(Rom. 3:16).

We have already noted that there can be no justification, and consequently no deliverance, without the judgment of sin. Death is required before life can be bestowed. The death of the body naturally precedes the eternal glory life of the believers. As there can be no perfection of spiritual righteousness without the acceptance of the cross by faith, so can there be no complete righteousness until after the death and resurrection of the body, and this ultimate glory can only follow righteousness by faith. The Apostle has led us along the path of faith until he has brought us to the end of the believer's hope which is the glory of the sons of God. The first step to the glory is the adoption as sons of God. In this adoption the same conditions are continued as

those upon which it was made possible. As the believer is crucified with Christ in order to be justified, he also continues to live in that spirit of crucifixion and continually mortifies the **deeds** of the body. The flesh is considered dead continually, and the deeds, which continue to be the deeds in the flesh although they are not **after** the flesh, are also **mortified**, placed on the cross and judged as unworthy of merit in securing salvation, that the real power of our salvation may come to us by the merits of Christ's work and the work of the Holy Spirit in us through faith. No deed done in the body however good it may be, can justify the believer. It will only bring him into bondage if he depends on its goodness to save him.

The freedom of the sons of God is brought about by their spiritual walk. They serve God by faith and in the Spirit, instead of by works and after the flesh. The Holy Spirit dwelling in the heart is the life after which they live. They are spiritual sons of God and are therefore free from the condemnation of the law and the flesh. The Spirit gives them a new life and a new relation to God. Because of this indwelling, the believer calls God, "Abba, Father." This new relation which the believer claims is supported also by the witness of the Holy Spirit who also witnesses to this new claimed sonship. Compare with the fourth chapter of Galatians and note that the witness of the Spirit is in the heart and unto God. What the Holy Spirit claims for us we may claim for ourselves and do claim, and say "Abba, Father," for we are His sons and daughters through faith in Jesus Christ by whom we are made free. And as He lived in the flesh suffering, so we, as sons of God, will live in the flesh suffering until we shall enter into our inheritance of glory with Him.

THE STORY OF THE DELUGE

The account of the Flood and of the Creation as transcribed from an ancient Babylonian tablet has been reported in many of the papers of the land. The story is interesting in its confirming the fact of the flood and also in the fact that it does not agree with the Bible account of it.

According to the account, as deciphered

by Dr. Poebke of the University of Pennsylvania, the rain lasted only seven days. It also states that not all of the cities were destroyed. Points similar to those of the Bible narrative are: that the Hero of the occasion, Ziusgidda, built an ark; after the flood he opened the roof of the ark, which, however, let in the light of the

sun god. He offered in sacrifice an ox, a sheep and something with a "great horn," which would correspond with the Biblical account of Noah sacrificing clean animals, cattle, sheep and goats.

The story of the creation and the theological aspect of the tablet are quite different from the teachings of the Bible. There were seven gods in the beginning, of whom two were the greatest, and others were afterwards created. Man was created by a female deity, named Nintu. After the creation of man the gods built seven cities which were named after themselves, and over which they ruled.

The dates ascribed to the ages of time and to the kings and to their reigns are very significant. From the creation to the flood was a period of 460,000 years. From the flood to the time of "King Hammurabi, whose reign began 2240 B. C., was about 32,223 years." But what that may mean may be judged from another statement that one of their prehistoric kings reigned "more than 64,000 years." There seems to be a great exaggeration of the dates given in the records.

There is no basis on which there can be a reasonable comparison of the Babylonian and Biblical dates. The relative lengths of the ante- and post-deluvian periods in the Babylonian legend can not be reconciled with the Bible periods of 1556 years from Adam to the flood, and about 400 years from the flood to Abraham. The age of the Babylonian king compared with the length of the ante-deluvian period does not harmonize with the average age of the ante-deluvian patriarchs, 812 years, when compared with the corresponding Biblical record. It seems certain that the Hebrew historians did not consult Babylonian records for their dates.

The theology of the Jews seems to differ greatly from that of the people of Babylon. The record of creation given in the Bible certainly says, Gen. 1:27, "In the image of God created he him; male and female created he them," but, besides giving no room in this case for the argument of a female Deity, there is in none of the records of the Word the mention of a female Deity. Even the types and symbols of God are peculiar in this respect, the idea of sex. God, the Saviour and the Holy Spirit are always represented as of the male sex. The Hebrew religion was peculiarly free from female deities. On the other hand, the Babylonians may have been guilty of exalting their ancestors to the rank of gods. Cain built a city and named it after his son Enoch. If this is as it was in the later days, that kings deified themselves, we may account for the city-building gods of the Babylonian epic and the gods whom the seven original ones later created.

Altogether, there are too many wide discrepancies between the Babylonian tablet and the Bible record to claim the former as the source of the latter. Exaggeration is a weakness of mythology and idolatry.

The Bible Class

Markham, Ont.

A class has been organized at this place for Bible study, continuing the study for three weeks. The course includes work in the Gospels, Epistles, study of the Old Testament History, covering the periods of Joshua and Judges, and a short course in Sunday school Normal work. The Class was held during the first three weeks in December. There were from eighteen to twenty members in the Class, and good interest manifested. The purpose is to make this study an annual affair and perhaps extend the time for study.

The Berlin, Ont., Bible Class

The regular work of the Berlin Bible Study Class, continuing for six weeks, began on the fifth of January. The third year's work of the six year course is taken during this session. Since the Class will continue from year to year new students can come in at any time and complete the course in successive years. The interest in the Class in the past years and the earnest support of the students who have taken these studies assures a continued interest and increasing attendance for the Class. Pray that these studies may equip our young people for service for the Master.

The Workers' Column

KNOWLEDGE

February 1

The Knowledge of Him.—II Pet.

- I. The knowledge of God and of Christ the power and equipment of Godliness.—1:2-4.
- II. The increase of knowledge with other Christian virtues a safe-guard and assurance of Salvation.—1:5-11.
- III. The constant admonition of believers by the knowledge of Christ essential to holiness of life.—1:12-21.
- IV. The knowledge of His coming an incentive to a holy conversation and godliness.—3:1-16.
- V. Growing in grace and the knowledge of Christ the natural development of believers, who otherwise would be in danger of falling away.—3:17, 18.

LOVE

February 8

A Life of Love.—I Jno. 4

- I. Born of a Father's love.—V. 7.
- II. Among a family of loving children.—V. 7.

- III. A worthy example of love, living for others.—Vs. 9, 10.
- IV. Imitating the parental example.—V. 11.
- V. Revealing the family characteristics and the Divine Fatherhood by loving each other.—V. 12.
- VI. Fatherhood of God and His indwelling acknowledged by faith in Christ and shown by love.—Vs. 13-16.
- VII. The love of God and rejection of the world gives boldness in the day of judgment and takes away the fear of the same.—Vs. 17, 18.
- VIII. Keep the first love—of God who first loved.—V. 19.
- IX. Exercise of brotherly love, the proof of that life of love.—Vs. 20, 21.

GENTLENESS

February 15

Gentleness and Justice—Christ

- I. Mercy for an oppressor.—Centurion's servant healed.—Matt. 8:1-13.
- II. Pleading for unbelieving and rebellious cities.—Matt. 11:20-30.
- III. Forgiveness for His worst accusers—"Against the Son of Man"—Matt. 12:31, 32.
- IV. Helping a man who lost faith.—Matt. 14:28-33.
- V. Gentleness toward offenders encouraged.—Matt. 18:21-35.
- VI. The spirit of gentleness in the great.—Matt. 20:20-28.
- VII. Comparison for those merited "woes."—Matt. 23:37—

In nearly all of the above instances there is a condition which would call for the execution of judgment. While Christ does not justify the wrong, He shows mercy and gentleness toward the wrong-doer.

FAITHFULNESS

February 22

Faithfulness in the Church.—Revelation

- I. Faithful in love to Christ—Receives life.—Rev. 2:4, 7.
- II. Faithful under persecutions in resisting false religion—A crown.—Rev. 2:10.
- III. Faithful in resisting the spirit of covetousness and idolatry—A new name.—Rev. 2:14, 15, 17.
- IV. Faithful in resisting the seductions of pleasure—Rulership and Morning Star.—Rev. 2:20, 26-28.
- V. Faithful in guarding the possessions of Christian life—White raiment and name confessed.—Rev. 3:2, 5.
- VI. Faithful in keeping the Word and Name of the Lord—A pillar in the temple, with the name of God and the name of the New Jerusalem.—Rev. 3:8, 12.
- VII. Faithful in Christian repentance from lukewarmness—A seat in the throne.—Rev. 3:19, 21.

THE WORD OF GOD AND WHAT IT DOES

J. D. Miner.

1. Brings conviction.—Acts 2:37; Matt. 22:37-38.
2. Reveals the Thoughts of the Heart.—Heb. 4:12.
3. Is Life-giving and Powerful.—Heb. 4:12.
4. Converts.—Psa. 19:7.
5. Regenerates.—Jas. 1:18; I Pet. 1:23.
6. Brings Assurance.—I Jno. 5:13.
7. Brings Great Peace.—Psa. 119:165; 85:8; Rom. 8:28.

(Concluded on page 463)



TWO DANGERS IN STUDENT LIFE

JOHN E. WINTER

An address to the students of Goshen College by the instructor in Philosophy and Education.

Fellow Students:

I am not a minister and am not going to preach a sermon to you. I wish, however, to preface what I have to say with three short passages of Scripture. The first is taken from Romans the twelfth chapter and the sixteenth verse, and reads as follows: "Be not wise in your own conceits." The second is taken from I Thessalonians the fifth chapter and the twenty-first verse: "Prove all things; hold fast to that which is good." The third is taken from I Corinthians the second chapter and the fourteenth verse: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned." With these passages in mind I wish to call your attention to a few vital truths which are especially pertinent to those who are particularly interested in philosophy and religion, but which will apply in greater or less degree to every individual who aspires to a college education and who has in him the ambition to be of some account in the world.

A college is an institution that stands for liberalism: not liberalism, now, in the offensive sense of the term. Perhaps it would be more intelligible to say that a college stands for liberty—freedom. We go to college that we may be delivered from the shackles of ignorance and prejudice. We go to college that we may be enlightened—that we may understand things which it would be difficult or impossible to grasp elsewhere. The young aspiring teacher needs to know the science and the art of imparting knowledge; the individual who aspires to the life of a physician must needs understand not merely certain facts with regard to drugs and disease, but he needs to have the principles underlying all the sciences that are basic to a knowledge of medicine. He who aspires to the life of a lawyer must needs have an intimate knowledge of the principles of history,

economics and other allied sciences. The prospective civil engineer or mechanical engineer must needs have a thorough grounding in the mathematical sciences. And the college is pre-eminently the place where all these can be gained.

However diversified the particular interests and activities of individual students may be, there is fundamental to these various interests a common interest which applies without qualification to every earnest student. This common interest is the search for truth. Every earnest student is in search of truth; and in this search for truth it is his business to make use of every available means to secure it. It is to be expected, therefore, that in ransacking the storehouses of learned lore in search of this precious gem, he will encounter all sorts of opinions and theories regarding this elusive, and yet enticing, object. And it is with reference to his attitude toward these opinions and theories that I wish briefly to speak.

There are two dangers confronting every seeker after truth, represented by two opposing attitudes which he may assume. On the one hand, he may assume an attitude of scoffing indifference to every new idea that is presented by teacher or by book. So intrenched is he in his own beliefs, so unwilling to accept even tentatively what is presented to him, so confirmed in his allegiances to his traditions, that he is totally impervious to any influence, be it good or bad. Such an individual is plainly a misfit in this progressive, truth-loving, and truth-seeking age and we shall not linger long to discuss his plight. We shall pause only long enough to assert that such a student, if student he may be called, stands in grave danger of living and dying in ignorance of the truth.

The other danger is represented by that class of students who are ever captivated with the new, the changing; who are apt to swallow whole whatever has the least bit of plausibility; who accept,

without examination, the latest theory as being of necessity the most truthful. Our sympathies are decidedly with this class of students. They at least have the capacity of being influenced and are therefore, susceptible to truth. It is the danger confronting these students that we propose to discuss. In their eager desire for the truth, and in their unsophisticated state of mind they are apt, I say, to fall a prey to any and every new theory with which they come in contact. Not having investigated and not having carefully weighed all sides of a particular question or theory, they are apt to consider the skillful arguments of any particular author as a superb piece of convincing logic, and freighted with the truth. Let me illustrate what I here mean by a typical example. Some years ago it was our privilege to be a member of a large class in introductory philosophy. During the semester the students were all asked to write a paper on the following topics: "Natural and spiritual knowledge; can the distinction be maintained?" The question had been discussed by the professor conducting the class from a decidedly rationalistic point of view, and we were particularly interested to hear two young men discuss what attitude they would assume toward the question. Said the one to the other with an air of amazing confidence: "Why of course I shall take the view propounded by professor ——" Insensible to the fact that there was at least a possibility of looking at the problem from a different standpoint! Ah, there lies the danger. In some such way as this the student is apt all too hastily to cast loose from the anchor of his own opinions or to sever the moorings of what may have been sound and truthful traditions, and allow himself to drift along the tide of his new-found theory. But presently in his further search he is confronted with another and a newer theory, alike to neither of the former, and in itself as captivating and convincing as the preceding. The inevitable outcome is doubt. If one theory seems as true and logical as another, truth may lie in one or the other, or it may lie in neither. This period of doubt which is almost inevitable, to every unsophisticated seeker after truth, and which is experienced in greater or less degree also

by the initiated, is the most critical period in the individual's life. It is most apt to occur during college life, and upon its solution depends his future weal or woe,—his eternal destiny. Many there are who never reach this period of doubt, simply because they allow themselves to live within the closed circle of their early training, without ever venturing forth to enquire whether that training is built upon a foundation of solid rock or upon the shifting and treacherous sand. Happy the individual who, oblivious to the possible dangers of his course, happens to follow a tradition that is sound and secure!

But it is quite safe to say that the individual who aspires to a college education, and who in the pursuit of this ideal comes into contact with the opinions and theories of other men, and who begins to have opinions of his own, will sooner or later discover that a mere passive acceptance of the traditions that have been handed down to him will not satisfy the demands of his developing intellectual power. His rational nature demands that he investigate the foundations of these traditions. **And that is right!** The thinking individual not only has the prerogative, but he is under a moral obligation to inquire into his own beliefs. He should sift them down to ascertain whether he is following the truth or a lie,—whether he is really sincere, or is unconsciously or thoughtlessly playing the hypocrite. **Never fear to inquire into the truth! Truth will always bear the closest scrutiny.**

But here lies the danger. As soon as a discrepancy is discovered; when certain facts of tradition do not conform to the individual's conception of truth; the tendency is to cast doubt upon the whole past training,—or as James says: "They throw out the baby with the bath." This tragedy has been enacted time and time again, and as a result many a promising career has been wrecked. The injunction of the apostle is basely violated; for while they with avidity "prove all things," the injunction, to "hold fast that which is good," is utterly disregarded. Perhaps there are some in my audience who are guilty of this serious error.

The demand of the age is that everything be rationalized. Yet this is not new. It was the war-cry even in the time of Jesus. And Origen one of the greatest of Church fathers of the second century took as his motto the phrase "Intelligo ut credam,"—"I understand that I may believe." But the danger of modern rationalism lies in its proud boast that reason unaided can attain unto the truth. Rationalism today is endeavoring to do the same thing that it attempted in Paul's time. The natural man by his natural method of unaided reason is endeavoring to solve the riddle of the universe and pierce the veil that hides the Infinite. Little wonder that he chafes and is offended when such subjects as inspiration and faith are mentioned as necessary to

the true understanding of life and of the question of ultimate being. The error of the pure rationalist is the same today as it was in Paul's time, and hence the apostle's criticism of the rationalism of his time is equally pertinent today. "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them for they are spiritually discerned." Unwilling to bow to the dictates of revelation, and too proud to ask the guidance of the Almighty in the pursuit of ultimate truth, the purely rational philosopher gropes his way and inevitably lands in a barren materialism, a stubborn agnosticism or some other of the equally unsatisfactory and unconvincing isms.

I have said that we are living in a rationalistic age. This rationalism leads inevitably to individualism. There have been times when men were willing to accept practically without question the opinions and theories of a few recognized leaders, such leaders, for example, as Augustine and Calvin in theology, and Horace Greeley in politics. Today all this is changed. The individual is coming to have an independent opinion in politics, in society and in religion. He is becoming more and more unwilling to be dictated to, and he is apt to take advice and admonition with bad grace indeed. Rather than follow the old traditional paths he prefers to strike out on his own account, and like the prodigal of old, will risk eating the husks rather than suffer from what to him seems undue restraint. As an inevitable result there have arisen a host of pseudo-leaders—charlatans—who are willing even to sell the truth in their

eager desire for popularity. Not infrequently nowadays we hear some such remark as this: "Why, no thinking person believes this or that any more," and with one fell stroke there is leveled in some innocent and unthinking breast some cherished and sacred tradition,—a tradition, too, that may be perfectly sound and true. Beware of these traducers! and while listening to what they say, be sure to weigh well every word they speak and examine carefully the foundation of every argument they advance before deciding either for or against their views. Never turn a deaf ear to what may prove to be the truth; but on the other hand, never accept the new unexamined. You hear occasionally some scorching denunciation of that cherished old book—the Bible. On the surface the criticism seems plausible and has a tendency to arouse scepticism. But be not too easily moved. Learn a little more before casting final judgment. Study the history of civilization and you will find that what you now consider a blasting criticism of Scripture is not at all new, but is as old as religion itself. It is new only so far as you yourself are concerned; and you must meet the issue as every other thinking individual before you has done. The truth or falsity of the matter will never appear to you by merely accepting another man's opinion,—be he saint or sinner; it must be verified in your own vital and enlightened experience. Buy the truth! Pay your price for it! Work for it! Sweat for it! Only so will you fully appreciate it! Only so will it be a vital force in your life!

Goshen, Indiana.

INFLUENCE AND POWER OF THOUGHT

HARRY A. DIENER

Since it is true that we are constantly thinking during all rational hours it is very important that we guard both the manner and matter of our thinking. It does not affect only our mental but also our physical and spiritual development. If our thoughts affected only ourselves it would lessen our responsibility, but they also affect every one with whom we come in contact.

"Men of thought move the world." That is men who really think their plans through before they undertake any task, and who look at a proposition from all sides. They are not carried away by their emotion, but they apply brains. They "think twice before they speak."

Meditation tends to make a man steady, firm and determinate. Such a man has an aim in life and steadily presses toward his goal. If he is a farmer he does not give up farming wheat just because his last wheat crop was a failure and plant his entire farm in corn because his corn produced well, but he tries wheat again knowing that is the only way to success.

Many of us take life as it comes and go

as it takes us. We do not stop to find out the cause for our failure but throw up our hand and quit instead of avoiding that cause. If we succeed in a certain line of work we bend all our energies toward it so long as everything goes well, but let a failure come and we are ready to quit and try something else. We are like the farmer who tried raising wheat one year, next year corn, next year hogs, etc., until he finally sold his farm and said he is going to another state because he cannot make any money here. That man will never become rich. Such a person carries the same tendency into his religious life. Yesterday he was on the mountain top, today he is in the valley, tomorrow he will be changing his creed and finally he casts away his religion. If we allow ourselves to be moved by our emotions without proper consideration we become aimless, unsettled, and easily to be tossed about by every wind that blows upon us. We cannot say that because a man speaks little that he thinks little. Usually men who make much noise think little. "Empty heads like empty wagons make the most noise."

Men who speak little often have something worthwhile saying when they do speak. So then thinking carelessly and allowing our minds to run at random on whatever presents itself, and never stopping to consider or meditate, becomes a mental habit of which we must rid ourselves if we wish to succeed in life. Train yourself to think properly.

In Prov. 23:7 we find these words, "For as he thinketh in his heart so is he." In looking at the context of this scripture it conveys to us this thought; that no matter how others may treat us it after all depends upon their thoughts as to their real attitude toward us. A stranger may seem very friendly, but the purpose of his friendly action may be to take advantage of us. Lincoln at one time had a very fine cake presented to him, but the cake contained poison. Jezebel had a large feast prepared and Naboth highly honored but the whole scheme was a plot against his life. The Bible teaches us that, "Who-soever hateth his brother is a murderer" (I Jno. 3:15). We need not take our brother's life to be a murderer in God's sight. The man who refrains from action simply because he fears the law, or some other similar reason, is guilty before God. There are also many flatterers whose only motive is evil. Beware, he has an "axe to grind."

Each thought opens the way for a host of similar thoughts, that is, one thought suggests another thought of its kind and that thought in turn repeats the same action. Such action results in leaving an impression upon the mind which makes it easy to think of the same things again. Thoughts, like all moving objects, if left to themselves, will naturally follow the line of least resistance. If we occupy our minds with good, pure, and helpful thoughts we can more easily think that kind of thoughts, but if we allow ourselves to think impure and unholy thoughts we will find it difficult to think pure and helpful thoughts. We have all seen people who naturally were very talkative be completely silent when some moral or religious subject was being discussed simply because they were not accustomed to thinking on such subjects. Hence the necessity of doing as Paul admonishes us in II Cor. 10:5, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

Each thought tries to exert itself in action. All actions are the direct or indirect result of thought. Some one has well said, "If we sow a thought we reap an action, if we sow an action we reap a habit, if we sow a habit we reap a character and if we sow a character we reap a destiny." "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:34, 35). Since we know that thoughts produce action and ac-

tions repeated produce a habit and our character is the sum total of our habits we can then say that thoughts produce character. Evil thoughts undermine character, but good thoughts fortify character.

You may think that you can allow your mind to indulge in evil thoughts and no one will find it out, but you are mistaken. If you cherish evil thoughts you will fail in the time of test. The testing time will come, you cannot avoid it. Evil thoughts are to our character what the smoldering fire at the abutments is to a railroad bridge. No one notices it until a heavy train plunges upon the bridge and it gives way causing the wreck of the train and the loss of many lives.

Sometimes we are surprised because of the fall of a young man who appeared to be strong, pure, and noble. We ask ourselves, What is the cause of his fall? He read good books, kept good company and apparently lived a noble life. The cause of his fall is the thoughts he harbored in his heart, which for a while he was able to suppress, but when the time of test came he was not able to stand. How encouraging on the other hand to know that if we cultivate good thoughts we may be able to meet temptation as did our Master with an "It is written," and with such an answer we can be as successful in fighting the enemy as He was. The wise man Solomon said, "The thoughts of foolishness is sin."

Occasionally there is one among us who rises above us common folks. We played together as children, were schoolmates and associates. He was not especially brilliant in school nor did he manifest superior ability. But instead of "settling down," as we say, so soon as he was of age, he enlarged and trained himself by study, and now he is of greater service to his community, Church and God than the average person. We believe the true secret of his success lay in the guarding of his thoughts.

Many people begin at the wrong end to correct their lives. This gives us the reason for so many failures. They wish to cherish evil thoughts but they do not desire that they bring forth fruit. To avoid this they constantly strive against their desires. They are like the man who lives in Romans seven, who could not do what he desired to do and did that which he desired not to do. We say the man is foolish who wishing to clear a piece of ground cuts down the trees but allows the living roots to remain in the ground. As long as those living roots are allowed to remain there, there will be sprouts and he must be continually cutting them off. With all this work, occasionally one is unnoticed and bears fruit. But if he removes the roots, how much easier it is for him to clear and keep clean his field! Just so with our thoughts. If we guard them we need not pay so much heed to our actions. Let us pray the prayer of David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me and lead me in

the way everlasting" (Psa. 139:23, 24).

Others fail, not because they do not try to rid themselves of evil thoughts, but because they fail to take the positive step, that of occupying their minds with good thoughts. They attempt to refrain from evil but do not strive to do well. We know that the best way to rid a field of weeds is to destroy as many of the weeds as possible and immediately sow it with good seed. The good seed will help keep down the evil. The garnished house in Matt. 12:43-45 teaches us this same truth very forcibly. "The last stage of that man is worse than the first." The bicycle rider who sees a ditch in the road and places his eye on the ditch while he is continually saying to himself, "I will not ride into that ditch," is sure to ride straight into it. It is his business to take his eye off the ditch and put it upon the path he wishes to take, then he can successfully avoid the ditch.

Experiments have proved that if a well man can be made to think he is sick, he will soon be a sick man, and on the other hand, if a sick man can be convinced that he is not very ill, it will have much to do with his recovery. A few tests have been made on condemned criminals who were made to believe they were being executed, when in fact they were not, with the result that they died immediately.

Realizing the influence of thought upon our lives we ought to be very diligent in directing them aright. All true and pure thoughts will point us to God. When David beheld the heavens he exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handy-work" (Psa. 19:1). We have the same power over our thoughts as we have over our actions. We cannot govern all the things that are suggested to our minds, but we can govern the things we meditate upon.

But there is a limit to the power of thought. Christ asks, "And which of you with taking thought can add to his stature one cubit" (Luke 12:25). Since we are not able to change our physical stature by taking thought thereto how much less are we able to change our heart? It takes the precious blood of Jesus applied to our heart to produce a Christian. Good thoughts will lead a man to Christ, but they can not change his heart.

Canton, Kans.

SCHOOL NOTES

Goshen College

The winter term of school opened on December 29 with an encouraging outlook. Nearly all the students who were in attendance during the fall term are again with us. A number of new students have also registered. The enrollment to date (Jan. 9.) is 204. The number in each department is as follows: College 67, Academy 60, Normal 15, Special Bible 16, Regular Bible 17, Business 14, Music 15.

(Concluded on page 462)



Conducted by J. R. Shank, Carver, Mo.

PROGRESSIVE YOUNG PEOPLE

(The readers will notice at once that the topics this month are not outlined as formerly. You will recognize another individuality. Those of you who read the "Foreword on the Topics for the Year," in the preceding issue, will recall that the Editor plainly intimated such changes when he wrote: "We are endeavoring to get some of our workers to prepare some of the lessons altogether. This will give opportunity for such variety of method which one mind cannot furnish alone. Some of these workers have made special study along the lines of thought found in the topics they have been asked to prepare.—"

The topics have been prepared by Bro. Rudy Senger, Goshen, Ind. His connection with the Bible Study work of the Correspondence department of Goshen College well fits him for the discussion of these topics. A careful study of the topics as outlined by him cannot help but increase our knowledge of the Bible and be an incentive to exemplify in our daily lives these virtues.—H. F. R.)

I like this word "progressive" very much. It always points one forward. Yet, like many other good things, it is sometimes subjected to abuse. People wandering in by-paths quite often use it to shield themselves in their wayward course. For this reason some well-meaning people have acquired a prejudice against it. Notwithstanding this unfortunate fact, it embodies a meaning full of interest and inspiration for those who have a desire to make life count for something that is worth while. It holds a peculiar fascination for aspiring young people, and there is no mandate in the constitution of duty to prohibit them from going forward. It is their business first, last, and all the time to make progress—to go forward. It signifies growth, increase, fruit, profit, success, joy, satisfaction, reward, and every other desirable thing or quality one might mention.

When the Creator voiced His purpose with reference to nature He expressed it in the literal terms of fruitfulness, multiplication and abundance. "Be fruitful and multiply" is His motto for all creation. Growth and increase are evident on every hand. Everything is so adapted that it has ways and means for overcoming adverse circumstances. There seems to be a constant scramble to get ahead. There is a lively contest for victory and achievement. As a result we may observe great successes, and also some notable failures. Modern science is teaching us that those things which are cultivated can be wonderfully improved, while neglect is always followed by deterioration. God's program is planned on the basis of strict economy. Any item of expense which yields no profit must be eliminated.

These principles in nature make a

strong appeal to earnest young people. What we have observed as the rule of nature holds true for man, but with added responsibilities. For him the motto is: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion," etc. If then revelation and science thus concur in their verdict upon so vital a principle, a principle so universal in its meaning and application, our argument for a progressive life is complete. The evidence is overwhelmingly convincing. "And God saw everything that he had made, and, behold, it was very good."

Our Aim for 1914

Our aim for this year, as expressed in the January issue for the Christian Monitor, page 407, reads like this: **By study, fellowship, and daily practice to develop strong Christian characters.**

Unless any good quality receives our thoughtful attention it is quite likely never to get a very large place in our character. For this reason **study** is suggested. But even a well studied lesson may soon be forgotten unless it be recited. It must find some form of expression, whether it be in the classroom or merely an opportunity to talk it over with some one. When once we have expressed a thought it has good prospects of being retained on the memory. Our Sunday evening Young People's Bible Meetings afford an excellent occasion to express our convictions. By this **fellowship** we may share these good things with others, and at the same time lift our own standards of living by thus voicing our convictions in public. And yet another still more important factor needed to fix these virtues into our very lives is that of **daily practice**. Preparing the soil and planting are well enough

but a good yield can never be secured without cultivation. We may fix a truth upon the memory by study and recitation, but it can have no practical or vital meaning to us except we give it a place in our everyday life. The sooner we can give a new truth open expression as well as a practical application in our personal behavior, the more likely it is to become of real value to us. If it gets no further than the memory it will amount to little else than a dead theory, or an empty sentiment. From the nature of things we may consider ourselves responsible for working our lessons into the very grain and fibre of our being. **Daily prayer** for grace and guidance, **daily devotional Bible study** for instruction and inspiration, and a **daily cultivation of the virtues** is a good program for character building.

We must make our work better this year than it has ever been before. One of our duties is to increase. If we stand together and live up to our motto as it has been interpreted we shall succeed. Have you consented to be used in the attainment of this ideal? Are you willing to vote affirmatively on this resolution: "We can and we will?"

Our February Topics

It will be our privilege during this month to give some attention to certain qualities of the inner life. Several virtues of fundamental importance have been grouped here for special study. These topics represent planks which cannot be left out of the platform of the successful candidate in the campaign of life.

First of all it is necessary that we have **Knowledge**. We must know the way. We should be able to discriminate right from wrong. In the complexity of modern life this essential is becoming more and more imperative. But without pure and worthy motives we may not hope to succeed in the best sense of that term. In **Christian Love** we have a motive that fulfills this requirement. He who knows and loves has indeed a fair start in the attainment of a life structure. But that there may be a fine quality of workmanship, the spiritual craftsman needs skill. Among the many finer touches of such a workman is the virtue of **Gentleness**. No kind of work can ever be brought to ultimate perfection without **Faithfulness** on the part of those who build.

It will of course be understood that these four virtues by no means cover the whole ground of character building. Yet they give us a general outline of the foundation principles. They suggest a few things which we may not neglect without being seriously handicapped in making the most possible out of life's opportunities. As already suggested, these topics are meant for special study. Whether you are placed on the program as speaker or not, you will want to take advantage of this opportunity. It is advisable that you begin early, and then proceed in the spirit of Paul. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

CHRISTIAN VIRTUES: KNOWLEDGE

II Peter 1:5-7

Topic for February 1

Motto—It is God's desire that all men should come to a full conviction of the truth. Compare I Tim. 2:3, 4 and contrast II Tim. 3:6-9.

OUR LESSON FOR STUDY

"The first step to knowledge is to know that we are ignorant."—Cecil.

"Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, thought for, and, more than all, must be prayed for."—T. Arnold.

"A grain of real knowledge, of genuine uncontrollable conviction, will outweigh a bushel of adroitness; and to produce persuasion there is one golden principle of rhetoric not put down in the books—to understand what you are talking about."—Seeley.

For the best interpretation of our text, (II Pet. 1:5-7), we shall use the Revised Version. According to verses 3 and 4, of the context, we have granted such great promises, we have been made partakers of the divine nature, and have escaped worldly corruption. Therefore, argues Peter, it is important that we give this matter all diligence, that we be in earnest about it. **"Yea, and for this very cause adding on your part all diligence, in your faith supply (or furnish, minister: or as in the 20th Cent. N. T. "supplement") virtue."** It is not "add to" as in the old version, not like building a wall by adding brick to brick; but rather have faith and virtue to supplement each other. Our inner life is not a pigeon-hole affair where things may be kept distinct or may be counted. But these qualities must be fused and they must work together. Not have faith for a while and sometime later add virtue to it. But put them together now, make them into one. **"And in your virtue (supply) knowledge, and in your**

knowledge self-control." Faith without works, without substance, or as here without virtue, would be dead faith. Yet even faith and virtue without knowledge, like the zeal contrary to knowledge, may prove erratic. And further, our knowledge must be supplemented with self-control, a mastery over the passions **"And in your self-control (supply) patience, and in your patience godliness, and in your godliness brotherly kindness, and in your brotherly kindness love."**

It is a matter of vast importance that our characters be rounded up, not one-sided or lop-sided; but it means a well-balanced inner life. Verse 8 is of interest here. **"For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of the Lord Jesus Christ."**

Christian knowledge may be viewed under two aspects. First we need to know that we may act rightly, and then as a result of such action we get experience through which we are rewarded with more knowledge. "The more you practice what you know, the more shall you know what you practice."—W. Jenkin. "Every branch of knowledge which a good man possesses, he may apply to some good purpose."—C. Buchanan.

It is not at all necessary to argue that to live the spiritual life a Christian needs to understand God's will as it is revealed in the Scriptures. Yet there does seem to be some occasion to warn against certain strange notions that hold sway on this point. First of all most of us by no means appreciate how ignorant we really are in this matter, and this is unfortunate. To be able to quote from memory a dozen or more familiar texts; such, as for example, Psalms 23; John 3:16; Rom. 12:1, 2; is a long ways from knowing the way of truth. Even parrots may be taught to quote texts. The ability to argue by the hour on doctrinal points, especially if it be limited to such points in which one's denomination is distinctive, may yet be far from knowing much of the great fundamentals. It is no guarantee that the individual is growing in the spiritual virtues. Arguments must not be taken for truth, it can be invented for any occasion, and the inventor be no more than a mere bigot. Because one teaches in Sunday school is no proof at all, for it is an open secret that many teachers know very little about the subject they are expected to teach. Not to cast any slur upon the Sunday school, we recognize the great work this institution is doing in spite of this awful fact. In view, then, of these gloomy confessions of ignorance in the way of life, please note what our city missions are doing with Bible classes (see January issue of Christian Monitor). Others could do something like this. Do not try to get a whole congregation together on this suggestion, but where two, or three, or a half-dozen neighbors can agree to take

advantage of this group idea you can go ahead successfully. Don't wait for some imported teacher before you do something, there are not enough to go around. You are agreed in purpose, and with the ability to study and a motive to learn, you are ready to go ahead. Employed in this manner a group of young people have no cause to fear results.

But the Bible is not the only text in which an earnest Christian may find good information. In fact it would require no elaborate explanation to convince most people that a knowledge of other branches may be helpful, and may be used to advantage to understand the Bible. Languages, literature and history are such that they help one to appreciate the teachings of this great Book. The Christian worker may know sociology and geography, and be a more capable man for it. Science and mathematics are practical in many ways, and we may not take space to enumerate the many other departments of knowledge which are full of human interest and valuable information. To be informed and well trained, in other words to possess a good education is by no means to be despised by those who would live the Christ-life in the largest way. Too many think all they need is just enough to do business and make money; but money!—a standard entirely too low for worthy young Christians. It pays to lay deep the foundations of life. One never gains anything by rushing into service half-prepared. He who is fully armed will in less than ten years make up by his greater efficiency than would have been accomplished had he entered his vocation three, four or five years earlier without such training. There is no need to argue this point, for there are plenty of workers among us who would be glad to add their testimony to this assertion. A zeal which is not under the control of knowledge is never to be recommended, though zeal in itself is a good thing; but without guidance it is like a steam engine without a governor, there is no telling what machinery it may bring to ruin, or how many lives may be endangered. This may be making knowledge rather important in this connection, but there is no use to evade the truth of the matter, for even those who sometimes talk against learning, do themselves, way down deep in their inner consciousness, wish all the while they knew more.

"A man's gift maketh room for him"—(Prov. 18:16). This is opportunity. "To him that knoweth to do good, and doeth it not, to him it is sin"—(Jas. 4:17). This is responsibility. From the very nature of knowledge, it spells opportunity and responsibility. Should one, however, shrink from the responsibility by purposely neglecting knowledge, he would prevent just that much of opportunity, and at the same time make himself liable for what might have been. Premeditated

evasion can be no way of escape, and retreat brings us to no desirable end. Therefore to know as much as possible, and to employ this knowledge for noble ends can be a pleasure and a direct source of great satisfaction. "All wish to possess knowledge, but few, comparatively speaking, are willing to pay the price."

—Juvenal.

Hindrances to Sound Knowledge. Mental laziness, frivolity or lightmindedness, prejudice, conceit, bigotry, mistaking argumentative assertions or trite statements for truth, and such like mental disorders.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text-word: **Know**.
2. Willing Learners.

For Young People—

1. Scripture reading: Job 28.
2. Why a Christian Should be well Informed.
3. Things Involved in what a Christian Should Know.
4. Knowledge and Preparation for Service.
5. The Best Time to get Knowledge.
6. Knowing and yet Failing: II Tim. 3:7.

For Older People—

1. In the School of Experience: Psa. 37:25; Job 19:25 and II Tim. 1:12.
2. How Experience Effects Knowledge.

BETWEEN TOPICS

In his first letter to the Corinthians Paul accuses them for being puffed up. In modern slang, "they got smart." So he uses several chapters at the beginning to "let them down a little." From these it might appear that he is opposed to knowledge, but we shall follow him a little farther. "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes that no one of you be puffed up, for one against the other"—(ch. 4:6). "Knowledge puffeth up, but love builds up"—(ch. 8:1 R. V. margin). Each one prided himself to the exclusion of the other, but love is not thus destructive. "Love vaunteth not itself, is not puffed up"—(ch. 13:4). He would not throw away knowledge and simply substitute love, for that would be a contradiction. "Howbeit we speak wisdom among them that are perfect"—(ch. 2:6). Yet not the wisdom of worldly men, but the eternal truth which recognizes God. Wisdom is too strong a meat for puffed up "babes" (ch. 3:1), but to "fullgrown" (R. V.) men who can use it in love he would speak wisdom. Knowledge alone inflates the individual like wind does a pneumatic tire, but tempered with Christian love it becomes a power for good. We shall now proceed to study the remedy. Do not overlook or omit the three chapters suggested in the next topic, for they give the key to these suggestions and show the way to their practical application.

CHRISTIAN VIRTUES: LOVE I Corinthians 13

Topic for February 8

Motto—Love is the most divine attribute, the noblest virtue, and the purest motive. Cf. I Corinthians 13:13.

OUR LESSON FOR STUDY

In this epistle Paul enlarges upon a practical subject by giving it the space of three whole chapters: viz., 12, 13 and 14. In the middle chapter he further emphasizes love as the more important consideration, for without it all the other good things he writes about would be worthless. Read these chapters as one discussion. Fall in with the line of thought by first getting a clear grasp of the opening sentences. Repeat your reading several times if necessary. It will help if you make this reading yield a satisfactory answer to this general question: **What practical relation does love bear to the general subject matter of these three chapters?**

Observe that while there are **diversities of gifts**, yet there is only one God, one Lord, one Spirit which means a **unity of purpose** (ch. 12:1-11). None of these gifts are given for show, but for profit (V. 7). Next observe that while there are many members, yet they constitute a single body, and this means **unity of action** (Vs. 12-31). They are interdependent (Vs. 22-25 and 26). What were the different gifts or fields of ministry enumerated in chapter 12? What does Paul advise (V. 31a)? What is the "**more excellent way**" mentioned in V. 31b? He points it out in the next chapter.

Why does Paul recommend prophesying in preference to the gift of tongues (ch. 14:1-19)? In what point is the gift of tongues particularly deficient? Suppose, for example, your Sunday morning worship were conducted in Latin? What two classes would suffer if this gift were used in the assembly (Vs. 20-25)? What plan does Paul suggest for keeping order in such a meeting (Vs. 26-33)? What special end does he evidently have in mind in giving this long discussion (cf. Vs. 33 and 40)?

Now what is the connection of chapter 13 with the rest of this discussion? In reply to this question, study the last verse in chapter twelve and the first in fourteen. How would love in the individual members be an important factor in keeping order in the body—in the church? What have you gleaned from this study as to the importance of love among church members? Does it tend to make our services edifying? "Edify" means to build up, as a house. What effect might love have upon church government? What one cause might be ascribed to all church difficulties?

We shall now proceed with our study of chapter thirteen. Since the word

"charity," as we understand it, no longer conveys the full meaning of the original, will you please read the whole chapter by using the word love in its stead? Or in case you have a Revised text, use it. Glance over the chapter and mark off its main divisions.

I. The Futility of the Best Gifts when not Employed with a Motive of Love.—Verses 1-3. If you and I were to make as sweeping statements as Paul does in these verses, we could expect to be called into question. Don't you think they are pretty strong? Now, really, might it not be possible that some of those works he mentions would do a whole lot of good, even if the worker had not done them out of love? I know this raises some doubt in your mind, but it will now be your interesting task to debate it over with Paul. You must either disprove his claims, or else clear them up in your own mind. Just what, then, does he mean? What is he trying to accomplish in the minds of his readers? Here is a suggestion: Magnificent talent, but emptiness, V. 1; immense power, but of no practical use, V. 2; and complete sacrifice, but no reward, V. 3. Account for such failures.

II. How Love Behaves.—Verses 4-7. We are getting right into the heart of our lesson, but it is not at all difficult. With a few suggestions, you will be pleased to work it out for yourself. Take one point at a time and think it over. What does it mean? Just what is its application in our daily conduct? Do you really believe it could be made practical under all circumstances? Explain how. Find illustrations of it in cases which have come under your own observation. Having thus weighed each point, have you the courage of your convictions to adopt this principle in your character against every possible occasion?

III. Love has Eternal Worth.—Verses 8-13. Explain "Love never faileth" by a careful study of verses 8-13. Observe the expressions: "they shall fail cease vanish away," "and now abideth."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,

"Think on These Things"

"Love doth not behave itself unseemly." Has your personal demeanor been refined since love found a place in your life? Has it modified your attitude and conduct toward others? Just what has it done by way of improving the workmanship of your daily tasks? How can love, true Christian love, enter one's life and he still behave rudely, use coarse language, dress in conspicuous patterns and loud colors, be mean, or do his work in a careless manner? You may be puzzled at the far-fetched applications in the

last question, but contrast love with selfishness, and possibly you can account for each item.

"I don't believe in the goodness of disagreeable people."—O. Dewey. "Virtue itself offends when coupled with forbidding manners."—Bishop Middleton. "We perhaps never detect how much of our social demeanor is made up of artificial airs, until we see a person who is at once beautiful and simple; without the beauty, we are apt to call simplicity awkwardness."—George Eliot. "Simplicity of manner is the last attainment, Men are very long afraid of being natural, from the dread of being taken for ordinary."

—Jeffrey.

"Love covers a multitude of sins! When a scar cannot be taken away, the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter, who, being asked to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top."—South. Have you ever observed intelligent and responsible persons tease their weaker fellows about their personal peculiarities in the presence of others? Such practices may be witnessed almost daily about the school play-ground, in factories, and about boarding houses; and are by no means unknown in the cultured society of our colleges, or even in respectable homes. Young people should shun this ugly habit as they would rank poison or gross wickedness. It is mean and violates the spirit of Christian love.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. He that feareth is not made perfect in love And this commandment have we from him: That he who loveth God loveth his brother also"—(I John 4). This chapter speaks for itself, and will make a fine study in your preparation of this topic.

"If we fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—(James 2). This is another good chapter to study along with this topic.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text-word: **Love**.
2. What Love Does.

For Young People—

1. Select topics from the lesson study.
2. Love and the Gospel Message.
3. John Three Sixteen.
4. Love and Good Works.
5. Opportunities to Exercise Love: Glance over articles in January Christian Monitor.
6. Love and Behavior.
7. A practical passage on love: Luke 6:27-38. Especially verse 35. With "Hoping for nothing again" in this verse, the R. V. has "never despairing," and in the margin "despairing of no man."

For Older People—

1. Love as I have seen It Acted out in Life.
2. "As a father pitieth his children."

BETWEEN TOPICS

Love is not an invisible something which one may claim to have without there being some external manifestation of such possession. It is something that has to do with motives and attitudes, and for this reason must show itself in the way one behaves himself. It is that element which gives us an interest in the welfare of others, and so makes us unselfish. Gentleness is one of its forms of outward expression. To love, then, is to be gentle. It manifests itself in the tone of the voice and shows its presence in the way one treats his friends and neighbors. For young people it is one of those qualities which needs attention, if they would succeed in building characters that are at once beautiful as well as useful—characters that are agreeable as well as helpful.

CHRISTIAN VIRTUES: GENTLENESS

Galatians 5:22, 23

Topic for February 15

Motto—"True gentleness is love in society, holding intercourse with those around it. It is considerateness; it is tenderness of feeling; it is promptitude of sympathy; it is love in all its depths, and in all its delicacy." J. Hamilton.

OUR LESSON FOR STUDY

Gentleness Defined. This word has various applications; but we shall, after noting its derivation, confine our definition to the sense in which we expect to use it in the present study.

Gentle, gently, gentleness and gentleman are derived from a Latin word having reference to tribe, race, clan or family. In this way "gentle" came to denote a quality characteristic of one of good or noble birth. "British society is divided into nobility, gentry, and yeomanry, and families are either noble, gentle, or simple."—Johnson's Cyclopaedia. It holds for our purpose here the sense of mildness of disposition, refined manners; not rough,

harsh or stern; but kind and amiable. Among its synonyms are such words as kind, tender, quiet, peaceful, calm and unassuming. And gentleness is the noun which names the quality that is gentle. A gentleman in a general sense is one who is of gentle or refined manners; a well-bred man of fine feelings, especially one of good character, raised above the vulgar by education, habits and social esteem. New International and Standard Dictionaries.

Exegetical Study. We will now observe nearly all the texts which make a direct reference to this topic. Each one has a good lesson, so do not simply turn to the passages and hurriedly glance over the text, but follow the suggestions and examine the contextual setting of each one. The main text which has been assigned for our study is Galatians 5:22, 23. Examine the nature of each quality named in this passage.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness (kindness, R. V.), goodness, faith (faithfulness, R. V.), meekness, temperance (self-control, R. V.); against such there is no law." It will be observed from the above quotation that instead of gentleness, the Revised text renders it kindness. According to the Greek this seems the better reading. So then our text really does not belong so directly to our topic. Yet, if we were to shake all of the qualities enumerated in this text into one mass, gentleness would indeed be found in the mixture. For if one has love, longsuffering, kindness, meekness and self-control he certainly ought to be gentle. So then if our text does not contain our topic literally, it after all contains it in composition. This same Greek word is translated kindness in II Cor. 6:6; Gal. 5:22 (R. V.); Col. 3:12 and Tit. 3:4; but goodness in Rom. 2:4 and 11:22.

Read II Sam. 18:5; 22:36 and Psalms 18:35. But the best O. T. text on this topic is Isa. 40:11 and with it compare II Cor. 10:1. "Now I Paul myself by this meekness and gentleness of Christ—better. By the **gentleness** and **mildness** of Christ: The first is the opposite of hardness and severity, and the second is very nearly Matthew Arnold's 'sweet reasonableness,' in which he finds partly the secret of Christ's method. Paul, who wishes to be like Christ, makes this the motive of his appeal to the Corinthians, to allow him to be gentle instead of severe."—Gould. Compare I Thess. 2:7.

Compare gentleness with its contextual associates in I Tim. 3:2, 3 (A. V. patient); Tit. 3:1, 2; II Tim. 2:24 and Jas. 3:17; but contrast it in I Pet. 2:18.

Discussion.—No one may expect to attain this fine quality who apes that which is vulgar. Loud or rough talk is a positive hindrance. Boisterousness and carelessness in like manner prevent its growth and effectiveness. It must become ours by habit, for it cannot be put on and off

like a garment. We must either be gentle or not gentle. It is a quality which must be characteristic of the individual; that is, it should be a vital part of his very character. To live in vulgarity most of the time and then put on a gentle exterior just for an occasion amounts to affectation, and this of necessity will betray insincerity. Only as gentleness represents the real character of a man can it be a powerful factor in winning the confidence of others. Nowhere will insincerity betray itself more readily than in affected manners. Sincerity without any labored emphasis is the best means by which to use gentleness to good effect. In fact the very nature of gentleness involves sincerity, and for this reason put-on manners cannot express it.

Gentleness is by no means unmanly. Someone has referred to it as a feminine quality. From this we may, however, not make it "effeminate" and so make it unmanly. We must recognize that the essential distinction between feminine and masculine virtue is not in kind or quality, but of quantitative emphasis. It is a matter of proportionate balance. Things that are labelled "effeminate" are neither womanly nor manly, but vicious, representing feminine shortcomings. Gentleness is a virtue that should be characteristic of every womanly woman and every manly man. It is indeed a feminine quality in this that it should have proportionate emphasis in a woman's character. This comment is suggestive for some of the immoderate practices of speech, dress, and conduct among American women of the present time.

But on the other hand, too many young men have an inadequate conception of true manliness. To cultivate the virtue of gentleness will go a good ways in correcting these wrong notions. Strength is one of the marks of a manly man. Refinement is not weakness, but strength. Vulgar speech, rough behavior and rowdyism are the opposites of strength and fineness of character. They are defects, they are mean and ugly. Gentleness means self-control and belongs to strength. This is manly. A gentleman is not a storebox dude, nor one who spends much time "jolly"ing" frivolous women; but a common sense, well-balanced, manly member of the male sex—one who treats womankind with respect rather than indulgence.

One often hears workers glorying either in themselves or others for having the boldness to "hew to the line," for making people "squirm," or of making it "warm" for somebody. I refer to public speaking, including preaching. But this is only one form of that ugly method known as sarcasm which might be appropriately described as "biting like a serpent and stinging like an adder." He who puts his trust in such means can hardly be said to be gentle, and we may be assured that he has very little faith in the win-

some worth of true gentleness. When anyone glories in the event that some person have been "hit," one shows that he "has it in for" that person, and for this reason we may not go far wrong in concluding that hatred is at the bottom. But the motive that is born of Christian love much prefers to win people, and gentleness is one characteristic of its method. Compare II Tim. 2:24-26.

Through gentleness the rough edges, the sharp corners, and the harsh outlines are smoothed and rounded. It has a beautifying tendency and therefore is of a refining nature. It makes rude people agreeable and takes the coarseness and harshness out of their voice and manners. In their disposition they become more respectable; in society they make better company; in industry they turn out a finer grade of work; and as Christians they are more effective workers. Their word will be more convincing to the unbeliever, more assuring to the down-and-outs, and more comforting to those in trouble.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."
Hymn 523.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Children's text: Isa. 40:11.
2. Ways of the Bible Shepherds.

For Young People—

1. The Gentleness of Christ: Isa. 40:11. Compare II Cor. 10:1. Illustrate by appropriate incidents from the gospels.
2. Gentleness in Character and Manners for the Christian.
3. Gentleness in Our Social Life.
4. Gentleness and Kindness.
5. Gentleness and Patience.
6. Gentleness and Meekness.*
7. Gentleness as a Qualification for the Christian Worker. Compare I Tim. 3:1-7 and II Tim. 2:24.

For Older People—

1. Gentleness in the Home Life.
2. Gentleness in the Community Life.

*Note. Meekness is sometimes wrongly used to mean humility; but it has the sense of taking wrongs gracefully. In this sense it fits in nicely with these texts. Look about you for illustrations to be used with these assignments. Picture these fine qualities in your mind by thinking of the life of some person whom you think most nearly lives them in his life. Do you recall any Bible characters which exemplify our topic?

CHRISTIAN VIRTUES: FAITHFULNESS

I Thess. 5:24; Gal. 5:22 and Luke 16:1-13

Topic for February 22

Motto—Apart from faithfulness no one may hope to succeed in any line whatsoever. It is one of the indispensable requisites to ultimate achievement. Compare I Cor. 4:1, 2 and I Tim. 3:11b.

OUR LESSON FOR STUDY

The noun "faithfulness" is not used at

all in the King James translation of the New Testament, but its adjective "faithful" occurs fifty-four times. Although our common version of the New Testament does not name our topic, yet in this study we are chiefly concerned with the character of the subject. It is one function of adjectives to describe, and for this reason the frequent occurrence of "faithful" affords us a rich field of Bible study for the present occasion. It is also to be understood that this subject may be suggested in many other passages in which the direct words may not occur at all. However the word faithfulness does occur twice in the Revised New Testament and is used several times in either version of the Old Testament. In Rom. 3:3 and Gal. 5:22 the King James rendering of *pistis* is "faith" while the Revised renders it "faithfulness." This Greek word can be translated either way. But in these two instances there is a contextual preference to rendering it "faithfulness," and the revisers have decided accordingly.

So then we do have our topic named in the New Testament, and we shall begin our study with the Revised text of Rom. 3:3. Some of the Jews failed in their religious experience, but God must remain faithful. "For if some were without faith? shall their want of faith make of none effect the faithfulness of God?" With this question in mind find one positive assertion from the following references. In each instance note particularly the thought accompanying this assertion and let this thought contribute something in answer to the next question. If "God is faithful," what meaning ought it to have for us? I Cor. 1:9; 10:13; I Thess. 5:24 and II Thess. 3:3.

And again, faithfulness is named among the fruit of the Spirit in the Revised text of Gal. 5:22. "God is faithful." Christ proved Himself faithful, and the Holy Spirit bestows the same virtue upon those who have Him in their lives. If then God is faithful, what reason can any Christian have for being otherwise?

A Law of Faithfulness. Faithfulness is in no way dependent upon the size or kind of one's task, nor does it make very much difference for whom he may be working. He who is unable to perform a small job conscientiously is already disqualified to do good work upon a larger one. If he slights his work for one employer he can hardly be expected to do any better for another. We have all known of persons, and especially young people, promising themselves and others how they would do if only they were better circumstanced. But the persistent fact remains that as one behaves toward his present task so will he also act under more favorable conditions should they come his way. One's character is not measured by conditions apart from himself, but from his own attitudes. Is he faithful or is he not faithful? This is the

question at issue. Make a careful study of Luke 16:1-13, but more especially verses 10-12. Name the several principles of faithfulness that may be drawn from this passage. This might be considered the most fundamental Bible lesson upon this topic.

Some of the essential elements in faithfulness are honesty and conscience. Just to do good work when the foreman is in sight, or when teacher is looking, or to behave well when the minister is present is not faithfulness and no honest or conscientious person can work by such methods. Faithfulness involves honesty. To do one's task as well when alone as when one is being watched comes more nearly doing it honestly and therefore faithfully. Mere time serving cannot claim too much credit for faithfulness. Working or behaving in a certain manner just because one is compelled is only half faithfulness. True faithfulness also means that one be both willing and at the same time take a cheerful interest in his task. Honesty and voluntary interest are prominent factors in making one faithful. With these thoughts in mind you will be glad to spend some time over Eph. 6:5-8 and Col. 3:22-25. These texts are rich in practical suggestions. Use pencil and paper and formulate statements in your own words as they apply to modern life, all the points you can find in these two passages.

Are you fully convinced that the author of the following statement is really faithful. "I can't do any better on my present pay." What one thing might he do to command (I did not say "demand") better wages? Have you ever felt uncomfortable when the boss was looking on? Here is a paraphrase of what Paul advised Timothy. "Diligently endeavor to present yourself acceptable before the Divine Foreman, as a workman who is not embarrassed through any cause for shame, handling the word of truth with skill and accuracy."

Are masters ever supposed to be faithful? If so, in what way? Study Eph 6:9 and Col. 4:1.

So far then our discussion seems to have had almost wholly an industrial aspect. How then about our spiritual life—our religious duties? But why question such distinctions? Can the virtue of faithfulness in a man's life be divided? Possibly it can. Indeed are not some men very diligent in their daily occupations, and very indifferent to their religious welfare? They at least have a one-sided interest—their faithfulness is surely becoming lop-sided. They are not faithful in the best sense of that term. If one might call it faithfulness, it is certainly very imperfect. But such imperfections tend to make our faithfulness unfaithfulness in the final analysis. What would you think of one who is very faithful to his church but who slights his daily labor? Would he be as bad or worse than the character we had just described

above? Give reasons. Study Matthew chapters 23 and 25 and classify all the characters described there according to the standard of faithfulness and assign to each one the particular point in which he was either faithful or unfaithful.

Have you any doubts as to whether it always pays to be faithful? If not, can you really and honestly prove it? In other words, Does it ever pay to do right? Does it pay to do one's duty even if you see no pay or reward in sight? Can you explain it? Do you sincerely believe that faithfulness is a good thing? Is it a virtue? What then are you going to do about the matter in your life from now on? How shall it affect your attitude and effort toward the Young People's Bible Meetings for the rest of this year? Why begin to practice these lessons, right away?

Faithfulness means a whole hearted devotion to performing one's known duty.

be that duty to himself, to his neighbor or to his God.

"To serve the present age,
My calling to fulfill,—
Oh, may it all my powers engage
To do my master's will."

Hymn 38.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text-word: Faithful.
2. Willing Hands.

For Young People—

1. "God is faithful."
2. Voluntary Service.
3. Loving Devotion.
4. Conscientious Labor.
5. Striving Lawfully: A study in reward: II Tim. 2:4, 5.
6. The Price of Reward.
7. How may We Inspire One another to Faithfulness?
8. Elements that Hinder Faithfulness.

For Older People—

1. "Be thou faithful unto death."
2. "Well done." A study of Matt. 25: 21.

SUMMARY OF REPORTS

IV

X—Improvements Among Our Young People

Having our eyes open in real love and prayerful sympathy, and our intelligence consecrated to God; I believe we are prepared to examine more fully into what is said about the needs of our young people in the various congregations. Dear young people, if perchance you see this, which I believe you will, may you be prepared, too, to enter just as heartily into the solution of the problems that our leaders are praying over as they themselves do.

The Statements

"Better ways of spending the Lord's Day—less pleasure seeking—more devotion to the Church—less frivolity—zeal for souls—higher ideals—higher conception of God's work—more concern or willingness—more consecration—greater spirituality—more practical work for the cause—reverence—a complete separation from all worldliness—social purity—modest apparel—reading good literature—deeper interest in the Word of God—greater interest in one another—more spiritual conversation—more serious consideration of life-problems and duties—more direct preparation for life work—less clan spirit—conformity to the Gospel order in dress."

These are not all the statements but are representative of about all that have been made. Here we have two classes of statements,—one showing the inward spiritual need and the other showing the outward result of inward lack.

To all concerned (and we all ought to be) I would say that much depends on how we go at the work as to whether we will help conditions or not. There must be proper inward conditions before the outward conditions will be ideal. A-

gain in growing young people the proper outward things should be brought to bear upon them in order that the inward conditions may be rightly developed.

I like the sentiment expressed by Bro. Noah Mack with reference to this problem. He says, "I got to praying about it." Then he tried to do what he knew how to help matters. That is exactly the place we all want to get—in the place of prayer, both in the study of the need and in working out the solution of the problems connected with the needs. This place of prayer will reveal not only a right view of where others are wrong but a right view of where we have failed in doing our part back of that wrong. It is one thing to point out faults and another thing to right them. There is a wide difference between the spirit of a fault-finder and a person wide awake to faults doing all possible in the spirit of the Lord to correct the conditions.

Bro. Mack also gave a foundation principle in the solution of the problems when he pointed out the duty of the parent. Surround our young people with godly homes where the spirit of true piety shines forth daily and many of these problems are solved already.

But there are some best things to do under existing conditions. These must be found out by consecrated study and prayer. If the past attitude of parents and Christian workers has estranged the young people from the house of God and the Bible, there must be some means to get them or win them to this. We must not get discouraged if in our efforts and hard labor, many still reward us by seeming indifference to our appeals. We must get into the personal confidence of the

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OUR SUNDAY SCHOOL

WHAT NEXT?

A. M. EASH

"What next?" This is one of the common questions on the lips—and more often on the minds—of church and Sunday school workers in connection with the Sunday school situation in our church at the present time. The Sunday school movement has—similar to all other important activities—two classes of supporters. The one class is anxious for its welfare but is very fearful lest it reach beyond its bounds; the other is anxious for its welfare and is continually endeavoring to increase its scope of usefulness. The one class considers it as a sleeping giant that will some day be awakened, and, when realizing its strength, will disclaim allegiance and submission to any other authority; the other sees in it the opening up of one of the greatest avenues of service among the activities of the Church. As the work progresses—introduces new methods of work, organizes more thoroughly and demands more efficient service—the one class is holding their breath lest there come a break at any moment, while the other is anxiously wondering how further changes and additions can be introduced to provide for present deficiencies. The Sunday school work has literally forced itself upon us and grown in magnitude until today it claims the service of more people, enrolls in its membership more individuals and—in the opinion of many—performs a greater service than any other single line of church activity.

History, within and outside of the church, furnishes myriads of illustrations of this situation. In fact, every great movement of the past, whether good or evil, has had both aggressive and conservative supporters. Often there were strong and assertive honest opposers. I think now of Peter and Paul; Peter wanted to circumcise the Gentiles and Paul considered it unnecessary. Barnabas wanted to go in one direction and Paul wanted to go another. Thus it has always been. Just a glimpse into our own church; one class wanted church schools and another class opposed; one class was enthusiastic about the promotion of missionary activities and another class considered it a sheer waste of money; one class advocated special work in every congregation for the young people and another class said the young people were simply trying to run away with things. Repetition is unnecessary when the facts in the case are so familiar to all. The

same differences of opinion that are present in other movements manifest themselves in connection with Sunday school work. Sunday school workers appreciate the fact of division of opinions—not because they joy in divisions—because it stands as a strong evidence that the movement is one of great magnitude and involves weighty issues.

The Sunday school movement has made great strides. In the first place it secured permission to exist within the pales of the church—there are still many living in whose memory that situation is very vivid; it succeeded in securing special literature for the carrying on of its work; it began to organize itself on a very small scale; the keeping of definite and permanent records of its members and work was instituted; meetings for the consideration of Sunday school problems were held—these in local congregations, communities and Conference districts; the importance of the work of the teacher began to be felt and teachers' meetings were started—many of them were permitted to die out again; teacher training work was instituted—still in its very infancy; states and Conference districts became conscious of the need of better organization—at present a few districts are organized on a small scale, with Executive Boards or committees appointed and a Field Worker to keep in touch with the schools and their problems; Sunday school normals—both local and for Conference districts—are making their advent and—last but not least by any means—an appeal has gone to the General Conference of the church for permission to effect a general Sunday school organization, subordinate to that body but delegated with authority to administer in its own particular field. This, briefly, states some of the strides made. Some questions have suggested themselves and call for expression. Perhaps we are on forbidden ground—it is not considered altogether proper for the child to question the conduct and attitude of the parent too critically—but we will give them to suggest thought. Why is it that in nearly all of these conditions and matters it was necessary for the Sunday school and its workers to ask permission to live and to work? Is it not considered the act of a wise parent when he carefully fosters, nourishes, plans for, etc., without being first asked by the child to do those things? Is it not somewhat abnor-

mal for the Sunday school movement to be compelled to ask for recognition and care? Is the church taking the proper attitude toward the Sunday school when she is not continually seeking to learn its needs and provide for them?

The Sunday school situation of today is a very unsettled one. Were it to be abolished at once, we would all be ready to say that it has served a great purpose in causing people to see and feel the need of Bible study. As a movement its progress to this time and its present situation is such that there must be a definite forward movement. It would be impossible to continue for any length on the plane upon which we are at present without losing ground. A number of the activities and many of the present methods are simply means to a great end. Stop where we are at present and those methods and activities would prove an end in themselves. (One of the very unfortunate situations continually is the difficulty that some workers themselves have in distinguishing between a method employed and the end to be desired). Many of the present day methods positively ought not to be in our Sunday school system when we hand the work over to a succeeding generation. May I enumerate—not be considered critical—in order to give food for thought. There are scores of individuals at present filling the positions of Sunday school teachers—the one important factor in the teaching work—who could not claim recognition as teachers in any other line of service. Many times Sunday school meetings and Conferences discuss over and over again subjects that had long been worn threadbare. The series of lessons generally taught are selected, largely, with uniformity of work in mind and with very little consideration being given to the ability of the pupil to understand the material taught to him—I have repeated here a thought that I heard from the lips of one who has for years helped in the selection of the lessons and who stands without a peer in the Sunday school world. The work in local and Conference districts is very poorly organized—if I am correctly informed there is not a single district that has the duties of the members of its organization carefully defined. So far as general organization is concerned, a committee has been appointed by General Conference to look into the advisability of effecting such an organization. I repeat, the present Sunday school situation is such that there must be a forward movement all along the line. The work that has been started must be carried to where it will be on a permanent working basis. There ought to be sufficient organization to properly promote all the worthy activities that have been started. In order that the work may be done efficiently, men ought to be encouraged to give time and thought to the solution

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"WHY GROW ALFALFA?"

J. H. Peachy

Corn is king of the cereals. Alfalfa is queen of the clovers and grasses. Get the King and the Queen together and we have almost a balanced ration for the dairy cow. We mean the King in the silo, the Queen in the mow. When we have these favorable conditions we are more independent farmers than ever before. We can bid "Good-bye" to the man who sells the by-products of the mills. We are master of the situation. Our security rests in the soil.

We are then prepared to cheapen the cost of production. We can in great measure control this end of the business. Whenever we cannot do this, we are at the mercy of the other fellow. We never know what he will do. We cannot control the selling price. That is out of reach. Distance does not lend enchantment here. The most satisfactory factor in the problem of commercialism is to control the end of the business near home. Competition will confront us without special invitation.

Many people look upon the Alfalfa plant as a comparatively new one, and yet it is old as civilization, having started with man in his early home, and followed him almost all over the cultivated areas of the world. Who knows, but that Nebuchadnezzar fed upon its rich juices, while living the life of the lower animals in the dingy past. The name is of Spanish origin and means, "The best of fodder."

Just why the farmer should be so slow to grow the alfalfa plant, is difficult to determine. Abundant information, concerning its history, growth, feeding value, and fertilizing content is available. In all probability he does not fully realize its value. Neither can he do this until he grows it and feeds it upon his farm. He must be convinced with his own conviction, whether he is from Missouri or not.

The various experiment stations have tested its merits, and their Bulletins are fraught with practical and scientific instruction concerning its value and growth. Books have been written upon its merits and demerits, giving splendid information concerning its food and fertilizing value, affording special instruction as to the manner in which it may be successfully grown. Agricultural papers are full of the varied experiences of many contributors,

giving either success or failure. From the institute platform comes that personal instruction concerning the inestimable value of the plant and habits of growth. These influences combined and strengthened by each other should give to every enterprising farmer some Alfalfa inspiration.

Some farmers in Pennsylvania grow three and four tons of hay to the acre in a season. Scientific men place different feeding values upon it. Farmers have paid twenty five dollars per ton for Alfalfa hay and claimed it was the cheapest dairy feed they could purchase. From the above we learn that it is possible to grow upon an acre nearly one hundred dollars worth of feed. This is certainly encouraging, and should have a stimulating effect upon the farmer, who is interested in a permanent agriculture.

These estimates cannot be ignored. They are a matter of record, substantiated by many farmers in different parts of the state. Discount these estimates twenty five per cent and they are still worthy of consideration. They are still large enough to appeal to the intelligence of the average farmer.

Alfalfa hay can be successfully fed to all the stock on the farm. The protein content makes it invaluable to all growing stock. It cheapens the feed because you can eliminate a large part of the grain ration. Herein you cheapen the cost of production.

As a soil restorer the alfalfa is worthy of further consideration. It is a great nitrogen gatherer. It puts life into the soil. It works for you while you sleep. That long tap root penetrates the sub-soil in search of moisture. It makes the soil more porous, therefore increasing the water holding capacity. It gathers nitrogen from the atmosphere, and through Nature's laboratory deposits it in the soil, thus enriching it. It will change the color and texture of the soil in a very few years, thus preparing it for other crops that may follow.

All in all it is the most wonderful plant in existence today. Eventually it will solve the feeding problem for the American farmer. Many of the concentrated feeding stuffs are becoming scarcer, and because of the advancing prices are almost prohibitive. Because of this, the farmer's energies must be directed toward the soil. He must adjust himself to the changing conditions, put-

ting more thought into his business. When studied from the standpoint of a producer, there can be no contention concerning the value of alfalfa in cheapening the cost of production of live stock. It is simply a problem of farm arithmetic. Belleville, Pa.

AS THE SECRETARY SEES IT

From a comparison of the report of Secretary of Agriculture Houston for 1913 with reports of James Wilson for earlier years some observers have discovered what they call a note of pessimism in the review of the present secretary. The character of the two reports differs so greatly, however, that such an assumption is unjustified. Both secretaries were optimists in that they could see a hopeful future for agriculture, but they have discussed the situation from entirely different points of view. Mr. Wilson usually introduced his reports with a survey of crop results in such impressive forms as the following:

Most productive of all agricultural years in this country has been 1912. The earth has produced its greatest annual dividend. The sun and the rain and the fertility of the soil heeded not the human controversies, but kept on working in co-operation with the farmers' efforts to utilize them. The reward has filled the nation's larder, crammed the storehouses, and will send liberal supplies to foreign countries.

Secretary Houston, on the other hand, with the view acquired from economic studies, has regarded his annual report primarily as a statement of the activities of his department and has placed in the background his summary of the present situation. The emphasis of production is also minimized by the fact that the crops for 1913 were materially below the average, the acre yield of all crops combined being smaller than in any year of the past decade except 1911.

The report is particularly deserving of attention in that the secretary presents a review of significant comments on the agricultural situation. He points out the need of new fields of work, observing that while the department has of necessity concerned itself mainly with problems of production "it must give no less attention to these problems for a long time to come; they are still urgent." He adds:

The situation is one about which many have become pessimistic, but, of course there is no ground for thinking that we have yet approximated the limit of our output from the soil. As a matter of fact we have just begun to attack the problem; we have not even reached the end of the pioneering stage, and have only in a few localities developed conditions where reasonably full returns are secured.

The opportunity for guessing in this field is unlimited, but, according to the

best guesses I can secure, it appears that less than forty per cent of the land is reasonably well cultivated, and less than twelve per cent is yielding fairly full returns, or returns considerably above the average.

We have unmistakably reached the period when we must think and plan.

This planning on the part of the department includes some very direct attacks on the well-known losses in our present methods of marketing. Five lines of work are laid out and are now being pursued: Market surveys, transportation and storage, city distribution, crating and packing, and co-operative marketing. While definite recommendations from this work may come slowly—more slowly than the impatient public expects—the results must be none the less positively helpful.

Secretary Houston's attitude is that we must have facts, such as can be secured only by careful studies, upon which to base plans for real progress. He will not be disturbed by the criticism of those who the impatient public expects—the results to go to the bottom of the difficulty before proposing methods of rebuilding our market system. No field of investigation is having more careful attention or promises more positive aid in reducing the cost of food to the consumer and increasing the net return of the producer than these market studies.—Country Gentleman.

KNOWING HOW

They thought he had "highfalutin" notions about farming just because he had been to an agricultural college. They thought he was trying to show off when he started to farm differently than they were used to. But he let them laugh and as the season wore on and the drouth increased and their crops withered and died, they went to the young college-instructed farmer and asked how it happened that his crops were green and growing. Gray simply knew how.

Another case. The boy had been to college and when he showed his father his diploma the father said: "I don't care anything about that. I don't want to hear what you have learned. I don't want you to tell me how to farm and I'm not going to expect you to follow my way. You can have the use of the land and the horses and farm tools—and if you need more I'll get them. But I want you to show what you can do."

The young man worked out the teachings of the college on the Oklahoma farm and the father showed a great deal of pride in telling me how the son beat him in his crops last season in spite of the drouth. He was able to show father Brown that his diploma meant something because it stood for knowing how.

The tenant had selected all the good land on the farm for cotton and the land-

lord took the poorest blackjack part of the farm and on his own account put it to peanuts. At the harvest time it was found that the landlord with about a quarter of the area of land and at much less outlay for seed, labor, etc., cleared much more money than the tenant, and did not impoverish the land as much in doing it. This Oklahoma tenant simply drifted with the tide and overlooked the most valuable crop and did not study conditions.

Knowledge is power when intelligently applied. Read, study, and use common sense in applying it to your conditions and it will lighten your load, increase your happiness, and make life the more worth living.—Sel.

CONSIDER THE WOMEN

There are many ways in which the life of farm women can be made easier and more comfortable if men will only be just a little considerate.

This is the blustery season. The woman gets all heated up over the cool stove or washing and ironing and she is in no physical condition to go out doors for wood and water. See that the wood box or coal hod is kept filled, and if you have no water on tap in the kitchen make up your mind you will carry the water yourself until you can put in a water system for her.

You can't put on slippers every time you enter the house, but you can have clean feet so as not to muss up her kitchen floor. I saw a handy foot cleaner on a farm last summer. It scrapes the mud from the bottom and brushes everything off the sides at the same stroke of the foot. It is so quick and easy you would be ashamed to enter the house with dirty boots.

Then consider the women when they ride to town with you. Have foot warmers if the weather is severe, for their shoes are not as heavy as yours. And see that they have as warm a coat as you have. They are not hardened to out-of-door weather as you are, and they chill more easily.—Successful Farming.

"The athlete's reward comes with every step in the race; it is on the road and not at the end; it is in added energy and upbuilt health. The Christian who runs God's race sometimes wearies of hearing people say, 'You'll get your reward in Heaven.' He knows there is one there; but he knows too there is one—heart riches in soul strength, in fellowship of service—today on the road as he runs in service."

"There is excuse when a busy man forgets some small details; but there can be no possible excuse for ignoring the common civilities of life to child, visitor or stranger."

CLEAN COLLAR ABSURDITY

Under the head of "Clean Collar Jobs" the Saturday Evening Post comments with well directed sarcasm upon the false ideas and sickly sentimentalism shown by the boy who leaves the farm because he wants a dress up job. Here is the opinion of a veteran editor who knows what a boy must pay in hard fate who goes to the city. There is a lot of hard sense in the following extract that farm boys will do well to heed:

"Comparatively speaking we opine the grand army of youths that marches into over crowded, over worked, under paid, blind alley callings beneath the banner of the laundered cuff is diminishing. . . . Yet the latest statistics do show that one beautifully dirty occupation—the most healthful, most free and most uplooking of all—is still shunned to an appreciable extent. Farmer boys—who might out of a few scientifically and intensely cultivated acres at home make more money, health and future than they can possibly make running a street car, clerking in a store or manipulating an adding machine—persist in going to town. They leave an occupation in which, among all occupations, it is easiest to make an independent start with a little capital, and in which the future is most directly within their own hands, for various jobs in which independence is out of the question and where mere chance plays a much larger part in future advancement.

"Farm work the year round taxes nerve and muscle less than the average city office or factory job; but the country boy is apt to associate clean collars with holidays—and consequently to imagine that the bookkeeper who totters on the verge of nervous prostration does not work hard because his linen is unspotted."

Wrapped up in those few words is more truth, more hard fact, more truthful forecasting of the future in country and city than often comes to the farm boy. Somebody has said, however, "that every occupation weeds itself of those who are unfit to follow it." This may be true. It is going to take good brains to be a successful farmer on few or many acres and it is probably wise for the boy who feels he hasn't brain enough to comprehend the farm problem, or who is too lazy to work, to go to the city. He will sink to his proper level there even if he does wear a clean collar.—Sel. by Geo. H. Summer.

"I wrote to two prominent business men on important business. One replied the same day, and the other three weeks afterward. Which one, think you, did I prefer to do business with?"

"Men never get to know God by going to church to find out things about one another."

Current Events

The strike of the miners in the copper mines of Michigan which began on July 23 is not yet settled. Conditions are reported to be such that an investigation has been undertaken by the Labor Department, and present indications are that the Federal government will prosecute the Mining companies for violation of the United States peonage act. It is alleged that the mining companies absolutely refused to discuss the differences with the miners, but proceeded at once to bring in strike-breakers. These men it is claimed were induced to go to Michigan by a labor agency on the understanding that they were to work for lumber companies. They were taken to the copper mines under guard and compelled to work against their will under armed guards, and were constantly kept under guard and severely abused if they resisted. It is alleged that when they began to work they were charged with their transportation, were compelled to buy clothing from the company stores and quite frequently forced to be indebted to the company to the amount of \$50. It was impossible for them to leave so long as they owed the company any money, and by thus being kept it is claimed that they were kept as peons or serfs, and consequently the companies are guilty of violating the law against peonage. The calamity in Calumet, Mich., on Christmas eve, when no less than 72 persons, mostly children, were trampled to death when some one shouted fire in a crowded hall, occurred in the copper mining region. Because of remarks made by the strikers in reference to this calamity and their refusal to receive aid from their adversaries, the bitter feelings have been increased.

The companies in defending their refusal to arbitrate, claim they could not arbitrate without giving recognition to the Western Federation of Miners, which they are determined not to do. All the other claims of the miners have virtually been conceded. It is claimed that public sentiment is against the Federation, and indications are that it will lose its battle for recognition. The history of this organization is certainly not commendable, being stained, it is alleged, with human blood. It is to be hoped that peace may speedily be restored.

The Parliament of China was short-lived. On December 19, President Yuan Shih-kai issued a mandate dissolving China's legislative body. It seems that there was a vital difference of opinion between the members of the legislative body and the President as to the powers of the body. Each wanted to make the

other subordinate and "grasp the power for itself." The President wanted the Parliament to be a consultative body only. The final action of the President was foreshadowed when he expelled the Nationalist legislators, 382 of them, and ordered the suppression of all the publications of the party, thus practically assuming dictatorial powers. It is announced that the government "will be carried on by the President, Vice-President, and the Administrative Council, which consists of seventy-one members, composed of Cabinet officers and others appointed by the President, and the provincial governors." Opinions vary as to the effect of this action upon the Chinese people. Some think it will cause further disturbances, while others think that the masses are not sufficiently concerned in governmental affairs to care much as to how they are governed. Dr. Sun Yat-Sen, leader of the Nationalists is in exile. It is officially estimated that 24,000 executions were carried out in the province of Sza Chuen alone in 1913. Most of those executed were robbers, but a large number were political offenders. It is thought that actual figures would exceed this estimate. This is an indication of the iron hand with which China is being ruled. All opposition to the government is crushed at once. It is also reported that the President is bringing back into power many of those who held office under the Manchu dynasty. Trained and progressive men are dismissed and men of reactionary tendencies given the position. Efforts are also made to again establish Confucianism as the state religion. Temples from which the idols had been removed and were used for other purposes are having the idols reinstated and the people urged to accept Confucianism as the religion of China. This indicates a step backward, but it is thought to be temporary only.

The British Empire is threatened with a serious uprising of some of its subjects in South Africa. The Hindus in South Africa are oppressed by the Boers, because, it is claimed the Hindus had the courage to take the side of England in the Boer War. The chief grievance of the present revolt is an annual tax of \$15 which the Natal government extorts from each Indian coolie who came to Africa under contract and who stays after the term of the contract has expired. This tax is claimed to be unjust and is not intended for revenue, but to force the Indians to enter another contract or return to India.

Another grievance "is the recent decision of the South-African Government to bar out East-Indian women and children on the plea that they had not been married according to Christian rites or civil law." "These two issues, combined with general grievances that East-Indians are debarred from entering South Africa,

and that such of them as have been able to enter the country are harassed at every point, led the settlers first to wage a relentless passive-resistance struggle, but after some years of it, finding that it did not accomplish the object, they are trying active resistance." The resistance is becoming so pronounced that the Hindus in India are taking up the cause of their brethren and thus adding fuel to the unrest already manifest in India. So alarming has the situation become that the Viceroy of India has espoused the cause of the Hindu immigrants in Africa and has made strong protest to the British Government against the action of the South-African Government. "India is very restless at the present moment. Sedition is still simmering in Bengal and incendiary tracts and pamphlets are being circulated broadcast—In this intense atmosphere the agitators are making vigorous play with the grievances, grossly exaggerated, of the South African Indians."

The war in Mexico is merrily going on. The rebels have been meeting with success in their campaign to clear northern Mexico of Federals. General Villa, one of the most successful and prominent rebel leaders, succeeded in capturing the border town Ojinaga. Gen. Villa had dispatched troops to capture this town, but they failed, so he took charge in person and forced the Federals to evacuate. Villa did not feel free to proceed southward toward Mexico City so long as the Federals were in the north to threaten him from the rear. When the Federals saw it was hopeless to resist any longer they retreated and crossed the Rio Grande river into the United States where they were disarmed by United States troops and held and later sent to Fort Bliss. About 2800 soldiers came across and about 1500 civilians. Several of the Federal generals with a small body of troops escaped. It is the intention of the rebels to move southward and eventually take Mexico City. The United States is waiting to see what the outcome will be before taking any further steps.

The Adams Express Company announced the fact to its stockholders that next year the company could not pay the usual \$12 a share dividend. The parcel post has made heavy inroads in their traffic and still greater inroads are anticipated when the weight limits are increased and the rate lowered on January 1, 1914. The earning of the company will be further decreased when the order of the Interstate Commerce Commission goes into effect February 1, which requires a reduction of about 15 per cent of the present rates. The company recognizes the parcel post as a permanent competitor and sees the necessity of placing its own business on a new working level.

The Ford Motor Company of Detroit recently announced a profit-sharing plan by which \$10,000,000, approximately half the earnings of the Company, will be distributed annually to its employees. Hitherto a working day was nine hours and the Company had two shifts working each day, the time is now to be reduced to eight hours and three shifts in a day, which permits the Company to operate their plant continuously, day and night. This change will require 4,000 more men, which will make a total of 22,000 employees. No employee of 22 years of age or over will receive less than \$5 a day under the new scheme. This is not to be considered as a raise in wages, but simply a distribution of some of the profits of the Company. A close watch will be kept on the manner of living of all the employees and those using their extra money in an improper way will be deprived of any share in the profits. Mr. Ford believes that there has been too big a gap between capital and labor and that labor has not shared in the profits to the extent it should. This plan no doubt will tend to raise the standard of the employees and their interest in the business will insure a better product. The Ford Motor Company has been turning out 1,000 automobiles every working day, this output will be increased to 1,100 under the new plan of continuous operation. Some political economists question whether the proposed plan is practicable and it will be watched with interest. It may pave the way for other large corporations to divide some of their profits among those whose labor produces them and thus lessen the gap between capital and labor.

Some of the railroads are putting forth strenuous efforts to secure the consent of the Inter-State Commerce Commission to increase their freight rates. The railroads contend that their operating expenses are much higher than they were a few years ago, due to higher wages being paid their employees and advances in the prices of steel rails, cars, locomotives, etc. The Commission is requiring the railroads to show how their money is expended and their relation to the corporations from whom they purchase supplies. It is a matter of common knowledge that some of the financiers of Wall Street are directors in numerous large corporations and thus have a voice in fixing prices. Thus a director in a railroad company may also be a director of a locomotive company, and Pullman car company, steel company, and thus require the railroad to buy their supplies from the other companies in which he is interested thus making a profit in each, and the public paying the profits in each in freight and passenger rates. This system of interlocking directorates makes it difficult for the railroads to prove that their funds are wisely expended and thus justify a raise in the rates. For this reason it is claimed

that members of the J. Pierpont Morgan banking firm recently withdrew from the directorate of 29 corporations. It is alleged to be ruse to help the railroads in their fight for higher rates. Whatever the motive may be it is an indication that Wall Street fears public sentiment and no longer dares to brazenly ignore the public.

At a meeting of the Federation of American Societies for Experimental Biology recently held in Philadelphia, Pa., several physicians demonstrated that the blood could all be withdrawn from an animal, purified and again returned to the system without fatal results. The experiment was performed on a dog. It was put under anesthetics, an artery opened and connected with a tube containing salt solution and the other end of the tube joined to a vein returning to the heart with the impure blood. The action of the heart forced the blood through the tube. Whether this can be successfully accomplished with a human being has not yet been demonstrated. If it can, the possibilities of curing diseases caused by impure blood are indeed bright. By removing the blood and passing it through a chemical solution intended to remove any particular impurities it may contain, it can be returned and thus remove the cause of disease. While these possibilities were mentioned the physicians were not yet ready to urge this method without further experimentation.

By order of Postmaster General Burleson the weight limit of parcel post packages were increased on January 1. In the first and second zones the limit was increased from 20 to 50 pounds, and in the remaining zones from 11 to 20 pounds. The rates beyond the second zone have also been considerably reduced. The parcel post had its first real test during the holiday season. While some of the mail was delayed because of a lack of sufficient equipment the postoffice department nevertheless demonstrated its ability to handle the packages. By another year it will be in a position to handle the large amount of mail still more efficiently. The Postmaster General in a recent report to Congress advocates the government ownership of telephone and telegraph lines. Statisticians in the postoffice department have worked out a plan for taking over the American Telephone and Telegraph Company's properties at an estimated cost of \$250,000,000.

On December 8 a delegation of 100 women from the National Suffrage Convention called on President Wilson and requested that he send a message to Congress favoring the appointment of a standing committee in the House on woman suffrage. The President failed to commit himself nor divulge his views on woman suffrage.

December 23 President Wilson signed the Currency Bill, the second important piece of legislation enacted by the Democratic party since it came into power last March. Since it became a law business is reviving and a general feeling of optimism for the future prevails. While there is considerable difference of opinion as to the merits of the new Currency System there is a general sentiment that the new system is a great improvement over the old, despite its imperfection in details which will be revealed as the new system is put into operation. It is claimed by its sponsors that inflation of prices and Wall Street gambling will be impossible under the new system and that it destroys the control of the Money Trust, and makes financial panics almost impossible.

Senator Elihu Root, of New York, was awarded the 1912 Nobel peace prize, by the Norwegian Committee, administrators of the Nobel Fund. This prize, worth \$40,000, is awarded to the individual who is considered to have done the greatest service in the interest of peace. His greatest work in behalf of peace was probably done while he was Secretary of State when he did much to persuade the Central American republics to attempt settlement of their differences by arbitration. He also was a leading figure in the pacification of Cuba and the Philippines. He is the second American to be awarded this prize, Colonel Roosevelt being the first.

The California University is giving a course of study on the Alcohol Problem. A number of professors are presenting various phases of the problem. Students taking this course are given credits same as for any other branch. A number of German universities are also giving a similar course. It evidently will only be a matter of a short time until there will be a general movement in this direction in American universities and colleges. Such courses will give great strength to the temperance cause and hasten national prohibition.

The United States government recently had occasion to survey some of the lands surveyed by George Washington when a young man. In spite of the crude instruments used by Washington, the modern surveyor with his instruments of precision finds Washington was a careful and accurate surveyor. Some of the land marks denoting a boundary line are yet easily discerned, such as markings on trees mounds of earth and stone, etc.

The proposed law providing for total prohibition in the state of California was assured a place on the general election ballot in 1914 when ten counties filed petitions containing more than 25,000 names. The total number of names now on pe-

titions is over 41,000. The measure prohibits the sale and manufacture of intoxicating liquors in the state except for medical and scientific purposes. It is said to be one of the most drastic prohibition laws ever proposed in the United States.

Exports from the United States to Latin America in the calendar year 1913 will approximate \$335,000,000, against \$123,000,000 in 1903. In the last decade the increase in this trade has been 183 per cent, while our exports to all other parts of the world increased but 64 per cent. This increase is apparently due to an increased consuming power of these countries rather than an increase in the share which the United States supplies of their imports.

Nearly \$4,000,000,000 was the value of the principal crops to the farmers of the United States on November 1, according to the agricultural department's estimates. The corn crop was of the greatest value, worth \$1,741,353,019, the most valuable crop ever produced in this or any other country. The production of corn will be 500,000,000 bushels less than last year and the smallest since 1903.

During the first week of November New York City began work on a 1000-foot pier in the Hudson river, which marked the beginning of harbor improvement which it is claimed will place New York on a par, in accommodation for shipping, with the great harbors of the world. Other piers of equal length are planned for the accommodation of the great ocean liners of the future.

Recently a part of Peru, South America, was visited by a severe earthquake which is said to have destroyed ten towns. In one town 250 bodies were taken from the ruins.

Until February 1 the Christian Monitor will be sent to new subscribers for 50 cents, including a copy of the January issue and all the remaining ones of 1914. The 1914 volume promises to be one of the best volumes yet published. Whatever services our subscribers and readers can render to make this offer known to their friends and secure their subscriptions will be appreciated. We are thankful for what some of our readers have already done along this line.

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Miscellaneous

GOVERNMENT MAKES LARGEST OFFERING OF TIMBER

(From the Forest Service, U. S. Department of Agriculture.)

Washington, Jan. 5.—Secretary of agriculture Houston today approved the disposal of one billion feet of Western yellow pine timber from the Kaibab national forest in northern Arizona. In order to get this timber out it will be necessary to build a railroad approximately 200 miles long. Such a railroad will connect Colorado and Utah with the world-famous Grand Canyon of the Colorado, which hitherto has been accessible only from the south.

For several years the construction of such a railroad has been considered by various capitalists, but it has been stated that the lack of assured immediate traffic was an effectual barrier. It is pointed out, however, that a contract for a billion feet of timber will overcome this difficulty by providing a commodity for transportation which, together with tourist and local traffic, will place the project on a paying basis practically from the outset.

Chief forester Henry S. Graves made a personal examination on the ground, and this examination supplemented by the reports of his forest engineers, induced him to recommend the sale of such a large body of timber in order that the country might be developed through the supplying of this resource. Mr. Graves says, however, that the Kaibab forest is one of the most beautiful in America, and gives assurance that the marketing of the mature crop of timber will not be allowed to mar the scenic beauty of the region.

In accordance with the timber sale policy of the government the stumpage will be disposed of to the highest bidder. In order to attract a sufficient investment to assure the building of the railroad and of the necessary lumber mills at least a billion feet of timber had to be offered. The investment necessary to make this timber accessible will amount to more than \$3,000,000. By placing this quantity of timber before the lumbermen of the country the officials of the forest service believe that the development of extensive areas in southern Utah may be looked for, because the necessary railway will render accessible resources which have heretofore been undeveloped. The whole region is rich in agricultural land, in cattle and sheep range, and in coal and copper deposits, as well as in timber.

Bids for the timber will be received up to the middle of June, 1914, and three years will be allowed for the building of the railroad and mills, and twenty-five

years for the cutting of the timber. The stumpage rates, however, will be readjusted at the end of each five-year period of the contract, the readjustments being based on the then current lumber prices.

By the end of the contract period, the forest officers say, the young trees left on the area first cut over will be ready for cutting, so that by the system of lumbering which the government will require, operations can continue permanently in this lumber belt. The annual cut will be not less than forty million feet, most of which will be readily sold in the large consuming lumber markets in Utah and Colorado.

The Kaibab forest is one of the most heavily timbered in the southwest, the stand of timber being broken only occasionally by beautiful meadows or openings locally known as parks. Lumbermen who have visited it consider the country ideally adapted to logging. There are, altogether, two billion feet of timber, of which more than one billion feet are mature and ready for cutting.

EVENING PRAYER

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in Thy fold
When Thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee
Forgive the secret sins I do not see,
That which I know not, Father, teach
Thou me—
Help me to live.

—C. Maud Battersby.

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.

—Selected.

"Virtue itself offends when coupled with forbidding manners."—Bishop Middleton.

SUMMARY OF REPORTS

(Continued from page 455)

individual before we can do much for him. Have your eyes open to his needs; but your heart open to love him and your intelligence consecrated to do what you can to help. He will not get into your life, then you get into his. Find out where **he lives**, what he is interested in. Take an interest in his things if you must get books and papers to find out more about them. Form a kindly friendship and find out the good traits and noble ideals, if any, and encourage and lead out from that view point. As you thus get into another life, if the true Spirit is in you, He will get hold of him and your labors will be blessed by a noble worker standing by the cause and holding up the standard when you are no longer able to work.

XI—Spirit of Helpfulness

The reports on this spirit of helpfulness in the various congregation shows that in most cases it is growing. There is a realization that improvement can be made among all. Some feel the spirit of helpfulness toward the unsaved and indifferent sadly lacking.

In our discussion of the preceding paragraph under X, we tried to suggest to those who feel the needs, how they may begin to help by personal effort in a spirit of helpfulness. As we exercise this privilege the Lord will have a channel through which to move and others will be moved by the same Spirit, and, as the days go by, progress will be made. This is the keynote of success. "The son of man came not to be ministered unto but to minister." We, too, have the same calling. May God grant us His Holy Spirit of Grace that this important work may be done.

XII—Outside Influences

There are things that belong to the world that affect the lives of Christians and tend to make the struggle greater in holding the young people. These could almost be told by the summary under X. But that we may look at the situation from different angles we bring them out under this head:—

"Association of pleasure seekers—popular church customs—secret lodge—social evils—gambling—indifference in the homes—prejudice—disorder in services—Sunday work—fault finding—back biting—money and speculation—dress—unionism—worldly amusements—luxury—lecture courses of worldly spirit—tobacco—novel reading—Saturday night town trips—worldly alliance in business—unsound doctrines.—"

Here we have an array of forces recognized by various workers as a hindrance in the cause. We notice some of these are among the more generally recognized evils, while others of a more alluring nature are apt to be overlooked. We believe it is well to have all our workers

read all that is recognized by all our workers. This will enlarge our view, and strengthen our sympathy and put us on our guard in things we may have overlooked.

The remedies for counteracting the influences show that our people are not idly sitting by with folded hands. Most reports recognize the spiritual weapons as the best means in the line of prayer—reasonable restraint—the plain truth in love—loyalty and devotion to Christ—patience, longsuffering and a peaceable life—stronger workers with exemplary lives—Christian sympathy for the condition of the lost—kindness—more preachers in sympathy with youthful development and its problems—keep on preaching the old time religion—one accord with ministry and laity in working for the welfare of the cause—personal work—better distribution of families to the weaker communities—more active work.

We are glad for these practical suggestions given in many cases by the one who expected to take his own medicine. We cannot expect that the work of the Young People's Bible Meeting can counteract all these evil influences but if we all recognize the same foes and work toward the same end, it will mean that we will do what we can in this line and God will bless all our efforts and we may all rejoice together because of God's blessing. Eternity will reveal the rest.

This will practically close the summary in general. There is yet one point that may be regarded as special that we have not fully planned as to its discussion. It is that in reference to the "**most serious problems**" of the various congregations. We hope to make some practical use of them that all may receive the greatest benefit from the discussion. Meanwhile will you earnestly undertake this work in Jesus' name and may God put it in the heart of every young man and young woman to loyally yield their lives to the cause, and may those heavily burdened feel the refreshment of willing helpers working with one accord in the upbuilding of the cause, that the purity and simplicity of the Gospel may be exemplified in the life of the Church for generations to come or till our Master's appearing.

WHAT NEXT?

(Continued from page 456)

of the many unsolved problems. Men of vision, and ability, properly developed and clothed with authority by the church—fully supported in their work—can at this stage or our work render a great service to the cause.

Those who have the Sunday school cause keenly at heart and who have endeavored to push forward have found many obstacles in the way. For them the great question in mind is not, "What ought to be done next?" but, "What will

we be allowed to do next?" On the other hand, those who are fearful lest the Sunday school giant take matters into his own hands are wondering just what they will need to tolerate next and how best proceed to be able to continue holding the reins. Would it not be possible for all to be so filled with a real desire to promote the cause of Christ to its fullest and to be so completely under the direction of the Holy Spirit that, with David Livingstone, we will say we are ready to go anywhere providing the direction is FORWARD. May the next step, whether taken by ourselves as individuals, by an individual school, by a group of schools, by a Conference district or by the church at large, be taken carefully, **prayerfully** and FORWARD.

Chicago, Ill.

SCHOOL NOTES

(Continued from page 449)

Four representatives of the College attended the American Student Volunteer Convention which was held in Kansas City, Jan. 5-11. That they returned with renewed zeal for the cause of Christ and foreign missions was shown by the enthusiastic reports that were given at the weekly devotional meetings. During their stay in Kansas City our representatives found comfortable lodging at the Mennonite Mission.

One of the special features of the winter term is the Special Bible course. Sixteen young men and women are taking advantage of this special course in Bible study. The number in attendance is not as large as it has been in former years, but this no doubt is largely due to the fact that Bible conferences are filling the need for this kind of work.

Evangelistic meetings will begin at this place February 6, and will continue for about ten days. They will be conducted by Bishop J. K. Bixler of Wakarusa, Ind. We are expecting a spiritual refreshing.

Have we not all, amid life's petty strife,
Some pure ideal of noble life
That once seemed possible? Did we not
hear

The flutter of its wings, and feel it near,
And just within our reach? It was, and
yet

We lost it in this daily jar and fret,
And now live idle in a vague regret;
But still our place is kept and it will wait,
Ready for us to fill it, soon or late;
No star is ever lost we once have seen,
We always may be what we might have
been.

—Adelaide A. Procter.

God keep us through the common days,
The level stretches, white with dust,
When thought is tired and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of
prayer.

—Margaret E. Sangster.

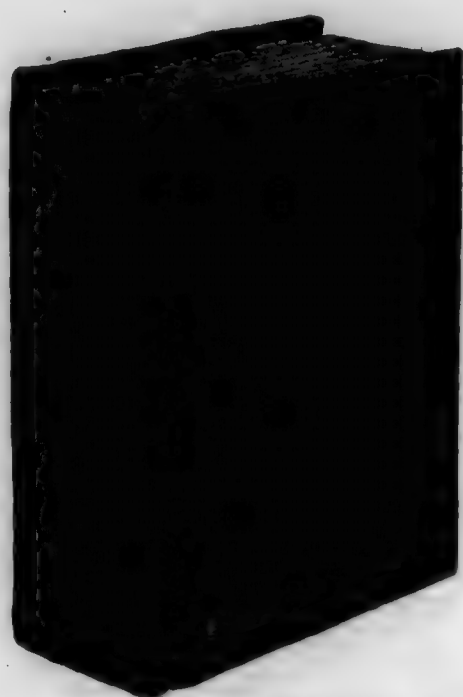
Begin the New Year

Loose Leaf Binder

With a

To Bind Your

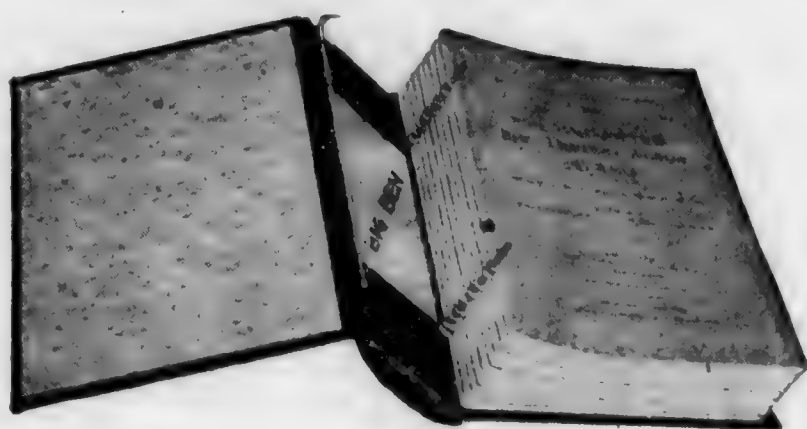
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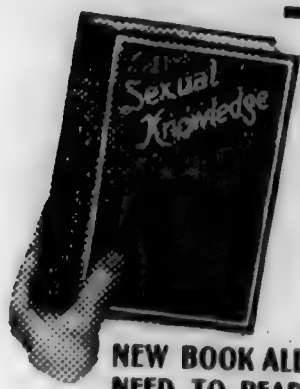
THE WORD AND WHAT IT DOES

(Continued from page 446)

8. Brings Joy.—Jer. 15:16; Psa. 119:14, 24, 92, 111, 165; I Jno. 1:4.
 9. Brings Light.—Isa. 8:20; Psa. 119:105, 130.
 10. Endures.—Isa. 40:8; I Pet. 1:25.
 11. Cleanses.—Psa. 119:9; Jno. 15:3, and Heals.—Psa. 107:20.
 12. Saves.—James 1:2.
 13. Sanctifies.—Jno. 17:17.
 14. Satisfies.—Psa. 119:20; Jno. 4:14.
 15. Produces Faith.—Rom. 10:17; Jno. 20:31.
 16. "Makes wiser than the Aged, and Enemies."—Psa. 119:98, 99 (R. V.); II Tim. 3:15.
 17. Produces Patience and Comfort.—Psa. 119:50; I Thess. 4:18.
 18. Produces Hope.—Rom. 15:14.
 19. Produces Disciples indeed, Knowledge of Truth and Freedom.—Jno. 8:31, 32.
 20. Keeps from sin.—Psa. 119:11 (R. V.)
 21. Keeps you from false doctrine.—Acts 20:29, 32; II Tim. 3:13, 15.
 22. Gives victory over the evil one.—I Jno. 2:14; Matt. 4:7, 10; Luke 4:4.
 23. Makes Strong.—I Jno. 2:14.
 24. Nourishes, Sustains and Causes Growth.—Heb. 5:12; I Pet. 2:2; Acts 20:32.
 25. Is Profitable.—II Tim. 3:16.
 26. Is our Judge.—Jno. 12:48.
 27. Insures Prosperity.—Psa. 1:3; and Success.—Josh. 1:8.
 28. Gives Power in Prayer.—Jno. 15:7; I Jno. 3:22.
 29. Reveals Jesus.—Jno. 5:39; Luke 24:27, 44, 48; Jno. 16:13, 14; Acts 28:23.
 30. Is store-house of God's Promises.—II Pet. 1:4.
 31. Cannot be broken.—Jno. 10:35; Matt. 26:56; Rom. 1:2; Psa. 111:5.
 32. Furnishes complete unto every good work.—II Tim. 3:17.
 33. Gives an Inheritance among all the Sanctified.—Acts 20:32.
- With reference to Symbols and the Mission of the Word of God—Dr. A. T. Pierson notes the following
34. "Seven Symbols of:
 - Mirror.—Jas. 1:25.
 - Laver to wash away sin and filth.—Eph. 5:26.
 - Lamp.—Psa. 119:105.
 - Milk, Bread, Meat, Honey.—Heb. 5:7; Psa. 19:10.
 - Fine gold to adorn us with Heavenly treasure and beauty.—Psa. 19:10.
 - Fire, Hammer, Sword, Weapons of warfare.—Jer. 3:29; Heb. 4:12; Eph. 6:17.
 - Seed to beget Souls in God's image.—Jas. 1:18; I Pet. 1:23.
 35. "The gracious mission of snow and rain compared to that of the Word of God:
 - Provides moisture.
 - Makes fertile.
 - Makes beautiful.
 - Furnishes seed.
 - Provides bread."

Kansas City, Kans.

A Presbyterian missionary in central Oregon says that it is quite a common experience for pioneer missionaries in that region to meet young people, grown to maturity, who have never heard a sermon nor seen a minister.



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CHRISTIAN MONITOR

MARCH, 1914

THE church that most intently obeys Christ's command to declare the Gospel to all men will be most forceful and effectual in its home work. The best evidence of a church's vitality is the effort it makes to extend widely and effectively the Kingdom of Christ.—D. O. Shelton.

IT is something to be a missionary.— It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that He is King of Kings and Lord of Lords, what commission is equal to that which the missionary holds from Him?—David Livingstone.

SELECT READING

JOSE AND CLARISA

(This selection, written by Mrs. Arms, tells the story of two very interesting lives. I first met these two people in Autofagasta, Chile, and was much impressed with the strength of their characters. Jose Diaz is pastor of a Spanish Methodist Church in this place and his wife is his strong helper. When talking with Mr. Arms in Concepcion about my visit with Mr. Diaz, I first learned the story of the young man's conversion. Think of the joy the missionaries have brought to him and remember that he is now trying to pass it on to his own people.—J. W. S.)

You must give these names, my children, their sweet Spanish pronunciation. Let me tell you how to do it. Jose is Joseph and you pronounce the word as if spelled "Hosay," while "Clar-ee-sa" is much prettier than its English equivalent, which you have already guessed.

The two drifted first into our Mission Sunday school. Perhaps the singing attracted, or some neighbor invited them. Her large black eyes scarcely wandered from my face as I taught the lesson, while he, over in my husband's class, gave scarce less fixed attention.

They were very poorly clad. I remember I wondered how she endured the cold, so scant and threadbare were her garments. The second, third and fourth Sundays found them in their places. At the call for registration, which is made after a month's attendance, we enrolled the two as pupils.

Soon after I went to visit them. You can never guess where and how I found them, living. At the rear of a small room occupied by one of our members, two sticks, about six feet long, had been erected. A pole had been laid across these and the whole covered with coarse canvass, such as is used to make coal sacks. The space was about four feet by six feet. In this room there was a bed, or what served as a bed, and one dry goods box. That was their home. That was their furniture. "Tell me about them," I said to the woman who had thus befriended them. "They are husband and wife," she said (this girl and boy or sixteen and eighteen.) "He has drunk very badly and she has supported the two as well as she could by selling fruit on the streets. But now they want to be good. He doesn't drink any more and he is learning to be a shoemaker."

In a few weeks I visited them again. This time I found them in a real little room and he was busily engaged at a shoemaker's bench. The room was so low I had to bend my head to enter, but there was a window and a board floor. It was small, but I noted with pleasure that the bed now had two chairs as companions, a table on which was a very limited supply of dishes, an ironing board and a fire-pan, besides the bench at which Jose worked.

I heard his earnest voice reading as I entered. What book was it? Why, the Bible. It was in his hand and our little hymn book was in sight. He told me how much he enjoyed this new way of living. "I never knew anything about it before," he said. Faithful at all our services, attentive and appreciative, we wondered a little why they did not join our probationer's class sooner. It was explained when we found that the two had never been legally married. A journey must be made back to their native town in order to have this done. Twenty cents a day was about what they were earning at this time. But the money was slowly saved, and they started off one morning only to return to me in two days with the intelligence that the Civil Registrar demanded twenty pesos before performing the ceremony. (A "peso" is about thirty-six of our cents.) They had not that amount of money. It looked then like a small fortune to them. When and how could it be obtained?

Several weeks passed, and Sunday by Sunday we saw the shadows deepening on their faces. Then we arranged with Jose to do cobbling for the school and we would advance the money for a second journey. How glad they were! With them this time we sent a note to one of the municipality, a member of our church in their home town, instructing them to present it and ask aid if any fee was again demanded by the civil official, as it is altogether illegal to charge for any such ceremony.

I waited anxiously for a few days, cheered only by a telegram which assured me that there were delays but all was well; then I was called one day to the door and met there my "boy and girl," and in the hand that he extended to me was the precious certificate, which was to be their passport into our little company of believers.

Progress upward was more rapid now. The loan was soon paid, a larger room was rented, a machine for sewing shoes was added to the stock in trade, and Clarisa worked busily all the day beside her young husband. Very soon we learned to listen for his voice in testimony and prayer. They passed their months of probation, and at the expiration of that

time the one room was changed for two and a little later for three rooms, while patronage increased to such an extent that the machine hummed busily all the day, while Jose had two boys to help him in cutting, mending, etc. Some money was deposited in our care, books increased on the little table; Clarisa came to the college for night lessons and Jose studied as he worked, or far into the night. "I must make up for lost time," he would say. But he worked too hard and sickness fastened itself for weary months upon him. Clarisa was now the keeper of the family, for a little boy, Carlitos, had come to the little home. Then followed weary days and anxious nights. The little store of money all dwindled away, the shop had to be closed, and several times we thought death was near. But no; God was training His workman, though only after months of slow convalescence did Jose tell us how God had been calling him for a preacher of His Word. "I can earn money at my shoemaker's bench, but God wants me to tell others of this wonderful salvation."

First as exhorter, then as local preacher, he proved to us the truth of this call. Our native pastor went each Monday to teach him—now the Discipline, then Church History, how to use the Bible helps, and where to look for helps. Thus, working again as strength allowed, he soon reached the position which by sickness he had lost. Clarisa wore a bonnet now, and no bonnier little boy than Carlitos was to be seen.

Working, studying, praying, waiting, last year we had need of such a man in one of our frontier appointments. We sent him with the understanding that we could pay him ten dollars a month; the rest he must still earn at his trade. Even that little was made possible by the generosity of personal friends. In six months a second preaching place was opened in an adjoining town. Early in this year a church was regularly organized there.

At the last Conference he, with his wife and two children, were present. Oh, how proud I was of the clean, bright faces of these children, their pretty dresses, their sweet, obedient ways!

No American mother would have done better and no American children did behave better. Last month Carlitos and Perside welcomed a little sister. "We have called her Nimfa," he writes, "in memory of him in whose house Paul had his church."

Listen to some words from a recent letter, and remember that this is the true story of those who eight years ago seemed lost to goodness and to God:

"My much-loved Brother Arms:

"If the father really feels joy at receiving news from his absent son, not less joy thrills the son's heart when he receives a message from his father. This is my joy today. I had ardently desired to receive a letter from you and was truly

(Concluded on page 472)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTTDALE, PA., MARCH, 1914

No. 3

THE SOUTH AMERICAN MISSION MOVEMENT

J. W. SHANK

I Beginnings

It is only within the last ten years that the active Christians in the Mennonite Church have taken a noticeable interest in the study of missions. Our mission in India has helped to broaden our sympathies and interests in other lands than our own. The study of the lives of missionaries, of mission stations, and of mission lands has been increasing in recent years and it is helping to build up the work in various ways.

About the year 1905 a few brethren began to study the needs of South America as a mission field. This study naturally led to a desire to do something in a small way toward a future work in that land. Accordingly, a small fund was started as a beginning and each year a few more dollars were added to the fund by persons who had learned of this "neighbor land of need." There were some who contributed small amounts yearly for this work and others who gave larger amounts at one time, thus increasing the fund more rapidly.

These contributions continued to come into the general mission treasury in this way for three or four years after which there seemed to be a hesitancy or time of waiting. No definite steps of any kind had been taken by anyone toward the opening of a mission in South America and those who had been contributing to the fund became doubtful. Was it wise to increase this fund while the interest of the Church was centered upon home missions and upon the work in India? No one seemed to be ready for South America. Would it pay to increase a fund which would merely remain idle and thus be useless to active mission work?

Thus there were a few years of waiting, when it seemed that no steps toward a mission in South America were in sight. Each year at the Mission Board meeting the question was asked: What is to be done with this South America fund? The answer did not come, hence there was nothing to do but wait for future developments.

In the meantime South America was not forgotten. The writer happened to be a member of a mission study class led by Brother J. S. Hartzler. We used the little book, "South America, A Mission

Field," by Thomas A. Neely. Brother Hartzler had secured several books from the United States Government that gave valuable information about the individual South American countries and these were eagerly read and examined by the class. He also secured the addresses of missionaries in South America and a number of us wrote letters asking for some direct information. This was a very interesting feature of the study. Our little mission study book gave valuable information a-



Inca Boy

"The hope of the future for the evangelization of the Incas. Let us give them the Gospel and educate them."

bout the people of South America, their religious and moral needs, the present mission work, with the results and pressing needs for more help.

The members of that mission study class felt reasonably sure that the Men-

nonite Church would some day begin a mission in South America. And, why were they so sure? the reader may be asking. It was because they had been made to realize the great need and they felt, as I do now, that a consecrated people cannot help but do something for a need so urgent.

This part of the story has been related merely to show that, while the Church in general had little thought of South America during those years, there were some who had serious thoughts about the "Neglected Continent." It would be safe to assert, that ever since the first contributions were made some individuals have been thinking and praying about a mission in South America.

II The First Definite Steps

These were taken at the Mission Board meeting held in Virginia, in the spring of 1911. It was decided that the Church was sufficiently interested in the work to appreciate an investigation of the field. Since the original purpose of the South American fund was that the money be used for the investigation and opening of mission work, it was decided that one be sent to South America on such a mission. With that decision and the appointment of the one who was to investigate, the serious part of establishing the new mission began. That was only the beginning. There must follow months of planning and months of travel.

The actual investigations began in the closing months of 1911. In the travel from city to city and from one country to another there was much to do—visiting missionaries and consulting with them about their work; visiting consuls and educators for the purpose of gathering facts about the governments, educational systems, industries, and general progress of the countries; taking side trips into the country districts in order to study agricultural conditions; talking with missionaries and travelers about moral, social, and religious conditions, and in every possible way trying to discover the places of greatest need and the opportunities for the opening of a mission.

II Results and Conclusions

Investigations were made in the five countries of the west and south, which have temperate climates. Careful study was made of about fifteen large cities and many smaller ones; visits were made to

about thirty mission stations; and personal conference was held with over one hundred missionaries.

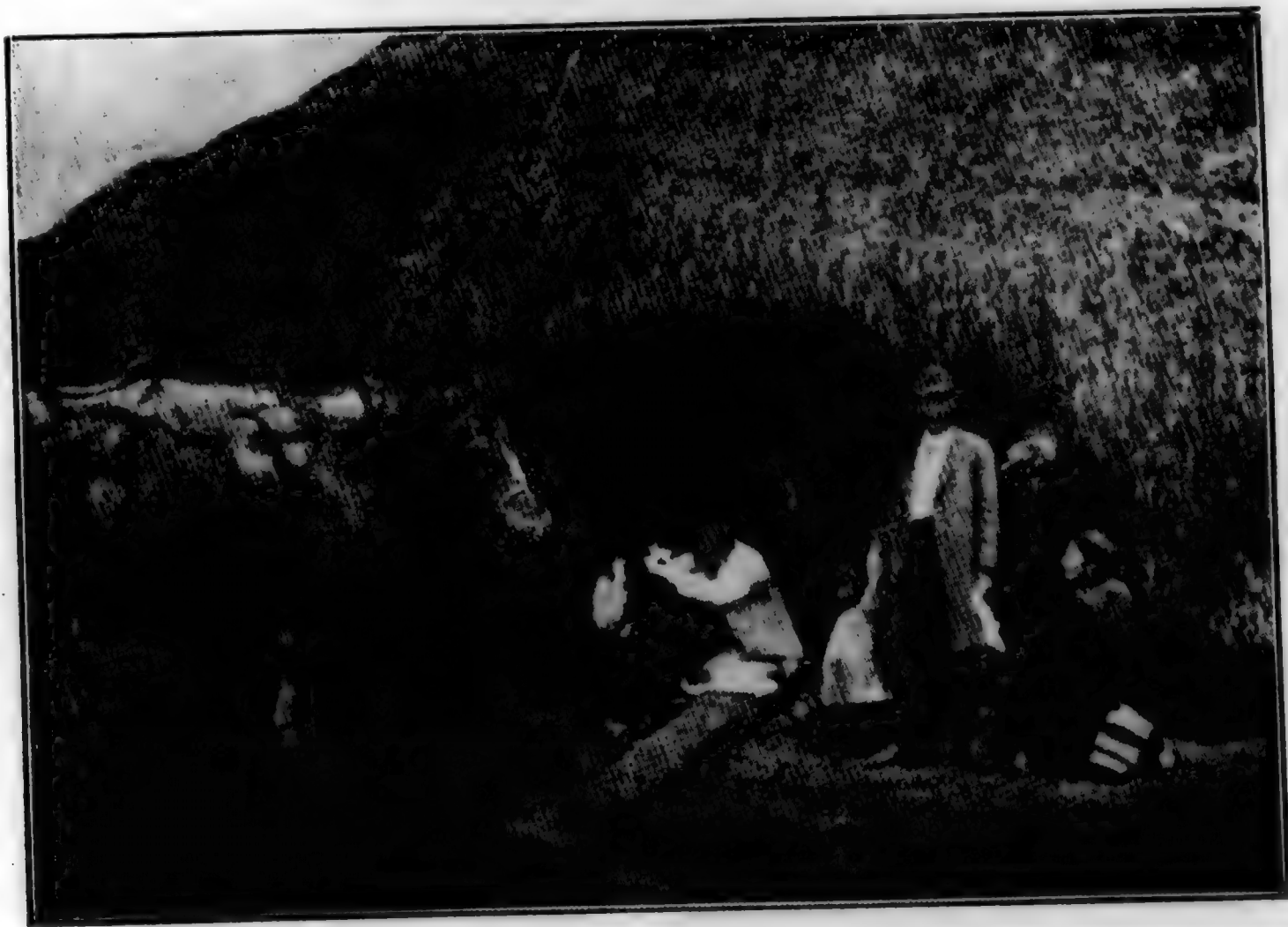
Briefly stated, the conclusions from these investigations were as follows: (1) The needs were greater and more urgent even, than we had expected to find them. (2) There are hundreds of cities which contain many thousands of people, where there is no real Gospel influence. (3) The unoccupied cities and the urgent needs of their inhabitants abundantly justifies the establishment of more missions. (4) The urgent invitations of other missionaries to come and help, bear evidence to the pressing need of more workers. (5) The needs are great in every country, but they are greatest in the places where mission work is harder to establish. (6) There are great needs and great difficulties, but the difficulties dare not stand between the Church and her duty. Surely the call has come to the Mennonite Church! How can she do other than joyfully begin the task of bringing sinful South America to God?

In consideration of the needs and opportunities, the Mission Board at its meet-

IV The Present Outlook

At the Mission Board Meeting held in the spring of 1913, further definite steps were taken toward the establishment of the mission. The time chosen for this is the autumn of 1914. Missionaries will then be sent to the field and will be expected to spend some time in further careful study of the field for the most favorable location. After a favorable location is decided upon, a large part of the money, subscribed for this work, will be invested in farming land, where it will be possible to lighten the expenses of the mission by producing food stuffs. A location in the country will give opportunity to reach the laboring class of people with the Gospel influence and also to give them valuable industrial training.

We ought to be thankful that in this work the church is looking forward, not backward. While the steps thus far have been taken slowly yet they were taken carefully and prayerfully. "God moves in a mysterious way His wonders to perform." Through these years of preparation and waiting God has been quietly



A Missionary Doctor, in Chile, at Work

ing in the spring of 1912 decided to make plans for the opening of a mission. In order that such plans might be worked out, it was first necessary to find out what financial encouragement the Church was willing to give. Here was another task of great proportions—a task requiring many more months of strenuous effort. From September of 1912 until April of 1913 solicitations were made among the churches of the United States and Canada. The result of this work was gratifying to the Mission Board, for it showed that the people are willing to help in God's work if an opportunity is given. Pledges amounting to twenty thousand dollars were received, this amount being considered the least that should be on hand before a beginning is made.

leading the way. Let all of us trust Him for a greater leading in the future, that a work may be done in South America to the glory of His name.

A Scotchman was trying to lead a dissolute comrade to a better life. "Do you believe He could save me?" questioned the prodigal. "Man, I know it," replied the Scotchman, "and come round the corner with me and I will prove it." And taking him to a little church where the prayer meeting was being held, it was proved, and the young man went out rejoicing. Every child of God should have this note of certainty in his words. There is an attractive winning eloquence in the voice of one who believes what he is talking about.—Sel.

SOUTH AMERICAN STUDENTS STRIKE FOR LIBERTY

Last June the students in Santiago and Valparaiso, Chile's foremost cities, went on strike as a protest against the Papal Nuncio. For a large part of a week they refused to attend classes or university lectures, in the hope that their action would induce the government to send the Pope's representative out of the country.

A vast crowd of citizens, estimated at 50,000, met in the capital and petitioned the President of Chile for the nuncio's expulsion. Parades of protest were seen in the principal streets nearly every afternoon or evening. This is typical of the situation which exists today in all South America. The educated classes, as a rule are indifferent to religion, and a considerable proportion of them are even ready to make a vigorous assault upon the Church whenever, as an organization, it seems to interfere with the affairs of the State.

A real religious reform is greatly needed, and one source from which the needed inspiration will come may prove to be the influence of vital Christianity upon the 1,500 or more South American students now in the colleges and professional schools of the United States. The majority of these students are nominal Catholics.

Some are openly hostile or anti-religious, but those who call themselves so are rather anti-Catholic or anti-clerical, and consequently manifest little interest in religious questions or sympathy for the religious life. Indifference or religious apathy is a phenomenon common to all Latin youth.

Professor Jose M. Rua, of the National University of Buenos Aires, who made an extensive tour among the North American institutions where these men are studying says:

"I do not hesitate to affirm that the one Christian organization that can do an effective work among the young men of the Latin-American nations is the Young Men's Christian Association."

A missionary from Chile also writes:

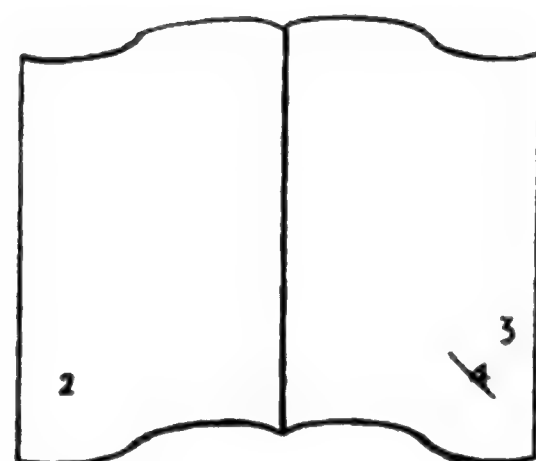
"The students are in revolt again and they are having nightly celebrations and meetings of protest against the government, which has bowed submissively to Rome and exculpated the inter-nuncio.

"This time their slogan is 'La separacion de la iglesia del estado,' a long step taken forward in that direction as a result of their agitation and canvassing of public men.

"The young men and young women of tomorrow have begun a crusade in favor of liberty."—Missionary Review of the World.

The fault most frequently found in the pupils, and the one most difficult to eradicate, is untruthfulness. "It seems to be implanted in their very natures—a bitter fruit of Romanism."

**PAGE(S)
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A FEW FACTS GLEANED FROM OUR READING ON SOUTH AMERICA

II. FRANK REIST

In proportion to the area South America has a very low percentage of population. "Estimating it by the square kilometer, the population of Belgium is 231 to the unit; United States is 8.3 to the unit; Persia is 5.4 to the unit; but when you drop down to South America, the density of population, taking South America as a whole, is about one-half that of Persia."

"In the progressive section the percentage of ordained missionaries is one to 235,000 population; in the backward section it is one to 457,000 of the population. There are 698 missionaries all told in South America, 838 native workers, and 41,000 communicants in the evangelical mission churches." These figures eliminate British and Dutch Guiana, which do not belong to Latin America.

Brazil with 20,000,000 population, has 19 different missionary societies with a total of 244 foreign missionaries, 364 native workers of all kinds, and 20,000 communicants."

No one knows how many Indians there are in South America. It is estimated that they number between five and six millions. Among these there are only six Protestant missionary agencies at work.

In Latin South America there are 156 day schools with 12,768 students connected with the missions.

There are very few medical missionaries in South America.

Reliable statistics of missionary work in South America are difficult to secure. "Nearly one-third of the organizations reported at work are organizations which have begun and then discontinued work which have had workers for a time, and then either did not replace them, or replaced them with other workers whose service was also brief." Consequently some of the statistics given may be misleading.

"The illiteracy ranges from 50 to 80 per cent."

"In Bolivia we found that of the doctors (native) in La Paz, only half were actual practitioners. They had only one doctor to 8,000 population and one to 10,000 population throughout the country. Chile is the best supplied, and there is one to 3,000 population."

The distribution of literature is an essential factor in the work in South America, and especially good Spanish and Portuguese versions of the Scriptures. Translations for the Indian tribes are also necessary.

Catholicism has lost much of its prestige and influence, and greater religious liberty is enjoyed by the people than formerly. One incident will suffice to show the favorable attitude the civil authorities take toward Protestantism. A converted monk was holding a revival meeting and

a number were converted. The parish priest with one of the civil authorities and a druggist entered the church and dragged the preacher out of the pulpit. The people drove out the priest and his companions and reported the case to the government in Santiago. Armed men were sent to arrest the disturbers, but the priest and druggist had fled. The official was removed from office and detectives sent after the fugitives. After several months they were found, brought back for trial. "The druggist, ruined in business, committed suicide; the priest was found guilty and sentenced to sixty days' imprisonment."

One missionary in speaking of the Catholic Church says that she has lost her "prestige," is "losing her power," and also "losing her people." The factors within the Church responsible for this condition he says, are "her corrup-

tion, intolerance, and her meaningless ceremonies." Those without the Church, are "education, commerce, and evangelical teaching."

Dr. Gonzalez, for 26 years a Franciscan friar, now a minister of the Presbyterian Church, says that when he offered himself at the age of 30 to go to preach the Gospel to the Indians in South America his confessor, "the most prominent preacher (Catholic) in Valencia," told him; "Oh, my son, how candid and deluded you are; withdraw your application; you do not know that missionaries go there rather to improve the race than to preach the Gospel."

With the opportunities and resources of the Catholic Church, the Protestant missionaries now at work in South America would give the continent more and better education in twenty years than it has received in the last three hundred years.—Speer.

The countries of South America nearest to North America are the most neglected by Protestantism.



A Sketch showing the route and countries visited by Bro. Shank.

EDITORIAL PAGE

H. FRANK REIST, Editor

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Scottdale, Pa.

THE SOUTH AMERICAN NUMBER:—Of the three special numbers, planned for this year, this is the second one to make its appearance. Most of the space is given to a description of conditions in our neighboring continent. The planning and gathering of this material was in charge of Bro. J. W. Shank. He was chosen for this work because of his special fitness. While a student in college he made a special study of this field, and later, under the direction of the Mission Board, spent a number of months traveling in this particular field studying conditions at first hand, and since his return has continued his studies preparatory to his entering this field as a missionary, being under appointment to take up the work this year. For these reasons we believed that he could present the conditions and needs of this country to us as no other.

Not all about South America has been said in this issue. The task was not that of getting sufficient material, but that of sifting the available material. Where there is such an abundance of material it is often difficult to know what to leave unsaid and yet to say sufficient that the one who reads will receive a fairly accurate conception of conditions as they exist. Consequently only a very meager and general knowledge of actual conditions and needs can be presented in so limited a space. Many volumes have been written on the subject which need to be read by the one who wishes to become familiar with, and understand thoroughly this continent. However the material here presented will, if carefully studied, give one a working knowledge of conditions and needs, so that an intelligent interest can be taken in the moral and spiritual regeneration of South America. If this number will serve to create a deeper interest in this field—an interest that will lead to further study and investigation—it will not be fruitless.

In addition to the articles in this issue we refer those having a file of former issues to the articles appearing in the Christian Monitor during 1911-12-13, a number of which were written by Bro. Shank while in South America.

Then also we would call attention to Bro. Shank's report of his observations in South America, a 90-page pamphlet, illustrated, which may be secured from the Mennonite Publishing House, Scottdale, Pa., for 5 cents, postpaid.

"THE NEGLECTED CONTINENT":—The appellation "The Neglected Continent" as applied to South America, was first used by English writers in describing the attitude of Protestantism at the time toward the evangelization of that continent. Since then there is a greater interest in the spiritual welfare of South America, but even at this time conditions there justify the use of the appellation, since there

are heathen countries with a larger missionary force in proportion to area and population.

This appellation should have an especial significance and appeal to us in North America whose territory joins that of our neighbor to the south. While we beheld the sad lot of the heathen in Asia, Africa and the islands of the seas, and our hearts were stirred by their great need, we failed to see and consequently be moved by the urgent and pressing need of our next door neighbor, hence the neglect. It is true that Protestantism has failed to do her duty by South America in the past, and, even today is not yet fully conscious of the appalling need there, although her interest is quickened which presages greater activity for the future.

Why this neglect? The Spanish conquerors brought with them Roman Catholicism, and since then Romanism has been the dominant religion of South America. Catholicism is based upon virtually the same fundamental truths as Protestantism. It has the same Bible and the same Christ. But her errors and mistakes lie in the many additions and false interpretations and applications of the Christian truths." A converted Catholic monk asserts that Catholicism today occupies the same relation and attitude toward Protestantism as Judaism did toward Christ nineteen centuries ago. In the fact that Romanism has the same Bible and Christ as Protestantism is no doubt found the reason for the past indifference and lethargy on the part of the latter in bringing the Gospel to South America. It was considered a Christian continent. Catholicism there was judged by what Catholicism is in Protestant countries. Hence erroneous deductions.

An examination of the product of any religious system reveals the nature of that system. The supreme test of any religion is its product—what it does for the individual and society. By this test it must either stand or fall. "By their fruits ye shall know them."

For more than four centuries Romanism had undisputed sway in South America. It absolutely dominated all the affairs of that continent. If ever a system of religion had an opportunity to demonstrate its merits, it was Catholicism in South America. It established the social, educational, political, industrial, commercial, moral, and religious ideals and standards. What are the conditions as we find them today? Socially and morally, corruption—the birth of illegitimate children ranging from 30 to 75 per cent; educationally, ignorance—from 50 to 80 per cent illiterate; politically, intrigue and almost constant bloodshed; industrially and commercially, almost total stagnation until within the last few decades; religiously, atheism and agnosticism mixed with rank superstition and idolatry—a people, many of whom hate Romanism bitterly and who "believe

nothing." The fruits are anything but admirable and attractive. This is the result of the prostitution of the fundamental truths of Christianity by an apostate priesthood. Instead of bread, Catholicism has given South America a stone. Since the South American republics have been liberating themselves from the pernicious and blighting political domination of Rome general conditions have been improved some.

Romanism has conclusively demonstrated its inability and incapacity to lift up a fallen people, but on the contrary has brought it into lower depths of degradation. Her misrepresentations of Christian truth, her opposition to the reading of the Bible by the people, and her efforts to instil a bitter hatred for and prejudice against Protestantism by giving Romanists wild misconceptions of its true nature, all have contributed to make the work of bringing the Gospel to South America doubly hard. The people say, "If Romanism is Christianity we want none of it." The prejudice against anything called Christian is deep seated. Consequently Protestantism, coming with the same Christ and the Bible, has a strong barrier of prejudice to break down, which can only be done by the unadulterated teaching of the Word and the daily exemplification of its precepts, thus proving the power of Christ over sin. Protestantism must demonstrate that it has the remedy for sin that delivers from its guilt and power and lifts men to a higher plane morally, spiritually and in every other way. This, then, is the task confronting evangelical Protestantism.

"The Neglected Continent" lies at the foot of the Papal Hierarchy. Crushed and in despair millions have looked to Romanism in vain for help and deliverance. Some are now beginning to turn half-heartedly and doubtfully to Protestantism. Will she fail them too! God forbid. We owe this people the Gospel. Because of our proximity a larger responsibility rests upon us. What Catholicism failed to supply in the bygone centuries with her unparalleled opportunity, Protestantism must, despite the bitter opposition of Rome.

A door to large opportunities and possibilities is open. Shall we enter? It is a pleasure to know that we as a Church are anticipating an entrance into this needy field in the near future. Our hearts should be filled with gratitude to God for the privilege of having a direct and very definite share in the spiritual uplift of another continent. With every enlargement of influence comes a larger responsibility. We believe the Church will assume this additional responsibility gladly and that as a result all along the line there will be a quickening of interest in the spread of the Gospel. This field calls for the concentration of some of our best effort. The enemy of souls is strongly entrenched. But the promises are all on our side if we give freely of our young lives, means, prayers, in short, ourselves.

"PRAY YE THEREFORE":—There has been a dearth of workers in the Lord's harvest field since the founder of Christianity trod the hills and vales of Palestine. All down through the ages the call has been for more workers. At no time has the work of the Lord suffered because of too many true-hearted and consecrated laborers. Appeal after appeal is made, but there is only a feeble response. Just now our Church is calling for workers to supply neglected rural congregations, to man our city mis-

sions, to reinforce the workers in India, and to inaugurate the work in South America. But the workers are not forthcoming in sufficient numbers. Why not? It is not our purpose to attempt to diagnose the case nor to fix blame, but simply make a few inquiries as to the probable cause.

The Word tells us that when the Master commissioned the seventy He requested them to pray "the Lord of the harvest, that he should send forth labourers into his harvest." The Master's burden was for more laborers. His desire was that the seventy should share it with Him. Does this desire and request of the Master for His disciples continue to the present day? Does He want us now to share this burden and concern with Him in this age of great spiritual need? We cannot believe otherwise. Have we as individuals possibly failed to share it with Him in the past? Are we helping Him bear it right now? Is it probable that failure here is responsible for the scarcity of workers? Can it be otherwise but that the Lord will raise up and send forth laborers if His disciples with an honest and sincere heart pray Him to do so?

Perhaps we have been making this request of the Father daily. If so, have we complied with the one condition absolutely necessary to make the prayer effectual—perfect willingness to go and let go—unconditionally and unreservedly surrendered ourselves to the Master's control? Are we willing to answer this prayer in person, or have our near kin and friends to answer it, if the Lord so wills? Are we willing to give father or mother, husband or wife, son or daughter, or others near and dear to us when we make this request? If not, are we "worthy" of Him? can our prayer be effectual? Is the cost too great? Great is the cost of intercessory prayer, the secret of power with God. Yes, great is the cost from the human viewpoint, but is the expenditure not worthwhile? Here is the crucial test.

We recall that when the Master walked on earth His disciples came to such a test, and some of them failed. After the Lord delivered the Bread of Life discourse, some of them said, "This is an hard saying; who can hear it?" Later we read that many "went back, and walked no more with him." Failed in the test. How the Master's heart must have been grieved at this deflection! Have we withstood the crucial test? Have we gone with Him all the way? Are we paying the price of intercessory prayer? If we have, think ye that the Master will have difficulty in securing earnest laborers for His work?

Is it possible that there are some young people called of God to bear His messages to the lost in some needy field, who are willing to heed the call, but are hindered by others? Is it not an extremely serious matter to assume to countermand an order from the Lord? Is it not assuming a tremendous weight of responsibility to in any way oppose one thus called? By thus hindering are we not closing the avenue to God's richest experiences and joys for us? Are we willing to answer God before His judgment bar for thus opposing His plans and purposes for the life of another?

The laborers are few. May the Master have His way with each one of us unhindered. Will not then both workers and means be forthcoming in abundance to man and support the present work and make an enlargement of the work possible? "Pray ye therefore the Lord of the harvest."



CHRISTIAN LIFE



"HE FIRST FINDETH"

Is there, after all, something in a name? At any rate our Andres goes about seeking, and he sometimes finds. Before he took his family out to live at the quarry, he used to spend his Sunday afternoons going about with tracts, speaking of the Gospel to whoever would listen, and at times when the matter was too hard for him, he would bring his man along to "el pastor," who is supposed to be able to settle all questions, no matter how difficult.

Passing along the street one Sunday, he heard a man exclaim, "Es un robo." Whereupon at once he stopped and said, "No señor, the religion of our Lord Jesus Christ is not robbery; here's something for nothing, it will tell you of the Gospel of Christ—the pure Gospel." After which most surprising interruption he formed one of the group, who listened with interest to what he could tell them of "el puro evangelio, pero el puro, el verdadero." "The pure Gospel, but the pure, the true Gospel" (he knows how needful it is to emphasize the distinction).

"Ah, I, too, have an evangelio," said the sceptic, "but it's not the same as your book."

"How is that?" said Andres, "I should like to see it and talk with you about it." Whereupon the other invited him to his house for the following Sunday, an invitation which was entirely to Andres' mind.

When the day and the hour came, he presented himself at the house, only to find that his man was not at home. However, the senora who opened the door was very amiable, and he entered into conversation with her and offered her a tract which he said contained something about el señor Jesu Cristo. "Ah, then it must be good," she said; "won't you come in, my husband will soon be back." The Italians are as clannish as the Scotch, and friendship was quickly established. After a little she told him of the great sorrow she had experienced in losing her daughter a short time before—"it seems as if she were still in the house with me."

Then said Andres, "I will read to you how Jesus wants to console the sorrow-

ful and heavy laden." When he had finished reading what seemed to her the most wonderful words she had ever heard, she told him of the room in which she kept the altar with the candles burning and the "santos," each in his or her place. "But," she added, "I can get no relief or comfort from them; in fact, I have got to the point of leaving them altogether, so little help do I get from them."

Upon this the husband arrived, and the "book" was produced and compared with that of Andres', especially on a matter very much to the point.

"The Bible I have," said Andres, "says, 'thou shalt not make to thyself any graven image, nor the likeness (that is, the picture, he interjects) of any thing in heaven above,' now let us see if your bible says the same. Here we are, listen! 'Thou shalt not make,' etc., Que le parece de esto?" (What do you think of that?) "Es cierto" (it is true) came very slowly from the other. It was startling, in fact, difficult, to take in all at once. In a moment they were discussing the Virgin, the saints were already discredited and discarded, but the Virgin—ah, they could not possibly get on without her help. It is hard for a Protestant to realize how woven with their very heart-strings is this worship of Mary.

"But, listen," said Andres, in answer to their objections, "suppose that I fell into the arroyo (stream) and was in danger of losing my life, and that your husband jumped in and saved me. Then suppose that I went into the town telling everyone that it was his wife who saved me, what would you both think of that?"

"Oh, impossible; it would be badly done; besides, it would not be true."

"Precisely," says our friend, "it would not be true. Who was it died on the cross for our sins? Not the Virgin, and you have not read that even she called Him her Savior? Let us read it." And so on and on during a long afternoon the dear fellow preached Jesus to them.

As he got up to leave he said, "Senora, God has a blessing for you."

"God grant it," came the eager answer. A good afternoon's work—and the end is not yet.—From The Neglected Continent.

JOSE AND CLARISA

(Continued from page 466)

troubled at so great silence. Thanks to God that now I know concerning my parents 'in the Lord,' which parents you are. At your side I have grown in the gospel, receiving my religious instruction from you and receiving from God, as a recompense, the high commission to stand as a watchman in Zion. In this position I am happy. * * *

"The work here, thanks to God, continues until the present moment and is increasing in a wonderful manner. I have feared the increase has been so rapid that a 'falling away' would be experienced. I am striving to arrive at the fulness of faith, asking always for wisdom to guide the large number of souls that are seeking Christ.

"In Ercilla the services are all continued.

"In Collipulli we have an average attendance in the weekly services of from sixty-five to seventy persons.

"Every service brings new faces, and generally two or three show interest in their salvation. We have services, as in Concepcion, for prayer and experiences, with the good result that the young people are beginning to be quite active. Some distribute tracts, others call on friends and invite them to the services, while others visit the sick. All are anxious to carry the gospel to other towns, and we think to go to Curaco and Mininco as soon as the rains cease. The parish priest has threatened to beat one of the brothers who is active in our work, but if 'God is with us, who can be against us?'

"I have organized a savings bank for the poor and for the current expenses of the church. All are pleased with this plan of systematic saving for the Lord. Just now we are interested in forming a band to lead the singing in our services. I am very grateful to God for all His blessings.

"My wife is advancing in her studies. She wishes to help me more effectively in the Sunday school work. * * * Pray for me and my family that the Lord will give us wisdom to guide the flock of Christ. May God protect you and ere long may we see you here in Chile again.

Yours, Jose M. Diaz."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

SOUTH AMERICA

The Mission department of this number as well as some of the other departments are devoted to a study of South America. We are especially fortunate that one of our number has visited the field in person and because of the special privilege such a study affords he is able to gather material for this issue.

It has been very encouraging to those responsible for this department to notice the interest with which the readers have received the "City Mission Number" and are looking forward to the special numbers that are to follow.

Some of the reasons why we should make a careful study of South America are: Because our idea of the Christian religion includes this field in its program;

it is our next door neighbor; because of the large opportunities there; and, because we are contributing toward a mission there. As the time approaches when we expect to open the work we feel the more keenly the need of more knowledge of the field. We believe the Holy Spirit will be able to lead us more definitely in this great work the more we know about it.

For anyone who wishes to make a more careful study of this field we suggest the following books which can be secured from the Mennonite Publishing House:

Protestant Missions in South America. (1900)

South America a Mission Field.

South America; Its Missionary Problems. (1909)

WOMEN OF SOUTH AMERICA

MRS. I. R. DETWEILER

In Latin America the word woman is enchanting! From Mt. San Cristobal, the great mountain of the entire Santiago plain, a great statue of Virgin Mary looks down upon hundreds of thousands of faithful devotees. Might we not expect, then, in this land with such an exalted idea of sinless, unstained womanhood, to find a womanhood of purity, intelligence and culture? But how does its record speak to us? Ask the women of Colombia, as with sad faces they work with pickax and shovel on the highway, or others with week-old babies strapped across their breasts, staggering under an 150-pound sack of coffee. Ask the women street-car conductors of Chile. Ask the multitudes of women all over the continent who have lost honor, self-respect and hope. Ask the mothers of the 40,767 babies who died in Chile alone in 1909 less than a year old, because of alcoholism and anti-hygienic conditions.

Relations between the sexes are not regarded nor protected as they are in the United States or Canada. Men and women of all classes use vile language, even in the home circle. Women of upper ranks are treated very courteously and with a certain degree of respect. Men provide for their wives and can be polite to other women on special occasions, but readily rush ahead of the latter for a seat, or a street car ride, leaving them to wait for the next. Even educated young men block the streets for women and insult them by vicious remarks. No school girl or young woman of the better

class goes out alone, even in daytime.

Prostitution and the keeping of concubines are very common. Priests come from the lower classes. They do not regard any marriages binding except those performed by Roman priests at a very unreasonable, often unreachable rate, which accounts for many unmarried couples living as married. Many abandoned babes are taken at night, into Catholic hospitals through secret entrances in the walls. Illegitimate births reach 30 per cent to 50 per cent, and in Ecuador 75 per cent. The census of 1890 reports one sixth of the entire population born out of wedlock.

In lower classes conditions are much as among negroes in the south. Neither man nor woman is discredited for illegitimacy; extra-matrimonial maternity is no crime, and man, not woman is accountable for unsanctified indulgences. Male chastity is practically unknown.

Though women are no more locked into the house for safety during the careful husband's absence, the North American ideas of 50 years ago are very prevalent. Sallow complexions and general weakness are preferable to the glow of health obtained through out-of-door exercise.

Though sanitation is very bad, there is great love of display and extravagance in dress. Paris styles are at their height. In Buenos Aires men, women and lap dogs loll in carriages, all dressed in the height of fashion. It is the home of multi-millionaires, yet the poor live, a family of several generations in one room, with

a door opening to a common court-yard, where cooking is done.

South American women of the higher type are commended for good service in the home, for sincere love of children and an honest attempt to live as they interpret God meant them to live. They preserve virtue and happiness, and wonder why there are so many divorces in the United States.

Gleaning from a letter written by J. W. Shank, we notice three classes of women; Indians, Spanish women of the lower class, Spanish women of the upper class. (1) The Indians are woefully ignorant, filthy, intemperate and superstitious, but generally quite industrious in weaving, spinning, making baskets and pottery. No matter what work they do, they are always carrying a child. They, however, are very receptive of truth. (2) The Spanish women of the lower class, if living in the city, has a very small house, her children living constantly on the filthy streets. She is superstitious and ignorant, not knowing the simplest laws of sanitation. Anything the family eats is given to the baby of several months, with the result that many die in infancy. She is very religious in her way, but Catholicism is a sham; there is nothing to uplift nor beautify her soul. She has little ambition, since she has no hopeful future, neither have her children. If she be a country woman, her husband is tenant farmer for a large land owner, and they are treated like slaves. Rarely does a child from this home get to school. There are no country churches, and the priests do not trouble to go far from the city, so she has little or no religious inclination. (3) The Spanish woman of the upper class is a coquette, lives for pleasure of most any kind, usually. Her husband is immoral and untrue to her and she takes the same liberties, without shame or remorse. Her children are looked after by servants, either Indians or lower class women. Being a great lover of fine clothing and styles fresh from Paris, she is very immodest. She has no morals and her religion is less serious than that of the lower class. She may be very devout, but like her husband, has begun to see the inconsistencies in the Catholic Church, and, therefore, pays little attention to religion. She has but a little formal education. Though an aristocrat on the street, her home is not carefully kept and her children receive a heritage of immorality.

Education and religion are two of the great needs of South America. In Chile, one of the most enlightened South American republics, 60 per cent of the people are illiterate. Education of women needs more attention, since their influence is greater, in many respects, than in the United States. Child training is almost entirely in the mother's hands. Only in choosing a son's profession does the father's authority manifest itself. Sons

must sow their wild oats, and daughters are very ignorant of the responsibilities of wifehood and motherhood. Thus, the elements needed for developing a strong race are lacking in the parents. The story of a young American on business there illustrates this: His letters of introduction to a prominent city family were presented. The house was charming, with wide corridors, an inner court with fountain and palms. The fashionable, smiling mother introduced him to her five fashionable, smiling daughters seated in a row of five bentwood rockers. Eager to make a good impression, he began, "I suppose you are all very musical. No doubt you all sing as well as play the piano."

"Oh, no; we play very little—it is such a trouble to practice."

"Ah! perhaps you incline to art. You draw and paint; do you not?"

"Oh, no; not at all. It is such stupid passtime."

"Well, of course, it might be a little arduous for such hot weather. No doubt you can cook delectably, and do any quantity of embroidery."

"Indeed not. That is the cook's business. As for the embroidery, it is much easier to buy it from the nuns."

"Well, and what do you do, if I may ask?" enquired the embarrassed young man.

"Oh, we just rock," was the reply.

Yes, much more empty-headed and ignorant and immoral than our own country's women! A shame to their environment and to Catholicism which through four centuries has brought them into disrepute, and, instead of the Bread of Life has presented a dead Christ and an ideal of womanhood which is at once blasphemy and mockery.

The "World Atlas of Christian Missions," 1911, says there are at work in South America, Central America and Mexico 354 married women missionaries and 234 single women, of all denominations. But if their women are evangelized it must be done by the Latin American women themselves. More women than men are in training for future teachers of Brazil. The girls are bright and attractive and interested in their classes. In Santiago is an American college for girls.

Infants in kindergarten there are free from embarrassment during games and recitations, not even putting their fingers to their mouths. Self-possession is a racial characteristic. The Anglo-Saxon infants and adults are the most bashful and self-conscious people of all the world, even in reading their Bibles or in prayer.

Every school opens the way at once into scores of homes. The training for evangelization is the second great work for missionary women. Native married women of good report chosen by missionary women to accompany them on their neighborhood visits are a great help. These women if properly trained and taught the Bible, will do a great work.

South America is now, instead of "the Neglected Continent," "The Continent of Opportunity." Its enormous resources are attracting a population that will develop them. With spiritual leaders who may arise and purify her from within, the country may be saved from threatened scepticism and unbelief. The place to begin is with the mothers. Shall we begin now? If our sisters or our daughters were there in such condition, how much could we do, and do it gladly.

Goshen, Ind.

passed round the great building to a little back door, where, having waited for a while, I heard a creaking of locks and bolts, and then the door opened and I stepped inside the grounds, found myself in the presence of my friend. Dressed in the robes of his order, and with the cowl drawn over his head, very little of his face was visible, but, needless to say, an exceedingly interesting interview took place, followed by an affectionate farewell and a promise to see each other again.

We succeeded in meeting in this way several times, and I greatly valued the privilege of helping this young man into the light. His struggle was intense.

But, one night, when I went as usual I found him much disturbed and alarmed. He told me that he had that day been to a meeting of the priests presided over by the Bishop, where it had been agreed that the settlement of the question of our presence in the city could be no longer delayed. My friend assured me that our position was exceedingly dangerous, and advised that we should go away for a time if possible. All the roughs and Indians available were to be called together to make a demonstration on the following day. Our conversation that night was longer than usual, and suddenly, another priest, accompanied by two men, appeared in the garden. Being nearer the door than we were, we could not get away from them, and the priest seeing us, left the two men to guard the door; whilst he went into the monastery and gave the alarm. My friend was greatly excited, and called to me to follow him, led the way into the building and through some of its rambling halls; then, thrusting me out through a door, and commending me to God, he went to his room. I found myself in another garden on the other side of the great monastery, and this move was my salvation, for search was first made for me through the huge building, then through the garden in which we were discovered, and only finally in the garden in which I was hiding. Although the searchers came very near—indeed it seemed as though the beating of my heart must have betrayed me—I was not found in my hiding place in a ditch, where I crouched under a bush, and with water well around me. Before they came I had

A STRANGE EXPERIENCE

(An extract from "Fifteen Years in Peru," by J. L. Jarret, a missionary in Peru. The incident happened in Cuzco, Peru, about the year 1895.—J. W. S.)

One day a letter was mysteriously delivered to me which proved to be written by a monk. In it he stated that he had not only been watching us, but having read some of the literature I had circulated, and listened to discussions concerning our work, he had thereby been drawn towards me. He owned that the methods used against us showed very little of the Spirit of Jesus Christ, and his request was that I should write to him and send him more literature, indicating how this might be delivered to him. Following his instructions, I went accordingly by night to the monastery, and from a window high up in the wall at a given signal a letter came down on a string, and a parcel was put in its place and went up out of sight. Many such letters passed between us, and my unknown correspondent began to occupy a warm place in my heart. I longed to be able to talk to him, and offered him

our house and protection, but he knew, alas, only too well, that the time was unfavorable for any such move on his part.

However, one night, by arrangement, after the usual signal under the window, I



A Cuzco Monastery, the scene of the interview with the Monk

tried to find a way out of this large garden, but on two sides, the wall went straight up for about fourteen feet, and it seemed impossible to climb it; on the third, a low wall gave access to some Indian huts which I had tried to enter only to be attacked by fierce dogs, to the disturbance of all the inhabitants; and on the fourth side was the convent building.

However, after the search had ceased and the monastery seemed to be again wrapped in silence, I made another attempt to scale the wall. This time, a sapling, evidently used for building purposes, and just the right height, solved the difficulty. Up I went and sat for a moment on the top of the wall to get breath and take in the scene. But only for a moment—every part of the great building was outlined in the beautiful moonlight, and anyone on the lookout could have sighted me immediately. Then I dropped on the other side of the wall for over twenty feet, down through the bushes into the river-bed, since the wall was at the extreme edge of the embankment. However, bushes and cactus plants broke the fall, though not very pleasantly

and after wading the river I made my way home through the deserted streets of the silent city—even the policemen on duty were sleeping—and into the house over the bodies of the soldiers on guard in the courtyard, who grumblingly turned over and settled to sleep again as I passed.

By this time it was three o'clock in the morning, and one thought caused me alarm. What was my wife doing? What was she thinking about my long-delayed return? Fear quickened my footsteps when once I had escaped from the garden and was able to wend my way through the streets, but I found her in a quiet sleep—God had kept her unconscious of the passing hours.

As for my friend, I saw nothing further of him save for one wayside encounter. We understood that he went to Rome. Soon afterwards we ourselves left the city, but we were able to give the Perfect valuable information, and the next day every available policeman and soldier was armed and sent out on duty, with the result that the drunken mob was confined to one small district, and did little harm.

which protruded a stick of amber-colored gum, 8 or 10 inches long, which hung down over his breast. In their hands they carried bows, some of which were fully two feet longer than the men, and arrows six feet long, with exceedingly sharp barbed points made of very hard wood. Iron is quite unknown to them, but heavy stone axes, ingeniously fitted with wooden handles, plainly showed that they did not lack implements for hand-to-hand warfare. Both men and women had exceptionally thick hair, matted with grease and mud. The repellant look on their faces showed very distinctly that I was not a welcome visitor.

If this were Eden, the serpent had truly left his trail of slime.

Hearing domestic hens cackling around the houses, I bade Timoteo, my guide, tell the priest that we were very hungry, and that if he killed two chickens for us I would give him a beautiful present. The priest informed me, however, that I must give first or no fowl would be killed. From this decision I tried to move him, urging that I was tired, the pack too hard to undo, and that tomorrow, when I was rested, I would well repay them for their kindness. My words were thrown away; not a bite should we eat until the promised gift was forthcoming. I was faint with hunger, so, from the load on the pack-horse I procured a knife, which I handed to my unwilling host, with the promise of other gifts later. On receipt of this treasure he gave orders to the boys standing at a distance to catch two chickens. The birds were knocked over by stones thrown at them most unerringly. Two women came forward with clay pots balanced on their heads and fire-sticks in their hands. Without cutting off their heads or legs, or pulling out the birds' feathers, the chickens were placed in the pots of water. Years before I had learned from experience in this great, unknown land, that a hungry man can eat what an epicure at home despises. So, after eating heartily, I lay down on the ground behind one of the *tapys*, with my head resting on my pack of most valued possessions, and went fast asleep.

Very early next morning I was awakened by the priest and his wife, who had come for their gifts, and so I awoke my servant and presented the woman with one of the looking-glasses. It was amusing to see her look into it with satisfaction and evident pleasure. A bead necklace was given to the daughter and another gift to the old man. Thus we gained their friendship, and food was brought. Then I was informed that the king of the tribe desired to see me, and that I must proceed at once to his *tapy*.

His majesty lived on the other side of the river, and as the water was unbridged, I was compelled to divest myself of my clothing and swim. Dressing again on the other bank, I presented myself at the king's abode. There I was cautiously, but kindly, received, and was invited to take

AMONG THE FOREST INDIANS OF PARAGUAY

The Indian tribes of Paraguay vary much in their habits and in their languages. The savages of the Chaco in the west are nomadic and warlike, those in the dense forests to the east are more settled and superstitious. Numerous tribes of the forest Indians, living still in the "stone age," have never been visited by white men whose feet are "beautiful upon the mountains," as bearers of the Glad Tidings. A visit to the Caingwa sun worshipers by one on the King's business can scarcely fail to be of interest to any who desire to see the Kingdom of God extended.

After weeks of travel through the civilized parts of Paraguay we came to "the end of Christianity," as the guide expressed it, and the dense untrodden tropical forest rose as an impassable barrier to all further progress.

We set to work with our heavy Spanish *machetes* to hew a path through the *selva* to the other side, where rumor reported that the sun-fire worshipers were to be found. Only those who have seen the virgin forest, with its interlacing *lianas*, thick as a man's leg—the thorns six inches long and sharp as needles—can form an idea of the task before us. Giant trees reared their heads one hundred and fifty feet into the heavens, and beautiful palms, with slender trunk and delicate feathery leaves, waved over us. The medicinal plants were represented by *sarsaparilla* and many others of equal value. There were cocoa palm, the date palm, and the cabbage palm, which furnished us with good food, while the wine-tree afforded an excellent and cooling drink. In

some places all were covered with beautiful pendant air flowers, gorgeous with all the colors of the rainbow. Monkeys chattered and parrots screamed, but otherwise there was a somber stillness. As we penetrated farther and farther the darkness became deeper and deeper, and the exhalations from the rotting leaves rendered the steamy atmosphere most poisonous.

After days of exhausting work, the memory of which is still a nightmare, we emerged from this living tomb into the dazzling tropical sunlight. In front lay a beautiful valley, fair as a watered garden, in which here and there were dotted Indian huts from which came a hurrying crowd of excited men and women and children. Many of the females ran back again, like frightened deer, when they caught sight of me and the horses. An old man, whom I afterward learned was the high priest of the tribe, came with proud and noble bearing and asked my business. Through the guide I told him that my mission was peaceable and that I had presents for them. He then gave me permission to enter the glade, where, he said, *Nandeyara* (Our Owner) had placed them at the beginning of the world. Had I discovered the Garden of Eden, the place from which man had been wandering these thousands of years?

I was conducted by *Rocanandiva*, the high priest, down a steep path to the valley in which were dwellings built of bamboos. In and around these *tapys* were a hundred or more men, women, and children. Some of the people had little loin-cloths, but many were naked. Every male had a hole through the lower lip, through

up my quarters with the royal family. The king was a tall man of somewhat commanding appearance, but save for a loin-cloth he was naked, like the rest. The queen, a little woman, was as scantily dressed as her husband. She was very shy, and I noticed the rest of the inmates of the hut peeping through the crevices of the corn-stalk partition of an inner room. On placing around the shapely neck of the queen a specially fine necklace, and giving the king a large hunting knife, I was regaled with roasted yams, and later with a whole watermelon.

The language spoken all over Paraguay is the Guarani Indian dialect, which I had been studying, so it was a great surprise and pleasure to find that these distant and strange people used practically the same language as that spoken by the civilized inhabitants of the country. There must therefore, have been some connection between the two peoples at one time. The questions, "Where have you come from?" "Why have you come?" were asked and answered, and I in return learned much of this strange, hitherto unknown tribe.

There was not a seat of any description in the hut, but the king said, "Eguapu" (Sit down), so I squatted on the earthen floor. A broom is not to be found in the kingdom and the house had never been swept!

I noticed a calabash which the king carried attached to his belt, and learned that this was a relic regarded with great reverence, but the king positively declined to reveal its character.

Some days later, when I had won the royal confidence with gifts of various kinds, the king became suddenly communicative, and in a burst of pride he told me that the gourd contained the ashes of his ancestors, who were the ancient kings of the country.

Tho the Spaniards eagerly sought to rout out and destroy all direct descendants of the royal family of the Incas, their historians tell us that some of the more remote connections managed to escape. The Indians of Peru have legends to the effect that soon after the invasion by the Spaniards an Inca chieftain led an emigration of his people down the mountains south to a new country. Humboldt, writing in the eighteenth century, said: "It is interesting to inquire whether any other princes of the family of Manco-Capac have remained in the forests; and if there still exist any of the Incas of Peru in other places." Was it possible that we had discovered some descendants of that vanished race? I can not but think so.

The royal family consisted of the parents, a son and his wife, a daughter and her husband, and two younger girls. When the shades of night settled and I inquired about sleeping arrangements, the king pointed me to the bare floor. There was not an article of furniture of any description in the house, and that was destitute of window, chimney or door. What a descent for the "Children of the Sun!"

"How are the mighty fallen!" Thoughts of the past and the mean present passed through my mind as I lay down beside my hosts in the dust of the earthen floor that night of my stay with the king.

Owing to the thousands of fleas in the dust of the room it was difficult to rest and, in addition, a storm made sleep almost impossible. When the thunder pealed forth, all the Indians, who were soon joined by Rocanandiva, grasped gourd, rattles and beautifully woven cotton banners, and commenced to make a din louder than the thunder outside. A droning chant was struck up by the high priest, and the louder the thunder rolled the more vigorously they shook the seeds in the calabashes, and violently waved the cotton banners. They were worshipping and trying to appease the dread deity of Thunder, as did their Inca ancestors. The voice of the old priest always led the worship, and for four hours there was no cessation of the monotonous song, except when he performed some mystic ceremony which I understood not. After this strange heathen rite I finally dropt off to sleep.

Early in the morning the king came, tapping me gently, and in his hand held a large sweet potato. In my half-dreamy state I heard him saying, "Give me your coat. Eat a potato?" The change, I thought, was greatly to his advantage, but I was anxious to please him, and as I possess two coats, and the poor old man had none, the barter was concluded. I ate the potato, and the king, with strange grimaces, donned a coat for the first time in his life. Think of this for an alleged descendant of the great Atahualpa, whose robes and jewels were priceless!

I offered to give the queen a woman's garment of white cotton if she would wear it, but this I could not prevail upon her to do; it was "ugly." As a loin-cloth she would use it, but put it on—no! In savage style the garment was thereafter worn as a loin-cloth. Truly women have fashions all over the globe.

The shapely little mouth of the queen was spoiled by the habit she had of smoking a heavy pipe made of red clay. I was struck with the weight and shape of this, for it exactly resembled the pictures of those made by the old cliff-dwellers unknown centuries ago.

Near the royal abode were the kitchen gardens. A tract of forest had been fired, and this clearing was planted with bananas, mandioca, sweet potatoes and other vegetables and fruits. The blackened trunks of the trees rose up like so many evil spirits above the green foliage. The garden implements were of the most primitive description; a crooked stick served for a hoe, and a long, heavy sharpened iron-wood club was used in place of the steel plow of civilization.

The doorways of all the houses faced toward the east, as did those of the ancient Incas. Directly in front of the opening to the tapy where the high priest lived was an altar of red clay. On this eleva-

tion, which was about a yard high and square, there burned a very carefully tended fire of holy-wood. Very many moons ago, they told me, Nandeyara had come in person to visit his people and when with them had himself lit the fire, which, he warned them, they must never suffer to die out. Ever since then the smoke of the incense had ascended to their "Owner" in his far off celestial dwelling.

How forcibly was I reminded of the scripture referring to the Jewish altar of long ago, "There the fire shall ever be burning upon the altar, it shall never go out." If I had not discovered Eden I had at least found the Mosaic altar and fire.

Each morning, just as the orb of day began to light up the eastern sky, these sun worshipers, old and young, trooped out of their houses, the older members carrying gourds containing dry seeds. At a signal from the high priest a solemn droning chant was struck up, to the monotonous time kept by the numerous rattles. As the sun rose higher and higher the chanting grew louder and louder, and the echoes of "He! he! he! ha! ha! ha! laima! laima! laima!" were repeated by the distant hills. When the altar of incense was illuminated by the sun god, and fire kissed fire, the chanting ceased.

After this solemn worship of their deity, old and young walked in single file behind the altar into the priest's tapy, where in semi-darkness stood the tribal god. After reverently bowing before the image, each one passed out again into the sunlight to take up the daily duties and pleasures. When I inquired the reason for the totem god, Rocanandiva, with grave demeanor, told me that when Nandeyara departed he left behind him his representative. Caingwas, like other pagans, had reverted to a something they could see and feel.

I was exceedingly anxious to bring away with me the "Copy of God" so revered by the people, and tried to bargain with the priest, but to all my proposals he turned a deaf ear, and finally, glaring at me, said that **nothing** would ever induce him to part with it. The people would never allow the image to be taken away, as the life of the tribe was bound up with it.

Rocanandiva was, like most idolatrous priests, very fanatical, but I was glad to find that he was too noble to stoop to the many petty persecutions I had experienced at the hands of priests in civilization. When he learned that I professed and taught a different religion from his own, his jealousy was not marked, and he told me to go away, since I was not wanted.

One day the old man, ever begging was anxious to obtain some article from me, and I determined to give it only on one condition. Being anxious to tell the people the story of Jesus, I had repeatedly asked permission, but had been as often repulsed. They did not want me nor any new "words," he would reply. Turning to him now I said, "Rocanandiva, if

you will allow me to tell 'words' to the people you shall have the present." Knowing his cupidity, I was not surprised when later on he came to me and said that I could tell them **words**, and held out his hand for the gift.

After the usual sun worship next morning the king announced that I, the white one, had some new thing to tell to his people. When all were seated on the ground in wondering silence I stepped before them and told "the old, old story" somewhat as follows:

"Many moons ago, Nandeyara, looking down from his abode, saw that all men and women and children in the world were bad, for they had done wrong things such as stealing, lying, murder, impurity, etc. Now God has a Son, and to Him He said, 'Look down and see how all men are doing wicked things!' He looked and saw, and knew that for their sins they should have to die. Then Jesus, God's Son, came down to earth and lived many moons; but He was hated, and at last was taken and put to death by His enemies."

At this point the priest stopt me, and, stepping forth, told the people that my account was not true. He then in eloquent tones related to them what he called the **real story**, to which I also listened in amazed wonder. He said:

"Many moons ago, we were dying of hunger! One day the sun, our god, changed into a man, and he walked down that road (Here he pointed to the east.) The chief met him. 'All your people are dying of hunger,' said god. 'Yes, they are,' the chief replied. 'Will you die instead of the people?' said Nandeyara. 'Yes, I will,' the chief answered. He immediately dropt dead, and god came to the village—the village where we all are now. 'Your chief is lying dead up the road,' he said; 'go and bury him, and after three days are past visit the grave, when you will find a plant growing out of his mouth; that will be corn and it will save you!'"

A strange legend, surely, and yet the reader will be struck with the grains of truth it contains of life resulting from the sacrificial death of another; the substitution of the one for the many; the life-giving seed germinating after **three days' burial**. It reminds one of John 12:24: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Strange that these and so many aboriginal people have legends so near the truth.

Some days later, the chief's son and I were alone, and I noticed that something troubled him. He tried to tell me, but I was yet somewhat ignorant of the language, so, after looking in all directions to see that we were really alone, he led me to a dark corner of the tapy where we were. There, from under a pile of garden baskets, calabashes, etc., he brought out a peculiarly shaped gourd, full of some red powdery substance. This,

with trembling haste, he put into my hand, and seemed greatly relieved when I had it securely. Going then to the corner where I kept my goods, he took up a box of matches and asked me to exchange, which I did. When, later on, my guide returned, I learned that the prince was custodian of the **devil**—the only and original one—and that he had palmed him off on me for a box of matches! How the superstition of the visible presence of the evil one originated I have, of course, no idea. Why he was kept down, underneath a weight of things, we may imagine. There might also be some deep meaning in the man's earnest desire to exchange him for matches or lights, the emblem of their fire and sun worship. Light was preferred to darkness. Was this simple exchange the feeble effort of a fallen man to rid himself of the **Usurper** and get back the **Father**, for it is very significant that the Caingwas word **ta ta** (light) signifies also father.

My stay with the sun worshipers, tho most interesting, was painful, for excepting when we cooked our own food, I almost starved. Their habits are extremely filthy, indeed more loathsome and disgusting than I dare relate.

When our horses had been refreshed with their rest, and appeared able to undertake the return journey, I determined

to start back to civilization. The priest heard of my decision with unfeigned joy, but the rest, especially the king and queen, were sorrowful. These prest me to return some time, but said I must bring with me a **boca** (gun) like my own for the king, and some more strings of white beads for the queen's wrists.

While saddling our horses in the gray dawn, the wily priest came to me with a bundle, and quietly drawing me aside, said that Nandeyara was inside, and in exchange for the bright-colored blanket I could take him away. I made the exchange with surprise, wonder and doubt, and tied their tribal god on the back of a horse. Before Rocanandiva left me he gave me strict orders to cover up the idol from the eyes of the people until we were well away. Even when miles distant I kept looking back, fearing that the duped Indians were following to recover the image which I was afraid the priest would tell them I had stolen. Rocanandiva was not the first who has been willing to sell his god for worldly gain!

Thus, the same horse bore away the **devil** and the **god**. Perhaps without the one there would be no need of the other. When will the day come for Christ to displace both?—G. W. Ray in *Missionary Review of the World*.

MEDICAL MISSION WORK IN SOUTH AMERICA

J. W. SHANK

The Double Cure

The great opportunity of the medical missionary is that while he aids in healing the human body, he may also aid in healing the soul. Many a wretched sinner has found the Savior while lying on the bed of affliction and very often the loving physician has been the means of pointing him to God. Jesus was a missionary who understood human nature. He healed the body in pity but, at the same time, He used every proper means to enkindle a spirit of heavenly love within the soul.

The Church has long ago discovered the effectiveness of medical work as a help in spreading the Gospel of Jesus.

There is so much need of this kind of work in South America. One needs but to walk the streets of any city, and he will see the need written in flaming words upon the countenances of the people. The physical need and the soul need exist together. The wretched, sickened body and depraved mind can hardly grasp the eternal truths of religion until there has been a process of healing and purification. The



Waiting to see the Doctor

medical missionary sees this necessity and begins by tender ministrations to prepare the sick body and mind for the spiritual lesson. It may be only a little thing that must be done to inspire faith or confidence, but, whatever it is, love must be thoroughly mixed with the deed of service.

When one studies the life of the country, the deplorable need is so very evident. You see unsanitary homes, filthy clothing and filthier bodies; you see swollen jaws, a sign of decayed teeth; you see running sores and mangled limbs; you see faces scarred and changed by the marks of the dread disease, small pox. Are there no physicians there to help them, you ask? Yes, there are many, but they are in business for money and the poor sufferers cannot afford to call them. The charge is nearly always utterly beyond the means of the poor man.

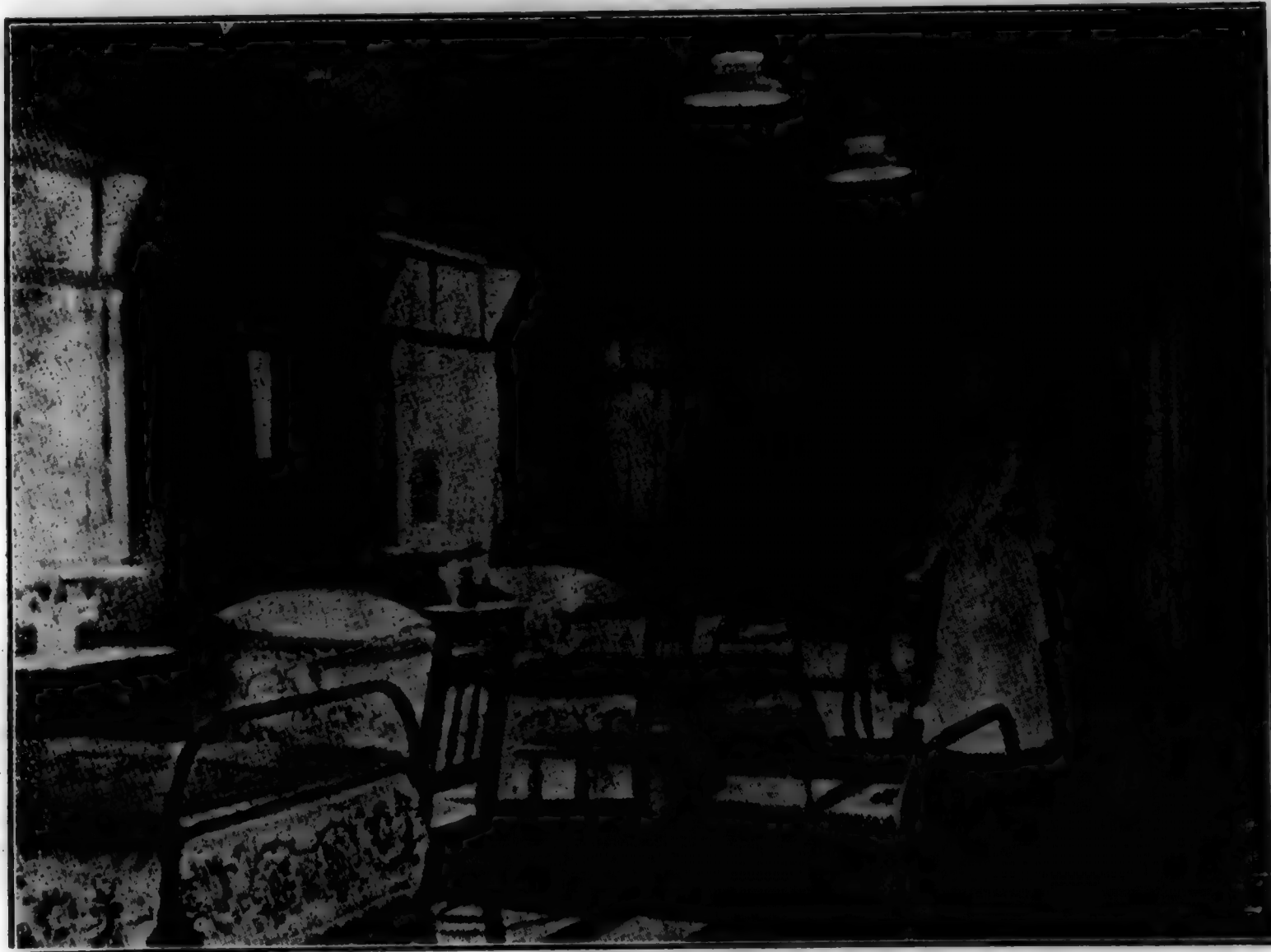
A Hospital in Chile

"Alfred Roberts'" Memorial Hospital is located at Tumuco, in Southern Chile. At the time of our visit to this hospital in

ning and his heart and soul seem to be in the work for the good of humanity. Mrs. Baynes acts in the capacity of matron and their two daughters as nurses.

The following brief account taken from the Hospital Bulletin gives an interesting record:

"The First Month's Work.—During the first month after opening the hospital, the work was very hard and constant, but most interesting. There passed through the doctor's hands 30 surgical and 900 medical cases. The out-door department was much appreciated; the Mapuches coming daily for treatment, beginning to arrive at daylight, bringing their sick in bullock carts or on horseback, but far the greater number coming on foot for miles. The fame of the English Hospital has spread far and wide, and patients have come from 60 and 80 miles away. Besides the Indians, there were British, German, and Chilean patients; the Mapuches are treated free, but all other patients pay something, according to their ability."



A Ward in the Roberts' Hospital: Lighted with Acetylene Gas

January, 1912, it had been in operation for nearly four years. It was built as a memorial to Alfred Roberts of England and is in charge of the South American Missionary Society. The purpose of its establishment was to bring medical aid and missionary influence to the Mapuche Indians of Southern Chile. They serve the Mapuche Indians free, usually, but, those who can, pay a nominal sum for service.

They have a number of different wards, for men, women and children, also a separate ward for pay patients. Dr. Baynes, the medical superintendent, is a man highly capable of the work he is doing. He has been with the work from its begin-

Medical Work of Other Societies

Medical work may be observed in different parts of South America, but there is no other hospital so well equipped as the one just described. Some societies insist that a large per cent of the missionaries sent should have either nurse's training or medical training. All of these societies have become convinced that the medical missionary is a necessity in every station where real successful work is expected. This should be taken as a suggestion by those who are preparing to be used in God's service.

Ecclesiastical Electioneering in South America

Mr. A. M. Allen sends us an accurate translation of posters exhibited on the street corners of Bogota, Colombia, on the eve of a recent election. It represents a South American device for "dishing the Whigs."

"Horrible Profanation!"

"Citizens, cease to recognize Liberalism. Telegram received. Yesterday there arrived an image of the most Holy Virgin of Chaquiquira, accompanied by a large concourse of people. It came to collect money for the solemn feast of coronation. Last night one or more scapegraces penetrated into the church of Santo Domingo, where the divine lady was housed, and smeared the holy image with oil and soot, disfiguring it and placing above it the letters A. R. Four times did they slash her and the holy child in the face. The Christian community is deeply moved, weeps in consternation, and will yet protest against the stupid, savage, criminal, and sacrilegious outrage against the most holy Maria, her sacred son and the national religious sentiments.

(Signed) Julio Breton.

"Note.—The one who signs is one of the best and most noted gentlemen of Santander. People of Colombia! What will become of the church, the fatherland and Christian civilization should the liberals or republicans triumph in the elections for members of Congress and President?"—Press of the Catholic Crusade.

An Archbishop's Alarm in Venezuela

The building of a Presbyterian Church in Caracas, Venezuela, has been made the occasion by the Archbishop for the issuing of a manifesto, addressed to the clergy and the faithful of the archdiocese, which the Protestant missionary calls a splendid advertisement for his work. It is both a lament and a warning, as the following extracts will show:

"The Protestant Temple which they are building in the center of the capital, already raises its height in the face of the towers and cupolas of our Churches!

"It would be very strange and as a last calamity which could come upon our country that this false religion, enemy of the Immaculate Virgin Mary and of the most holy Sacrament, should come at the last hour to leave its fatal tracks among us!

"Therefore, beloved children, we come to recommend to you as an antidote to all these errors of Protestants, the reading of a book written by Monsignor de Segur, which he called 'Conversation about Present-day Protestantism.'

"Give heed, beloved children, to the recommendation which we here make to you to read this precious book, which will leave your souls a super-abundance of faith and enable you to look down on Protestantism with the disdain which it merits."—Assembly Herald.

LETTER FROM A TRAVELER IN BOLIVIA

Dec. 18, 1911.

In spite of the trembling and jarring of the train, I am going to write a little. I will not have a better chance until tomorrow. We will arrive at Lake Titicaca at seven o'clock tonight. It is now noon.

Such ragged desolate mountains as we

at the hotel I went in search of Mr. Milham, the Missionaries of the Evangelical Union. I found them easily and attended their evening services, which I enjoyed very much. The missionaries are very nice people. My visit had to be very short, however, because our train was due to leave quite early in the morning.

Dec. 19th.

I am on the train again. bound for La Paz. We arrived at Puno about 7:30 last night and immediately boarded a steamer for the ride across Lake Titicaca. It took all night for it to carry us across to the Bolivian side.

I felt very comfortable yesterday until about five o'clock when I began to feel a dull headache. I think it was caused more by the sharp turns in the railway than by the altitude, but everyone says that I had a slight attack of "siroche." By the time we got on board the steamer my headache was very severe. I have never had anything like it before.

This morning I feel much better, but I can notice that the altitude is bothering me a little.

A little while ago we passed some of the ruins of the ancient Incas! They are large stone columns projecting from the ground at regular intervals. You should see the Indians who come to meet the trains. They wear such strange clothing—the men wear a blanket having a slit in the middle for the head to slip through. The women wear short, wide skirts and blankets thrown over their shoulders. They are very dirty. One would think by their appearance, that they never wash. Their houses are either mud huts or low houses made of corrugated iron.

When I get to La Paz, I expect to meet missionaries from the American Institute, a Methodist school.

Dec. 20th.

I wish you could be with me here for a little while. I am at the American Institute. They have given me a room on the second story where I have a fine view of the streets and the whole city of La Paz. It is cool and sunny here. As I look toward the East, I see snow capped mountains with white clouds hovering about them. Toward the south I see crags and precipices rising from the very edge of the city. Toward the north and west

it is the same. You see, La Paz is in a deep canon, 1250 feet lower than the surrounding plateau. It was a lovely sight when the train came to the edge of the plateau where we could see the large city with the red tile roofs nestled down here among the hills.

Yesterday afternoon Mr. Hertz, one of the teachers at the American Institute, invited me to attend an examination at one of the universities. A number of boys were to be examined in English and Mr. Hertz was one of the examiners. Besides him there were two Jesuit fathers on the examining committee. The boys were called up before the committee and were asked oral questions in English. Their English was rather in the crude form, however, but the Jesuit fathers could speak real good English.

The Institute is not in session now, but the new term will soon open—about the first of January I believe. The school has an attendance of over 250 pupils usually. They range in grade from the primary to the end of the High School.

Dec. 21st.

Another pretty day! There is much more snow on the mountains than formerly and it looks so pretty. You see, this is the rainy season and it rains here every afternoon while on the mountains, it snows.

I have overcome my headache entirely now. The weather is so pleasant, the air so fresh and balmy that one cannot help but feel well. This morning I went to see a missionary lady whose home is near Puno, where she is connected with the Adventist mission. She is here nursing a sick lady, but gladly took a little time to tell of her experience as a missionary among the Indians. She gave a



Street scene in Oruro

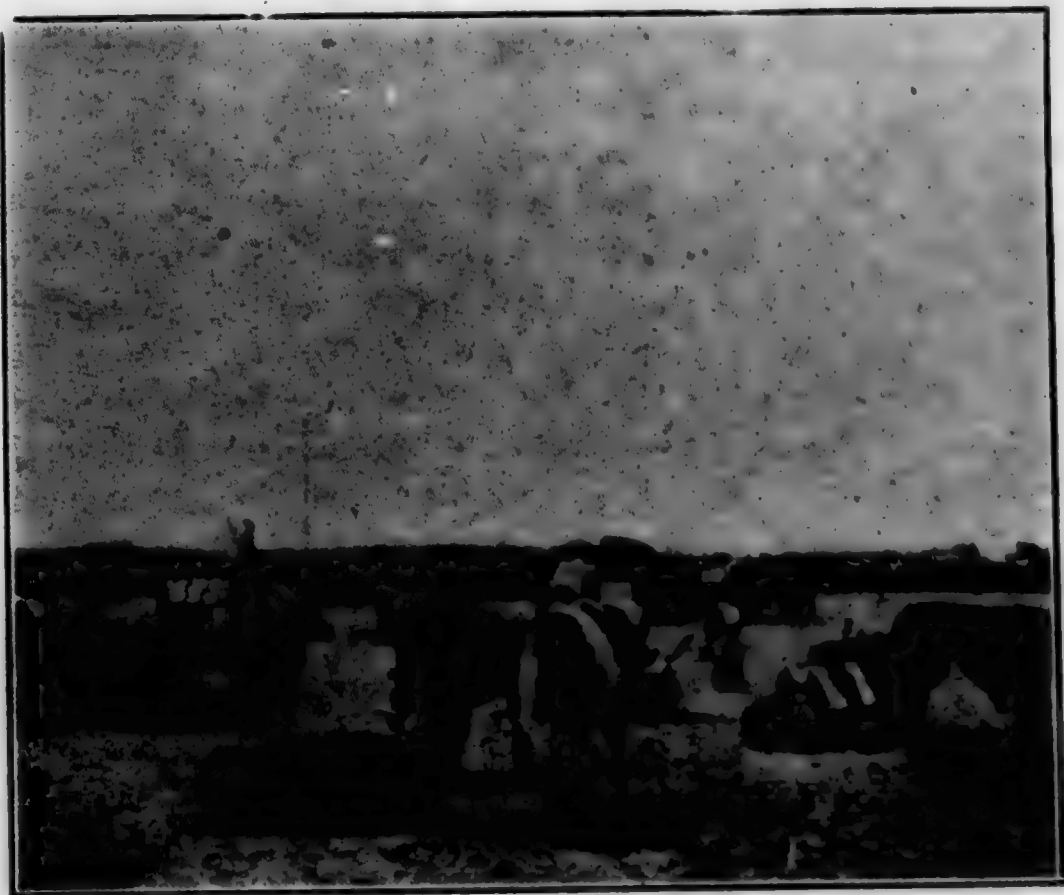
see now! It is up, up all the way so far. Yesterday afternoon we started at sea level. Last night at Araquippa the altitude was 7000 feet and now it is about 12,000. Some time this afternoon the train will pass the highest point, 14,566 feet, which you will know is several hundred feet higher than Pike's Peak in Colorado. On every side I can see the peaks lifting their snowy heads above the clouds. The mountains are absolutely barren. In several valleys, however, I saw vegetation, and the prettiest little terrace farms, all under irrigation. There was barley, rye and corn ready for harvest and other fields where these same plants are just coming up.

A little while ago the train stopped at a small station. When I stepped off for a little fresh air I noticed the air seemed crisp and cold. And I saw a very interesting sight—a large herd of mountain llamas. They looked very pretty. I tried to get a picture but do not know whether or not I succeeded with my camera.

We go around these sharp curves so fast that it almost throws one out of the seat. These coaches are real nice for a railway that passes through such a desolate country.

They say some people get very sick up here sometimes on account of the altitude. The sickness is called "siroche." I have not felt the least touch of it yet.

I enjoyed our short stop at Araquippa last night. As soon as I found a room



A group of llamas bearing silver ore from Potosi mines

graphic description of conditions among those people. I have heard much of the awful conditions among the heathen in India, but I have never heard anything that is more pitiful and really terrible

than things I see and hear in Bolivia.

These people have received very cruel treatment at the hands of their Spanish conquerors, and one can constantly notice the effects of such treatment.

This afternoon several of the missionaries and myself went for a short visit to the National Museum. The part that interested us most was the section where they keep the remains of the old races of Bolivia. Some clothing and implements there are estimated to be five or six thousand years old. These Indians have a much more wonderful history than those of North America.

Yesterday Mr. Hertz and I took a pony ride down one of the canons, just below the city. We went possibly four miles, following the course of the river. The cliffs on either side are composed of clay and round stones—glacial drift. All along the river are little farms, patches of corn, barley and beans. Along the roads are stone and mud walls and on these walls different kinds of cacti are

growing. The most luxuriant roses and geraniums I have ever seen were growing along the walls—some of the bushes were five or six feet high, and as many feet across—just full of crimson blooms.

Here is where we could see Indian life in its reality. They all live in adobe huts with only one door as an opening. The inside walls are black and greasy and as we passed by the doors an offensive odor came out. Old women sat in the doorways chewing the offensive coca weed, while others walked along the roads carrying heavy burdens. I noticed two or three women who were drunk. They were really wild with the effects of alcohol.

It will be impossible for me to tell all of my strange experiences now. I can give only a few of them. You would have to be walking with me along these streets to catch the real atmosphere of La Paz. Yours in the interests of Christ's Gospel for all lands.

reading of the Holy Gospels." Undoubtedly little effort has been made to put this into operation, but it must have its influence and is a step in the right direction.

Hand in hand with the permission to read the Bible goes new opportunities for learning how to read. The Argentine Republic has employed about sixty North American teachers to help in laying the foundation for their educational system. A prominent educator in Chile told me that the Chilean Government, in some cases, paid the railroad fare of students, as well as their board and tuition, because they see that children must be educated and that young women must be trained to teach them. The president of one of the leading normal colleges of Brazil gave us some interesting and encouraging plans which are now being formulated to improve the educational conditions of that republic. Certainly the ability and permission to read the Word of God will do much to overcome the weaknesses which have characterized the past generation. We must consider not only the opportunities but also the definite, intelligent plans by which these opportunities may be seized.

The first great need is to remove the prejudice against Protestantism. The mothers are controlled, in an astonishing degree, by the confessional. The young women have been taught from babyhood that Protestantism is a menace. This deep-seated prejudice makes it necessary to establish educational and industrial missions, Young Men's and Young Women's Christian Associations, and any other agencies which provide a variety of avenues of approach. Among the most effective missionary agencies in Latin America are the evangelical schools established by Mr. William Morris in Buenos Aires. They have a registration of over 5,000; are connected with the Church Missionary Society, and have the recognition and support of the city authorities. Many persons are receiving an entirely new view of Protestantism through these day schools and are willing to allow their children to attend the Sunday school. The boarding schools under denominational boards are accomplishing a similar work and should be multiplied in number and increased in efficiency. The Young Men's Christian Associations are presenting a practical view of Christianity which appeals to the thinking men and women. A prominent Roman Catholic priest said recently that the most dangerous work which the Protestants had established was the Young Men's Christian Association. He closed a rather lengthy article by saying that the young men enter the building and take advantage of the privileges before they realize that they are under Protestant influences, and, as a result, he adds, "we are losing our young men." The young women who go to South America as teachers in the government positions, as missionaries under

POSSIBILITIES AND NEEDS AMONG YOUNG WOMEN IN SOUTH AMERICA

Arnold Toynbee once said, "Enthusiasm rises in two ways: first, an ideal that takes the imagination by storm; second, the definite, intelligent plan by which the ideal can be carried out." If that be true, it is easy to understand why one speaks enthusiastically of the young women of South America; because it requires only a superficial tour through that country with one with an ordinarily vivid imagination to see the ideal which would be realized if the young women of that continent transferred their devotion from the crucified Jesus to the living, satisfying Christ.

Those who are thoroughly acquainted with South America believe it is entering upon a period of startling transformations, some of which have a direct bearing upon young womanhood. An important transformation is taking place in the industrial world. One year ago a prominent physician of Rio de Janeiro advertised in a daily paper for an office attendant. After he had waited for a whole week, one young woman answered the advertisement. When I was in Rio de Janeiro last September, the position was again vacant; the physician offered the same salary, advertised in the same paper and during the following day twenty-two young women of superior type applied for the position. A few days before that, I had seen 1,500 women and girls working in a jute mill in Sao Paulo and was told that Sao Paulo was fast becoming the Manchester of Brazil. As soon as one enters Santiago, he is shocked to see women serving as street car conductors, and the pathetic stories one hears about these conductors proves that the women have been unable to withstand the temp-

tations to which they are submitted. During the last few weeks, the city authorities of Rio de Janeiro have decided to install young women as telephone operators. They recognize the dangers, and have asked the Young Women's Christian Association to recommend young women for these positions. These illustrations are sufficient to prove that entirely new conditions are being created and that women are being exposed to temptations heretofore unknown. Surely nothing but a vital relation with the living Christ can protect young women in these environments!

Another change, not so apparent, but quite as remarkable, is the new attitude of the Roman Catholic Church toward the reading of the Bible. Romanism in Brazil, after four hundred years of almost undisputed sway, has left four-fifths of its population unable to read or write. Women have been kept in ignorance and those who could read have been forbidden to read the Bible; but the first Catholic Congress which met a few years ago in the city of Bahia, discussed the question as to what should be done, seeing that their prohibitions, excommunications, persecutions and Bible-burnings had not availed to put a stop to the circulation of the Protestant Scriptures. The Franciscan monks were authorized to revise and print a translation of the four Gospels. The preface of this work was written by the first Cardinal of South America. His last paragraph reads: "All Catholic families should have in their homes the book of the Holy Gospels. They should read it in common and meditate upon it. Let all pious souls take to their charge this holy and regenerating mission of propagating among all classes of society the

the denominational boards, or as secretaries of the Young Women's Christian Association, should prove, by life and by teaching the power of a dominant, spiritual Protestantism.

The second great need that impressed me was the necessity for helping young women from other countries to live nearer to the ideals of home. While I was in Buenos Aires, I was brought into close contact with many foreign women. There were young women of twelve nationalities in the boarding departments of the Young Women's Christian Association during my visit of six weeks. Besides these, scores of others came to the office with all manner of requests. As I talked with one after another, I was impressed with the disappointments that many were meeting and the absorption in accumulating money in order to return to the home land as soon as possible. It was sad to find that young women from Christian homes, who had been active in church life, had laid aside all responsibility of leadership in Christian work; many had neglected all forms of church service, and not a few were drifting into the customs of the country. These facts are especially sad when one realizes that every Christian foreign young woman could be a mighty force in the missionary enterprise.

The third need that increasingly impressed itself upon me was the necessity of developing the latent ability found in the young women of South America. Our Southern sisters have keen intellectual tastes and latent powers of leadership; and the Christian women possess a deep spiritual life. There comes to my mind the afternoon when I addressed the Alumni Association of Santiago College. The interest in the educational awakening in the Orient was quite as deep as it would have been in an alumni association of a Northern college. There comes to my mind also a mass meeting for women which was planned by a Brazilian woman, who would make an excellent business manager of a student conference. And one special prayer meeting with a group of Brazilian women continues to be a personal, spiritual inspiration. In presenting these facts and encouragements I do not wish to be misunderstood; neither do I want to give a glamorous account. We must face the facts and realize that the field is barely touched, visible results are meager, opposition is subtle and determined, and discouragements are legion, but enough has been accomplished to prove that the power of the living Christ is sufficient in South America as it is in any other country.

A few days ago I read that a bar of iron, worth \$1, was, when made into horseshoes, worth \$2. The same bar of iron could be made into needles and would be worth \$70. If the same bar were made into watch springs, it would be worth \$1,000. This simple statement of facts has an intensely practical applica-

tion. The young women in South America have true native ability, suggested by the first pound. Give them liberty in addition to their original value and their usefulness will be doubled. Add education and their affectiveness will be increased seventy times; but their native ability plus liberty, plus education, plus the power of the indwelling Christ, will make them a thousand times more ef-

fective, in their homes, to their country and to the world. Is that ideal not enough to take our imagination by storm? Is there any woman who has talents too great for such a stupendous undertaking? I can think of no greater privilege than that of helping to prepare the future leaders of Latin America.—Harriet Taylor before the Student Volunteer Convention, Rochester, N. Y., 1910.

SOUTH AMERICA'S APPEAL

In the continent of South America are no less than forty millions of people, distributed among the various republics, and a few thousands in some sections of the continent connected with European governments; roughly, fifteen millions in Brazil, one million in Uruguay, six millions in Argentina, three millions and a quarter in Chile, two millions in Bolivia, three millions and a half in Peru, two millions in Ecuador, four or four and a half millions in Colombia, and two millions, perhaps, in Venezuela; approximately forty millions of people in this continent who need to be reached with the message of Christ. Of these forty millions about five or six millions are Indians; a million or more in the Republic of Brazil, no man can state how many, because they have not been enumerated; perhaps three hundred thousand in the republics of Uruguay, Paraguay, and Argentina; not more than a hundred thousand of Araucanian Indians in South Central Chile. More than half of the whole population of Bolivia is Indian, and half of the population of Peru; three-fourth of the blood of Ecuador is Indian, and three hundred thousand of the people of Colombia are pure Indian, with a large strain of Indian blood in a good part of the rest of the population. Of these five or six millions of Indians perhaps three millions speak one language—the Quichua—into which part of the Scriptures has been translated, put in print, and is now accessible to missionaries speaking that tongue.

We group all the South American peoples under the title Latin American. There are two great differences among them, due in part to the condition of the climate, in part to the varying European strains which were grafted on the Indian stock. For example, in Brazil about half the population are negroes, while there are no negroes in the countries of the West Coast. The Portuguese strain that was introduced into Brazil was mixed with the negro slave blood and the tropical Indian blood, and there has been produced a race not black and yet with a larger proportion of black blood in it than any partially white race in South America, having a land bigger than Europe, bigger than the United States, without Alaska, bigger than the Chinese Empire unless you count in Manchuria—the biggest land in the world, with fifteen millions of people. In Chile it was a different strain

grafted on a different Indian stock, the sturdiest in South America, the one set of Indians whom the Spaniards never subdued, and who lasted unsubdued unto our own day. To the north there are the two republics of Peru and Bolivia, milder and more plastic nations in which a still different quality of Spanish blood than came into other republics was grafted on the fragments of the old Inca civilization. As a matter of fact, most of the South American republics, made up in the mixed way, have been stagnant in growth, in population, in their development intellectually, and stagnant in their moral and religious life, but not more so, perhaps, than Spain. Some of the South American countries have increased their population in half a century, there are some with less population now than some years ago.

Now, among these forty millions of people what missionary agencies are at work. In Brazil, the Southern Methodists, the Southern Presbyterian, the Southern Baptist Churches, the American Episcopal, and the Northern Presbyterian. Those are the five churches which are at work for fifteen millions of people. In Argentina, only the Northern Methodists, the Southern Baptists, and some good forces from Great Britain. In Bolivia, only the Northern Methodists and the Canadian Baptists and an independent mission from Australia to the Indians; in Peru, the Regions Beyond Mission, of Great Britain and the Northern Methodist Church, which has only two ordained men with it for the three and a half millions in the country; in Ecuador, the Northern Methodist and the Gospel Missionary Union; in Chile, the Northern Methodists and Presbyterians, the Christian Missionary Alliance, and among the Indians the South American Missionary Society; in Colombia, three ordained men of the Northern Presbyterian Church working among four and a half millions of the most attractive people in the world; in Venezuela, one ordained man representing the Northern Presbyterian Church and a few men of the Scandinavian Mission. Besides all these there are a few independent workers and some devoted workers among the English speaking people of the various coast cities of South America. I think I have named almost all the missionary agencies, but we must not fail to add the colporteurs and the agents of the English and American Bible Societies.

Dr. Zwemer sent me, in his preparation for the Rochester Convention, and for the World's Conference in Edinburgh, a map of South America, with the request that I should mark upon it the sections of the continent in which missionary work has been done. When I got through, it was pitiful to look at the map; around the coast, and not all around, but only here and there, were little sections which nowhere reached more than several hundred miles into the interior. These were the areas marked as occupied by missionary agencies, while the great body of the South American continent was left unmarked. Let us keep in thought a few of the great fields there awaiting missionaries. There are no missionaries in the Amazon Valley west of Manaus and none between Para and Manaus and none from Manaus clear up over the Andes Mountains. There is the state of Goyaz in Central Brazil with no established work as yet. There is the city of Iquitos in Northeastern Peru, reached by ocean steamer up the Amazon, one of the important cities of Peru, where there is not a single missionary at work, with immense sections of unreached country in every direction. There is the great country of Colombia, with over four millions of people, nearer to the United States than any other South American country. That part of South America nearest to our influence has been the most neglected section. We have passed it by. And among these four and a half millions of Colombians, most attractive people, in a land of beautiful valleys and high plateaus, which make it one of the best equatorial lands in the world, there are many towns and cities running from four thousand to twenty thousand population, scores of them, totally without missionary work of any kind.

Let us keep the burden of these neglected lands on our hearts, as we learn one by one the various fields and their needs. —Robert E. Speer before the Student Volunteer Convention, Rochester, N. Y., 1910.

NOTES

A Notable Convert from Romanism

Born in Spain, for over 30 years a Franciscan monk, now a Presbyterian missionary to his native land—this is the outline of the life story of Dr. Juan Orts Gonzalez. He was one of the distinguished scholars of his church, for seven years president of a college, and the recipient of unusual honors and privileges. Among these was permission to read prohibited books. His reading led him to question some of the main doctrines of Romanism, and further doubts were created by the discovery through travel and study that far from Roman Catholic countries only being truly civilized and really prosperous and happy, as he had been readily persuaded to believe, both in the past and today the Roman Catholic religion has always been

accompanied "by the ignorance, poverty, decadence and ruin of the peoples which have professed it, and that the Protestant religion, on the contrary, has been associated with the prosperity, civilization, and uplift of every country and nation which has followed its doctrines."

This remarkable man was so in earnest about attaining to holiness and peace that for more than ten years he whipped himself daily except Sunday or holy days until the blood came. In a recent article in "The Continent," he draws attention to what he believes to be a serious danger.

There is already in the air not only the possibility but the strong probability of an American Roman Catholic federation beginning with Canada and extending to the end of Patagonia.

Catholic papers and Catholic bishops have often spoken in the highest terms of praise of such a policy and have indorsed it heartily. If a politico-religious federation is formed, then not only will every Protestant movement in Spanish America be crushed but even in this country Protestantism will be handicapped and the nation become entangled.—Sel.

Romanism

For nearly five centuries Rome has had a free hand, with political support, and hence a magnificent opportunity to show what she can do. But see, she has bitterly opposed civil and religious freedom. The hellish inquisition triumphed for centuries, and all the clerical force resisted its abolition. Dungeons yet remain whence men were brought to be burned to death rather than deny their Lord. The priests made much from marriage fees. A friend saw thirty Indian couples married by the priest saying half a dozen sentences; those poor people had to pay him \$300. So it is with funerals. The priests burn Bibles—north and south, east and west—telling the people that it is an obscene book, and if they read or listen to it they seal their eternal damnation. The churches are forsaken by the male population. Bolivia has passed a law forbidding men to become monks.

Yet we are told that South America does not need the Gospel because of our "sister church" already there. She has no relation to us whatever. With us Romanism is whitewashed, but her spirit is the same; she drags down every land where she has power.—Rev. C. Inwood at Caxton Hall, London, Eng.

Religious Liberty for Peru

At last the Peru Congress has, by the overwhelming majority of 66 votes to 4, voted in favor of an amendment of Article IV of the Constitution, which has so long barred the door against the Gospel, and which reads:

"The nation professes the Apostolic Roman Catholic Religion; the State protects it and does not permit the public exercise of any other."

This last clause has often been used by the enemies of the Gospel as a weapon against those who have sought to preach Christ in Peru. The best of the Peruvian nation has felt this to be a disgrace to their standing as a civilized people, and at last, under the government of President Billinghurst, it has been erased from the Statute Book.

It is true that this amendment must receive the approbation of two successive Congresses ere it becomes a fully established law. But it would have to be a very drastic reaction indeed that would reverse such an expression of the will of the nation as that to which they have given utterance. We have no reason to believe that there will be any such reaction.—Sel.

La Prensa of Buenos Aires prints the following encouraging news. First, a telegram from Bolivia announcing that Senator Quinteros has introduced legislation preparatory to the separation of Church and State; secondly, that, after four or five years of delay, legislation suppressing the traffic in women has passed the Argentine Congress—in the house with slight modifications, in the senate without discussion. The importance of this legislation can be easily seen when it is remembered that Buenos Aires has been one of the chief marts of this type of business in the world. La Prensa affirms that, even before the legislation went into operation, 2000 foreign harpies left the country—a third passing to Chile, Uruguay and Brazil, the rest back to Europe. Large sums have been drawn from the banks by these departing traders in human flesh; numerous contracts have been annulled, and various clubs and bars on Corrientes, Junin, Lavalle and other streets where they were wont to foregather, have closed for want of further custom.—Sel.

The Papacy in Brazil

The "Correio Paulistano," a morning paper of Sao Paulo, Brazil, published on its front page some scathing criticisms of the abuses which have overtaken the Roman Church in Brazil. They are the more striking when their source is considered.

"Catholicism has a great advantage over Protestantism in having an external worship. External worship is as necessary to religion as scenery is to the drama; but everything in this life is liable to transformation and deterioration. Perhaps, only in Portuguese Africa, under the influence of the burning Libyan winds, is it possible to find devotion so sincere, and at the same time so noisy, as in Brazil. It is incredible that in a city which calls itself highly civilized, the police and its authorities permit festivities which have nothing religious about them, and only serve to augment the criminal register."—Sel.



THE LAND AND THE PEOPLE

J. W. SHANK

The Land

In order to more clearly understand South America as a mission field we should first consider the land and its resources. When we speak of the land in this paper we refer to the continent of South America, not Latin America which includes Mexico, Central America, The West Indies, and the Philippines.

To make several comparisons; South America has an area of 7,678,000 square miles while North America has 8,559,000; South America has a population of about 45,000,000 people while North America has some over 100,000,000.

Various impressions regarding the land of South America are extant. Some look upon it as a place merely where wild adventurers pass through the jungles, braving the ferocity of wild animals and barbarous savages, while others persist in exaggerative statements about the marvelous natural resources and great possibilities of the wonderland far to the South. It is true, there are wild jungles infested with fierce animals and deadly fevers as well as savage Indian tribes; and also is it true that there are great possibilities waiting for development; but we must look at the country fairly, considering it as it really is and not as we hear through the stories of journals. The twelve nations of South America have an importance which must be recognized, and we must give our share of that recognition. Following we give a survey of the individual nations showing their characteristic points of interest:

Brazil, the largest of the Latin republics, and which occupies one half of all South America, is as large as the United States, or the whole of Europe. Its great river system, that of the Amazon offers to the world 50,000 miles of navigable water—or twice the distance around the earth on the equator. It ranks fourth in size among the countries of the world, forms one fifth of the Western Hemisphere, and one fifteenth of the world's total land area. There are in its interior vast unexplored districts, inhabited by cannibal tribes of Indians of whose numbers only conjectures can be made, since

their hunting grounds are a bourne from whence no white traveler has ever returned. The population of the entire republic is estimated to be between fifteen and twenty millions, but no exact figures can be given. Brazil is a land of "magnificent distances," and so widely separated are some of its districts that their respective inhabitants know less of each other than they know of some of the European countries. The forests produce not only the famous brazil wood, from which the country receives its name, but also mahogany and other fine woods which are as common in the uses of the country as are the ash or the oak with us; while its coffee plantations could supply the world with a "cup that cheers but inebriates not," and its diamond fields vie with the Kimberley mines of South Africa in the production of precious stones. The capital city, Rio de Janeiro, with its million inhabitants, is a city of peculiar attractiveness, and is situated on what is called the most splendid harbor in the world."

Uruguay, a small republic of the South, boasts a dollar that is worth more, intrinsically, than the American dollar; while **Paraguay**, in the interior, where the women exceed the men in population, sometimes as four to one, is noted for the famous mate, a kind of tea that is the South American beverage."

Next in position is **Argentine Republic**, possibly the most interesting of all the South American nations. It is equal to about one third the area of the United States, "embracing all kinds of climate, from the tropical to the antarctic, and all conditions of life."

The Gran Chaco, in the northern part of Argentina, is a great country, still, for the most part, a wilderness, is a region of dim tropical forest, where the parrots, birds of paradise, and brilliant butterflies vie with those of the Amazon; a hot region where the monkey and the land crab flourish exceedingly, and where the savage Indians still hunt down with primitive weapons, the jaguar and the puma."

By far the greater part of Argentina is level, a great flat prairie or pampa. In the western part the Andes mountains ex-

tend into some of the provinces, but outside of this there are no mountains—only a few hills in the extreme northeast and a narrow strip of hill country in the south. Passing by railway from the west across the mighty prairie, the traveler sees cattle and sheep numbering into the millions, and occasionally some lone estancia where may be seen great fields of waving wheat and finally, after a journey of about 600 miles, appears the great metropolis of South America, Buenos Aires. This city with its million and a half inhabitants is typical of the possibilities of the nation. It has grown to its present size in an amazingly short period of time.

Across the Andes mountains lies **Chile**, stretching along the coast for a distance of nearly three thousand miles, but having an average width of not more than a hundred miles. It is a land of mountains and deserts and rich valleys, all of which are full of undeveloped wealth; the mountains holding a variety of minerals, the deserts valuable beds of nitrate which have already poured into the treasury of the government more than 60 per cent of its income; the agricultural sections being well fitted for every kind of farming and fruit raising, and the far south to the raising of sheep and cattle. The inhabitants of Chile, including the mixed Spanish population and the Aurocanian Indians, are among the most progressive of the South American peoples. A journey from the seaport, Valparaiso, by rail to Santiago, the capital city, will convince any traveler of the above statement.

Bolivia, the only country of South America, excepting Paraguay, that has no seacoast, is situated far back in the mountains. In elevation she towers above all other countries, but her general progress is not such as to give any distinction. Along her northern border and near lake Titicaca, the highest lake in the world, may still be seen the ruins of ancient cities built by the famous Inca Indians, whose descendants continue to live on the lofty Bolivian plateaus.

Joining Bolivia on the west and Chile on the north is **Peru** part of whose territory is also famous as the home of the Incas. The greatest fame of Peru, however, in recent centuries has been made through the conquests by the Spaniards—

a story which is disgraceful to civilization. The Inca Indians conquered and humbled by heartless soldiers who professed the religion of Jesus, have since degenerated into a dull, spiritless people whose lives are a continual bondage.

Peru with its mountains and valleys and rich Amazon lowlands is also a land of rich promise industrially and commercially. While there is great lack of development in every line of progress, yet Peru may be said to be a land that is just finding herself.

"The Northwestern corner of South America is occupied by Ecuador and the two larger republics, Venezuela and Colombia. All are backward, with few of the elements that tend to make a modern progressive nation. They should be the first to receive new impulses from the Panama Canal, which is soon to be opened in their immediate vicinity, by which they will be brought into closer touch

Panama, the youngest of the Latin republics, may be said to be of hybrid birth, since the mother, Colombia, was a Latin and the father, the United States, a "Yankee"—for it is known that it is due only to the well intentioned efforts of our own land that a part of Colombia seceded from the mother country and declared itself a free and independent republic.

It is in this same newest republic that the world's greatest engineering task is being brought to a conclusion. Human ants with cyclopean energies are digging and tunnelling through the rock ribs of the Culebra cut, and soon the two oceans will be united by a completed Panama Canal that is expected to be a surprising factor in world progress."

The People

The population of South America is made up of a variety of classes of which the chief are the pure blood Indians, the

to them any real Christian influence. It is generally conceded that the Indians who have come in contact with the Spanish people and their religion are in a worse condition morally and physically than they were before the Spaniards ever came.

The Protestant churches have done so little, as yet, among these Indians that the present efforts may merely be mentioned as beginnings. The need is so great that to the traveler or missionary it is appalling.

The peons or laboring class of the Spanish blood rank slightly above the Indians generally but their condition socially, morally and physically is degraded. This race being a mixture of some of the hardest Indian blood with the European, is generally vigorous, enduring hard labor, living in indescribable filth and subsisting on the most meager diet. It is a class which always calls forth the greatest sympathy of humanity loving people because of the hard and often tyrannical conditions under which many of them must live. "The men and women of today are called upon to do the most menial and degrading work, and their children can but look forward to the same unvarying round in years to come. Neither Church nor State has, to any extent, interested itself in bettering their condition. In the foul atmosphere of filthy tenement houses, or in the thatched hovels of the villages or farms, in bamboo huts along the great rivers of the tropics, men and women cohabit and families are brought into being, with no sanction or hindrance on the part of civil or ecclesiastical authorities, and the landed proprietors of Latin America do not hesitate to say that they do not favor the education of its laboring class, the Helot of modern times."

The Aristocratic class of people reserve themselves as quite distinct from every other class. Being the property owners, they are very independent and do not hesitate to make the line of demarcation between themselves and other classes severely distinct. It is extremely difficult and generally impossible for an individual to rise from the peonage into a position of equality with the aristocratic classes. There is a very noticeable reserve and haughtiness carried by these upper classes which no man of lower birth would care to break in upon.

It is generally the case in South America that a very small per cent of the people are land proprietors. Thus it will be noticed that the aristocratic class is small. This, however, is no hindrance to their power and authority. If power cannot be secured through manly virtue or worth it may be bought, and this is of most common occurrence. The office holder uses his wealth to buy votes and this without shame or attempt at concealment. "With the wealth of the ruling class goes also a large degree of culture and luxury. There are splendid mansions,



An Indian Home in Chile

with "La Gran Republica del Norte." But many years must pass before they are worthy of comparison with the republics further South.

"Ecuador was ruled dictatorially for a number of years by General Alfaro, the Porfirio Diaz of his country, and some progress was made toward modern ideas and the introduction of new methods of instruction in the schools of the state. It is said that General Alfaro was influenced in his own life and in his statecraft by the reading of a Bible which was given him by a Protestant missionary who met him on one of the coast boats. But the liberal party in Ecuador was overthrown in a recent revolution and General Alfaro and all his immediate advisers were barbarously butchered in the streets of Quito, the capital of the republic, with all that wealth of cruelty and ferocious abandon which so often characterize Latin mobs."

low class of Spanish blood or mixed Spanish and Indian, and upper class of aristocratic property holders.

The Indians may be seen in every city mingled with other classes, or they may be seen scattered in colonies near the cities or, in the far interior sections, they may be observed practically in the barbarous state. Great numbers of the wild tribes have never been in touch with any kind of civilization, but about all of those living near the coasts have become semi-civilized by contact with the Spanish peoples.

Among all Indians is found the greatest ignorance. Even in the cities of Lima, Peru, or La Paz, Bolivia, there are thousands of Indians who have never had any educational opportunities. Their manner of life also is very primitive. Most of the Indians in the coastal regions have come into slight touch with the Roman religion, but never has there been given

splendidly furnished, and many families that lead an ideally affectionate home life. Parents and children have traveled and it is no unusual accomplishment to speak two or three languages."

(Note.—The quoted passages in this

article are taken from a printed address of Dr. W. E. Browning, the Supt. of a boys' school in Chile. It will be observed that the quotations give information about countries not visited by myself.—J. W. S.

SOME STRIKING FACTS ABOUT CATHOLIC EDUCATION IN SOUTH AMERICA

(The following is an extract from an address given by Dr. Browning of Santiago, Chile. Through his kindness permission has been given to use it for this issue.—J. W. S.)

Theological seminaries now exist apart from the universities, and the different congregations of teaching monks and nuns vie with each other in their efforts to secure students for their primary and secondary schools. In every important city there is a college of the Jesuits, and the schools of "The Sacred Hearts," controlled by French priests, are popular among those who wish to have their sons educated in the French tongue.

For girls and young ladies there are converts and schools of all kinds, especially for instruction in foreign tongues and music. Embroidery, painting and drawing are also considered as essential to the young lady's intellectual equipment. In all these schools the emotional or sentimental side of religion is unduly exalted, the Virgin is given a high place of honor, and religious exercises occupy a large part of the program of daily duties. The cultural or vocational studies are emphasized only as they are demanded because of competition with State or Mission schools. It is worthy of note that the Professional schools for girls are generally supported by the State and are secular. The Convent school does little toward preparing the future mother for the practical side of life, but contents itself with making her a loyal daughter of the Church.

The influence of the Church is felt, however, not only in its own schools, but also in those of the State where it has been able to secure an entrance. In the Argentine republic, the Church is allowed to give instruction in the schools of the State, after the regular hours of recitation, and to those who may elect to remain. In Chile, in all the Liceos of the State, religion is made obligatory and is taught by the priest, two hours a week, in every class—though in recent years children of Protestants or Freethinkers may be excused from the class, if the parents so request it. Except in the very large centers, such a request merely serves to point out the heretics, and the resulting persecution is such that only a very few are strong enough to resist it and secure the coveted freedom.

The instruction in the classes of religion is almost entirely limited to the study of the Catechism of the Church and certain Handbooks of Church Doctrine, and

little or no attempt is made to take advantage of the splendid opportunity to inculcate morals. The priest, very often with a cigaret in his mouth, insists on the memorizing of the Catechism and convenient facts in Sacred History. The text-book must have been revised by the authorities of the Church and bear its imprimatur. The Bible is considered a pernicious literature and would not be admitted to the class. The priest, in all probability, has never read it. And how completely the instruction in the class of religion is disassociated from the Bible, may be inferred from the fact that parents who bring their children to the mission school, where they are told that the Bible is a text-book, frequently agree that the boy may be taught the Bible, provided he is not taught religion. By religion, they understand of course, the rules and doctrines of a church, as the Catechism, certain forms of prayer, and the worship of the lares and penates of the Roman Church.

On the other hand, the priest is not to be blamed entirely for the paucity of results in his work in the schools of the State. Very often the Principal of the schools, who is very much of a Despot in Latin lands, is a doubter and even an Atheist, and resents the presence of the priest and limits his influence in every way possible. The director of one of the largest Liceos in the capital of Chile once told the writer that he had dismissed his professor of religion "because he found he was teaching the boys about hell and other foolish things, instead of teaching them religion."

The weakness and consequent failure of the monastic system of instruction given by the Church, are due to two causes. In the first place, when left alone, as in the earlier centuries of the life of the Latin colonies and republics, it has given but the most meager intellectual fare to its students. And, when obliged by competition with State or Mission, to broaden its curricula, it has still laid special stress on the literary and philosophical studies, rather than on the broader and vocational instruction which the new centuries have demanded. The Church has not met the new condition of thought, nor provided a preparation for what the Latins love to call, "La lucha por la vida,"

—the struggle for life.

The piteous inadequacy of the instruction given, even today, in monastic centers, is known to all who have ever had occasion to give entrance examinations in Mission schools, to students coming from schools of the Church. Very often, parents in disgust, bring the boy with the declaration: "He is now 16 or 18 years of age; he has been in this or that school of the friars for many years; and he knows nothing but how to pray."

The praying would be all right, if it were the genuine article. But the report is generally found to be correct. The boy must take rank with lads of half his age, who have been for any time as students in the Mission school, and, not infrequently, ashamed to find himself classified with small boys, he drops out of school or even does something to get himself expelled.

The weakness of the Primary and Secondary instruction continue into the University and produce in the few who, by inherent brightness or favoritism, reach the University hall, a kind of literary dilettanteism that savors much of the "Cloister," but is capable of doing but little for the "Hearth."

Professor Villagran, of the University of San Marcos, has put the matter very well in an address quoted by the Commissioner of Education of the United States.

He says: "We still maintain the same ornamental and literary education which the Spanish government implanted in South America for political purposes, instead of an intellectual training capable of advancing material well being, which gives brilliancy to cultivated minds, but does not produce practical intelligence; which can amuse the leisure hours of the rich, but does not teach the poor how to work. We are a people possessed of the same mania for speaking and writing as old and decadent nations. We look with horror upon active professions which demand energy and the spirit of strife. Few of us are willing to endure the hardships of mining, or incur the risks and cares of manufacture and trade. Instead, we like tranquility and security; the semi-repose of public office, and the literary professions to which the public opinion of our Society urges us. Fathers of families like to see their sons advocates, doctors, office-holders, literati, and professors. Peru is much like China,—the Promised land of functionaries and literati."

The second failure of the Ecclesiastical System of education is in that field where it ought to be expected to excel, viz., in the realm of morals and religion.

As already stated in this paper, the men who are educated by the Church are said to be in many cases the best haters of the Church. Not only that, but the Church has utterly failed to inculcate moral and religious precepts in the hearts of its own students, and of those whom

it has reached through its religious instruction in the schools of the State. The rules and doctrines are learned by rote, but they have about as much influence on the moral and religious life as "The Laws of Kepler," "The Binomial Theorem," or La Place's "Nebular Hypothesis."

That this is no exaggeration, let us quote the words of the Hon. James Bryce, our recent Ambassador from the Court of St. James, who is an unprejudiced and trained observer. In his recent

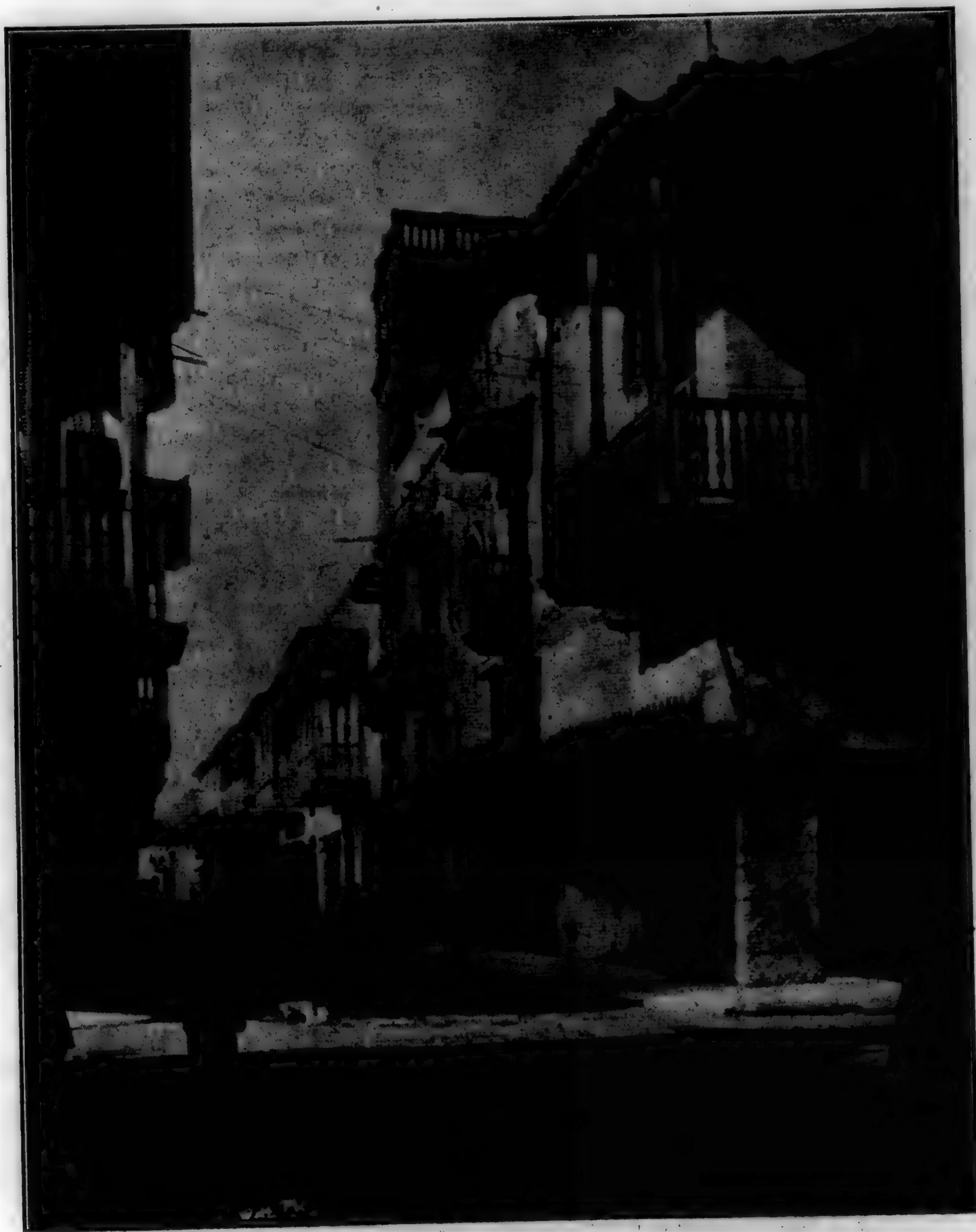
of the upper or educated class appear wholly indifferent to Theology and to Christian Worship. It has no interest for them. They are seldom actively hostile to Christianity; much less are they offensive when they speak of it. But they think it does not concern them and may be left to women and peasants. . . . In the more advanced parts of South America, it (The Church) seems to be regarded merely as a harmless Old World affair which belongs to a past order of things, just as much as does the rule of Spain

Mr. C. J. Ewald, of Buenos Aires, who knows thoroughly the students of that great republic (Argentina), through his connection with the work of the Y. M. C. A. He says:

"As regards religion, I would say that not over ten per cent of them (the students) are nominally identified with Roman Catholicism, which is the State religion. Another ten per cent take a hostile attitude toward the Roman Church. This hostility, however, does not mean that there is any sympathy with Protestantism, in the best sense of that word. They are in sympathy with a Protestantism that protests, but they have no contact with Evangelical Christianity. Christianity and Romanism, indeed, mean to them one and the same thing. The great mass of students are indifferent, never having given any thought to religious questions. They believe in nothing."

Such is, in barest outline, the story of the rise and influence of the Roman Catholic Church in educational matters in Latin America. It has done some good work; it might have done a great deal more, and done it better. There have been a few splendid men and women, among its teachers, who would fain have broken the bonds of tradition and ecclesiasticism, and would have led their students to higher and broader planes of intellectual and spiritual life. But the chains of obscurantism and monarchic ecclesiasticism have been too strong and they have had to yield to the system. At the best, their little light has shone but faintly and has gone out, leaving the darkness blacker than before.

The system is strongly entrenched and, as regards splendid properties and vested funds, grows stronger with the passing years. It must be taken into account by the liberal State governments and by Protestant missions in any attempt to introduce a broader and more rational system of education, not in the spirit of opposition or attack, but in the spirit of helpfulness and suggestion. It would be a splendid thing for Latin America if the immense resources and still powerful influence of the Roman Catholic Church in Latin America could be enlisted in the cause of real, vital, Christian education.



Street scene in South American city showing balconies

book on "South America," among certain "Reflections and Forecasts" at the close of the volume, he says:

"Another fact strikes the traveler with surprise. Both the intellectual life, and the ethical standards of conduct of these countries, seem to be entirely divorced from religion. The women are almost universally "practicing" Catholics, and so are the peasants, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But men

but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. In both cases, the undue stress laid upon the dogmatic side of Theology and the formal or external side of worship, has resulted in the loss of Christian influence The absence of a religious foundation for thought and conduct, is a grave misfortune for Latin America."

So much for the Hon. Mr. Bryce. Another authority should be quoted here

Visiting Bandits in Brazil

After much prayer the colporteur went to visit the chief. Surrounded by his armed followers he began to read the Book. Later when sick he was visited again. "The Book is true," he said, "I must appear before God. When I think of my life I can only weep," turning away his face. Some days before his death he asked for the story of Paul's conversion, and then said, "Now I can die, because God has helped me know His great love and mercy."—Sel.

ECONOMIC PROBLEMS IN SOUTH AMERICA

J. W. SHANK

The Cost of Living

Every traveler through South America is surprised at the great cost of living in all of the populated sections of the country. While it is generally true that living costs most in the far inland cities, yet, everywhere there is an unusual difficulty in this line. A missionary family, living in a city of South America, where nothing can be produced toward self support, would require at least one third more money for a comfortable living than in a similar location in the United States. All kinds of food, clothing and household furnishings are procured at a high price and expenses for any kind of professional service as medical or dentistry are unusually great. Then the cost of machinery and all kinds of building material is equally high.

In a few countries there are certain articles which may be purchased at very reasonable prices but, in these same places, other necessities cost enough to overbalance the advantage. In the South

large amount of manufactured goods produced. The scarcity of home manufacture naturally gives place to the importation of foreign made goods. These goods should come into the country without custom duties because there is no other way of supplying the needs. But every South American nation sees fit to charge an extravagant duty on all imported goods. These are not protective duties as one would expect to find, but duties that are laid merely for revenue to the government. It is often the case that duties exceed the original cost of goods.

Another common cause for high cost of living is found in the waste of natural resources or in the lack of their development. The climate and soil of the South is very suitable to fruit culture, but not enough attention is given to this industry. Gardening and trucking of every sort could be carried on with profit on a larger scale than at present. Dairying and poultry raising if developed would greatly lower the cost of milk, butter, eggs, and

in fastidious desires of every sort, the wealthy lead the way, setting the pace for others who are not able to follow.

It is a small matter to a man who owns thousands of acres of wheat, to have a nice per cent of it wasted by careless methods of farming, but this carelessness must be felt by someone sometime. It has its little part to add to the cost of living.

Forced Economy and Its Effects

In countries where wages are very low and cost of living very great, there are many people who are compelled to be very economical. The difficulty, however, is that the economy required is too great for a civilized existence. For the sake of economy people deny themselves of sufficient room for a home, hence they can not be sanitary. They have not sufficient clothing, hence they appear filthy and immodest. They buy only the cheapest and often the most unhealthful foods, and from this results sickness, disease and death. They must have pleasure, but they can only afford the most vulgar sort, dancing, drinking, licentiousness. They have enough to do keeping body and soul together and have no thought of culture, or education. No one else seems to be sufficiently interested to encourage them in this. They are poor and miserable—how could one expect them to get a deep satisfaction in the cold formal religion that is presented to them. They accept, but only half heartedly.

Far too great a per cent of the people in South America are in this class where economy of the severest sort is forced upon them. They are ignorant; they are miserable; they are despairing. A new adjustment must be made somehow before an ideal society can evolve from such a situation.

Solution of the Problems

These economic problems can be solved if industry, education and unselfishness become the leading influences in South American society. There are a few ways in which these conditions will be made better. It is fitting to discuss a few of them at this time.

Industrial education will go far toward lowering the cost of living and at the same time giving employment with fair wages to many who are now almost without a means of subsistence. Home manufacture of many kinds could be profitably carried on. This would prevent the importation of foreign goods for which a high price must always be paid. In countries where the raising of cattle is a great business there should be tanning factories and great shoe factories. (Some shoes are manufactured but about nine-tenths of the shoes are imported.) In the extreme South there are large sheep ranches, but the wool, instead of being woven into cloth at home, is shipped abroad and finished cloth or ready-made clothing is imported. The cotton fields



In Southern Argentina—Where the railway has not reached, teams carry merchandise hundreds of miles across country

flour and meats are not high priced but fruits and vegetables are costly. Manufactured or imported articles are always costly.

Causes of High Cost of Living

Foremost of all causes is the general greed of merchants, it being their aim to realize an extravagant profit on everything they sell. They have never considered it a duty to be liberal to those in need or to mete out fair dealings with the public in general. They have gone into business for money and any method that will bring rich money returns is sanctioned by them as a legitimate business method.

Another prominent cause is the scarcity of home manufacture. Most of the present home manufacture is hand work—thus processes are slow and tedious making a high price for goods necessary. Since machinery is expensive there is not a

dressed poultry. Soil could be kept in a more productive state, by rotation of crops and proper fertilization. The lumber of the forest sections should be utilized instead of being burned or wasted in other ways. The proper conservation and use of forests would lower the cost of building material. A little study of conditions in South America will quickly reveal numerous ways in which the cost of living could be reduced.

Wealth, Luxury, Waste

To the family of wealth, the cost of living is not usually a serious consideration. If money is plentiful, buying is an easy matter and prices are not necessarily questioned. But it is often true that luxury and waste will effect the cost of living for the poorer classes. Undoubtedly this is true in South America. An over-demand of luxuries causes a rise in price always. In matters of dress and

of Central South America should furnish material for home manufacture of cloth, but very little cloth is manufactured.

Industrial education should especially be conducted along agricultural lines. The rich farming land of South America is its greatest resource, but this resource is far from being developed as it should be. Only the simplest kind of farming is done—the raising of wheat, corn, hay, barley,

comfortably, but they are slow to appreciate the need of honesty in business. The rich business man who takes the advantage of his customers is rarely persuaded to change his system, but if the beginners in business can be influenced to see the value of honesty and fairness, the future may bring forth better conditions. The great task of the missionary is to sow the seeds of morality and religious truth



A street side market

cotton, cane, potatoes—and most of these in very limited sections. In order to supply demands in the great cities more attention should be given to truck gardening, bee culture, poultry raising, dairying, and fruit culture. Increased production in these lines would not only lower the price of the articles but would give employment to many people who are now without it. There is also much room for improvement in methods of farming. At present little attention is given to the conservation of soil. The land is farmed for the sake of present money returns; the future condition of the soil is not thought about.

Aside from general industrial education as a help in the improvement of the cost of living, there must be a great deal of moral education. This is the greatest task of all. People readily take to education that will help them to live more

so that the business world, the social world, the intellectual world, and, in fact, every world of human interest may be made purer and better.

"Give me Thy heart, O Christ! Thy love
untold
That I like Thee may pity, like Thee may
preach.
For around me spreads on every side a
waste
Drearer than that which moved Thy soul
to sadness;
No ray hath pierced this immemorial
gloom;
And scarce these darkened, toiling my-
riads taste
Even a few drops of fleeting earthly glad-
ness,
As they move on, slow, silent, to the
tomb."

—Dr. Murray Mitchell.

"Perhaps our sorrows prevent this be-
ing wholly a sad world."

THE STUDENT VOLUNTEER CONVENTION

M. C. Lehman.

The fifth quadrennial convention of the Student Volunteer Movement was held in Kansas City, Dec. 31, 1913, to Jan. 4, 1914. A number of delegates from each of our church schools were sent to this convention. Both Missions of the Mennonite Church in Kansas City had arranged to entertain our delegates during the Convention. This was so arranged that all the delegates could get in touch with the work and workers of these stations and still take in the regular sessions of the convention.

On the afternoon of January 2, all student delegates to the Convention met in separate groups representing the different denominations represented at the Convention. At this time all Mennonite delegates met at the Kansas City Mission for the purpose of discussing mission problems confronting the church. A very interesting and inspiring meeting was held in which problems facing the missionaries from different fields were presented.

Perhaps the main feature of the Convention was the effort made to impress the students with the vision of opportunity which confronts God's people in the unevangelized world today. For the first time in the history of the world does the Church face the unevangelized world as a whole. Through the various political changes in the world country after country is opening for Christian opportunity. These, the great objective of the Church today, should be an inspiration for more strenuous effort and a deeper consecration of our all to the Master.

The strong appeals for entire surrender to God's will made a deep impression on the students present. The deep devotional spirit which pervaded the entire Convention was most impressive. After the reading of the names of missionaries who had given their lives for the cause on the foreign field during the last year a number of volunteers for foreign service came to the platform. These all expect to sail during the coming year.

On the whole the Convention was one inspiring deeper devotion to God and the privileges He sets for His people and for deeper consecration to His cause.

A general missionary says: "It is hard to get good men to come to Utah. After coming most of them leave at the first disappointment. We need men here with the same settled conviction that takes others to the foreign field. A conviction that God has called them to this as a lifework. A pastor worked in a town ninety-seven per cent. Mormon for twelve years and in the last year has baptized more converts than during all the preceding years. Suppose he had left two years ago."

IMPRESSIONS FROM THE STUDY OF SOUTH AMERICA AS A MISSION FIELD

(These are the impressions of a number of students who have studied a mission text-book on South America. It is only by a systematic study of a country and its people that we are enabled to get a fairly accurate conception of actual conditions and the needs. If this number will awaken an interest in, and stimulate such study of the "Neglected Continent" it shall not have been in vain. In view of the fact that we as a Church expect to open a work there in the near future, a thorough study of the field by us is urgent.—Editor.)

How pitiful is deception through counterfeit! And all the more so, when the thing counterfeited is of great value, and much to be sought after. This, as it appeals to me, is the saddest thing about South America. The human heart seeks for rest. Christianity answers this longing. But when, as is the case with a certain Peruvian church, over the door is found the sentence, "Come unto Mary," how cruel must be the disappointment! for such an empty form can never satisfy. The darkness continues, and the masses, the ceremonies, the numerous religious functions, seem but the voices of mockers. Little wonder that South America cares not for Christ! or that only 2 per cent of its college students profess religion! Have I a genuine religion, a real Christ who gives a "peace that passeth all understanding?" Might God use me to expose the counterfeit, and reveal the real?

Paul Erb,

Hesston, Kans.

The Bible known only as an interesting book in the museum; the church known as a corrupt institution; Jesus Christ known as a babe, a dead man or a by-word; every essential truth of Christianity perverted, poisoned or covered up by false doctrines and painful superstitions; a form of Christianity existing without its vital power; these conditions and the resulting utter indifference or positive unbelief in Christianity, are what impress me in studying South America.

Has Christianity done anything for me? Does a personal Christ, the Son of God, mean anything to me? Does accepting Him as my Savior, knowing His love, and having His fellowship, add anything vital to my life? Then my brothers and sisters in South America can not do without knowing His love and fellowship and I must live each day as if I believed this. This is what impresses me as I study that country. I must really pray that those people may know my Christ, I must give of my money to send them the good news and I must be willing to go and tell them there is a living Christ and a powerful Christianity.

Crissie Yoder,

Newton, Kans.

As the field of South America has been pictured from time to time the vision of a vast and needy field has been indelibly

stamped upon my mind. Awful is the condition of depression, delusion, debauchery and sin which exist there all because of the ignorance of those poor, deluded Indians. Ignorant! yes, of the Christ, the real Christ who not only saves the soul, but the body as well, from a life of sin and shame.

This is the vision and it calls loudly for laborers to go out and work in this great harvest field for it is truly great.

F. Rose Shank,

Hesston, Kans.

As I studied "South America—Its Missionary Problems," I was impressed with the fact that although South America is called a Christian nation by some people, it is as sadly in need of true Christianity as any other heathen nation. The very fact that the Catholic Church claims to present the true religion but almost ignores Christ and worships the Virgin Mary, and has fallen so low in morality makes the situation more urgent. As they see the fickleness of that religion the people will become hardened more and more against the true religion.

The vastness of the continent, the multitude of people without Christ, the need of a Savior, make the cry for the Gospel of Jesus Christ in South America very urgent.

By a Sister,

Hesston, Kans.

In a geographical study of South America I notice that we here in North America comprise only half of the western hemisphere—the other half is South America and I am impressed with the vastness of this field, both in dimensions and in material resources. But from the moral viewpoint I feel that the task for the reformer is great in proportion to the opportunity for industrial development. Religion there is a fake, surely there is nothing there but sin, so far as Catholicism is concerned. A fact which impresses me very much is that this field is a difficult one, because missionaries cope with not only paganism but malignant unbelief, intensified and hardened by the shameless misrepresentation of the religion that saves men from sin. The task of bringing Christ to them appears to be a great one, yet that is no excuse for any thing but an aggressive attitude to the present mission movement there.

D. M. Landis,

Hesston, Kans.

Strange Outcome of Persecution

The conversion of three officials in an English gold mine in central Brazil led to the establishment of the Brazil section of the Evangelical Union of South America. These men—electrician, stenographer and assayer—were finally forced out of their positions because of their Christian testimony. They put together their savings—\$5,000—dedicated it to the Lord, hired a hall in Ouro Preto, the capital of Minas, for evangelical services and undertook long cross-country colportage service. Their center was later transferred to Sao Paulo. Here in three years a Church of 150 converts—all ex-Romanists—has been gathered together. In connection with it are nine established stations with workers in charge, and nearly 600 baptized converts. One of the native pastors, the late Samuel Mello of Paranagua, was perhaps the most remarkable evangelist that Brazil has produced.—Sel.

A venerable Bishop of the Roman Catholic Church, who asked two of our missionaries to come and see him, and during the course of the visit said, "Let us talk on religion." During the conversation they said to him, "Bishop, why is it that your priests do not preach more; why is it that when we are called upon to give the Gospel to the world the sermon is so rarely heard in one of your churches?" His frank response was: "They are too ignorant to preach. They do not know enough to preach. It is not an uncommon thing among us to ordain mule-drivers to the priest-hood. A bishop in the adjoining diocese is a blind man, and it has happened that one man has answered the questions and another man has been ordained, showing that by system of substitution one could comply with the letter of the law while another party altogether had hands laid upon him for consecration to the work of the priest-hood. That being the state of affairs," he said, "you do not wonder that they cannot preach. They do not know enough; they are too ignorant for that." Then he said, with pathos, "When I think of this state of things. I believe that many of the parishes are better off without priests, if we can give them no better priests than we can get for the most of them." He added, "When I think of this state of things, I do not want to live, yet I am afraid to die." Thus it is out of the mouth of one of their spokesmen that this condition of affairs is brought before us, making it absolutely certain that if they have the Gospel that is to save, it must be brought them by men in whom the people have confidence and whose lives enforce it. The absence of many women from the confessional is a notorious fact. Men declare their wives shall never go to confession again; the reason for that is readily understood.—Bishop Hendrix.



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

Keeping before us the purpose of our work, as stated in Bro. Senger's article in the January number: "By study, fellowship and daily practice to develop strong Christian characters," let us look back over the topics of January and February. Recall how they have served in the purpose both general and specific. Then take a look at the work of the month now before us.

The first Topic is a consecration topic. It is designed to take a step farther on than was suggested in the consecration topic in January. Our daily devotion should reach out to our friends and include them in our talks with our God. Try to impress how God has planned our life by binding it with the chords of other lives around us. To attain most, we make the greatest progress when we take definite interest in the spiritual welfare of those around us.

The second Topic is the first of a series running throughout the year. We have been emphasizing the need of the inner virtues of the Christian character. But these virtues if genuine will always find expression in our outward life. All of us find the first place to practice religion in the home. In the study of the topic, "Christian Conduct in the Home" there is room for practical application to all. Make the lesson practical to your own congregation.

The third Topic is a character study. The career of a young man of godly training and godly impulses. Let the young men especially get hold of the life of David to find the elements that contributed to his success. The young women can likewise apply the same principles and find abundant food for encouragement. This is the first of a series of four character studies. Plan your work with this point in view.

The fourth Topic is planned with special reference to the children. In places where the work is not suitable for this kind of a topic something else may be substituted. But when possible we should be glad to hear that the topic is used. There will be four such topics throughout the year. Sister Anna Yoder supplies the material for this topic.

The fifth Topic is the second in our series of mission study topics. The ma-

terial of this topic has been under the direction of Bro. J. W. Shank. His view of the field has been more tangible than most of ours have. A number of helpful articles will appear in this issue of the Monitor. Let us make good use of our opportunity to get acquainted with this field of the Lord.

CONSECRATION: INTERCESSORY

PRAYER.—I Tim. 2:1-6

Topic for March 1

MOTTO

"Ye also . . . are . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:5.

THE STUDY HOUR

I. The Text.—I Tim. 2:1-6.

V. 1. "First of all."—The first in the list of Paul's exhortation, therefore occupying an important place in the Christian worker's charge (Cf. I Tim. 1:18).

"Supplication."—Specially in reference to personal needs.

"Prayers."—Devotions directed toward God.

"Intercessions."—In behalf of others.

"Giving of thanks."—Remembrance of God's goodness.

V. 2. "For kings, etc."—A few in the list of "all men" mentioned, as needing special emphasis.

Vs. 3, 4. "Good and acceptable."—Prayers of intercession and special remembrance of "all men" is in line with God's will who desires all men's salvation.

Vs. 5, 6. "One mediator."—In all our intercession we must not forget the means of grace by which intercession alone is possible, and powerful. This too is an evidence of God's willingness that all should come.

II. Define Intercessory Prayer.

1. Illustrate by examples.—

- Num. 14:46.
- Deut. 9:18-29.
- Dan. 9:3-19.
- Rom. 10:1.
- Eph. 5:2; Jno. 17.

2. Find Scriptures enjoining it as a duty.—

- For example.—Jas. 5:16, etc.

III. Name a Number of Specific Classes for Whom We should Pray.—

Ex.—Matt. 5:44; Rom. 1:9; I Jno. 5:16; Eph. 5:18, 19, etc.

IV. Give Reasons Why You should take Special Interest in Your Unsaved Friends.—

1. What relation does our knowledge bear to our praying?—Rom. 10:13, 14.
2. What promises can you claim?
3. What blessings follow soul-winning?—Prov. 11:30; Dan. 12:3.
4. How does true intercession for others fit us to help them?—Heb. 4:14-16.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Ask.
2. Commit the prayers of Jesus on the Cross.

For Young People.—

1. Why should Christians be Soul-winners?
2. Jesus Our Example in Seeking the Lost.
3. Give Some Examples of Your Own Knowledge where the Prayers of the Godly were Heard in Behalf of Others. (Open Topic.)

For Older People.—

1. The Place of Prayer in Soul-Winning.
2. Hindrances to an Intercessory Life and How to Remove Them.

SUPPLEMENTAL READING

Prevailing Prayer. Moody
How to Pray. Torrey.
With Christ in the School of Prayer. Murray.
Spirit-Filled Life. McNeil.
Answers to Prayer from the Narratives of George Muller.

SEED THOUGHTS

But making a time for prayer, though so important is not all. The quality of the prayer is vital to its reality. The foregoing elements of faith and purity might tell mightily here. But the most potent secret of prevailing prayer is concern for others, which drives us to God that we may be blessed in order to be a blessing to them.—H. A. Johnston.

CHRISTIAN CONDUCT: IN THE HOME.—Tit. 2:1-15

Topic for March 8

MOTTO

"Adorn the doctrine of God our Savior in all things."—Tit. 2:10.

THE STUDY HOUR

I. The Text.—Tit. 2:1-15

If we carefully note the subject under discussion in this chapter we will find it partly opened in chapter one, verses 15 and 16. The professor of religion must possess such inner virtues that when his works are seen, they will correspond with the Gospel message.

Titus is to speak things becoming sound doctrine in which the following points are included:

1. Behavior in the aged men.—V. 2.
2. Behavior in the aged women.—V. 3.
3. Instruction for young women.—Vs. 4, 5.
4. Exhortations for young men.—V. 6.
5. The pattern.—Vs. 7, 8, 15.
6. The spirit manifest in servants.—Vs. 9, 10.
7. All men have the privilege of the grace of God which teaches (1) what to deny, (2) how to live, (3) what end to look for, and (4) how that end has been provided for.—Vs. 11-14.

II. What Kind of Conduct is Christian?—

1. Conduct after the example of Christ. (a) Illustrate.—I Pet. 2:21; Luke 9:23-25; Phil. 1:27-2:8.

III. How Can Such Conduct Become the Habit of our Life?

Study:—II Cor. 3:16-18; 4:6-11; Rom. 6:6-13.

IV. Working Out the Duties in the Various Home Relationships.—

Study:—Eph. 5:22-33; Col. 3:18-23; I Tim. 5:4-8; I Pet. 3:1-7.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text words, **Meet, Fitly, Becometh.**
2. Commit Verses Teaching About Children's Duties at Home.

For Young People.—

1. The Returns of Giving Due Honor to Parents.
2. The Fatal Effect upon the Character through Disobedience to Parents.
3. Does Religion change the Spirit of the Home?

For Older People.—

1. Selfdenial a Factor in the Happy Home.
2. The Power of the Conduct of a True Christian Home.
3. How should the Home Help Others?

Note.—Let the Program Committee plan to lay a foundation in this topic for the ones to follow on Christian conduct. It might be well to have some one open the discussion emphasizing the necessity of fruit-bearing of the right kind as an evidence of true religion.

SUPPLEMENTAL READING

We would suggest that you go over the "Family Circle" pages of the Gospel Herald and find articles bearing on the practical side of this Topic. We especially call attention to the articles of that department in the Herald of December 4.

SEED THOUGHTS

The spirit and tone of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become.—Richard Cecil.

The pleasant converse of the fireside, the simple songs of home, the words of encouragement as I bend over my school-

tasks, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsels mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow, and sweetens every little success—all these return to me amid the responsibilities which press upon me now, and I feel as if I had once lived in heaven, and, straying, had lost my way.—J. G. Holland.

CHARACTER STUDY: DAVID.—I

Chron. 17

(From shepherd-boy to time he ascended the throne.)

Topic for March 15

MOTTO

"The Lord hath sought him a man after his own heart."

THE STUDY HOUR

I. The Lesson Text.—I Chron. 17.

1. David's noble desires.—V. 1.
2. The prophet's own opinion.—V. 2.
3. God's answer.—Vs. 3-15.
 - a. David not to build the house of God.
 - b. God's reminder of his past Providence.—From the sheep-cote to a ruler over Israel.
 - c. David's Seed to be established on the throne.
 - d. His son to build a house.
4. David's thankfulness expressed.—Vs. 16-27.

In this chapter we have the highest end of David's life clearly set forth. God saw fit to honor him with the promise of a permanent dynasty. Through his seed our Savior was born in the flesh and thus perpetuates the throne forever.

II. Trace the Life of David in its Different Periods.—

1. The shepherd boy.—I Sam. 16:11-13.
2. The attendant of Saul.—I Sam. 16:17-23.
3. The exile.—I Sam. 19-30.
4. The king of Israel.—II Sam. 2:5, 10.

III. Experiences Revealing the Character of David.—

1. I Sam. 17:32-37.
2. I Sam. 20:41, 42.
3. I Sam. 22:22, 23.
4. I Sam. 24:8-15.
5. I Sam. 25:32, 33, 39.
6. I Sam. 26:7-11, 17-24.
7. II Sam. 12:1-14.

IV. Psalms Reflecting His Spiritual Experience.—

Psa. 8; 19; 23; 29; 7; 59; 56; 34; 52; 51; 32; 72.

SUGGESTIVE ASSIGNMENTS

There is necessarily much reading to go over in getting the career of David before our mind in order to study his character. We should not burden the hour of meeting with needless recital of history. Seek to sift out of all such material that will cause the elements of success or failure in David's life to be manifest in a way that every one may see clearly which path to choose. Give different ones a special phase of character to develop by study and present it to the meeting.

For Children.—

1. Text word, **David.**
2. Commit Psa. 32.

For Young People.—

1. David as a Worshiper.
2. David as a Man of Faith.
3. David's Tenderness.
4. David's Great Sin and Repentance.
5. What Nature Taught David.

For Older People.—

1. David's Prudence under Popularity.
2. David's Meekness in Adversity.

SUPPLEMENTAL READING

"Studies in Old Testament Characters," by W. W. White.

SEED THOUGHTS

A biography should be read with an endeavor to find out what were the vital forces of the man, and what the leading principles that ruled and toned his conduct and relations. Find the one thing that most impresses you in every life, and that will suggest the message God meant to send by making, endowing, and guiding that man.—Tuck.

They also serve who only stand and wait.—Milton.

The passage from the visions of youth and solitary resolves of early and uninterrupted piety to the naked realities of a wicked world, and the stern self-control of manly godliness, is ever painful and perilous. Thank God! it may be made clear gain, as it was by this young hero psalmist.—Maclaren.

I never wonder to see men wicked, but I often wonder to see them not ashamed.—Dean Swift.

It is one object of Holy Scripture to paint sin in its true colors. No friendly flattery, no false modesty, draws a veil over this dark scene in David's life. It is recorded as a warning (I Cor. 10:11, 12) that even holy men may yield to temptation and fall into gross sin; that one almost inevitably leads to others; that sin, even when repented of, brings punishment in its train.—Kirkpatrick.

"Sorrow tracketh wrong
As echo follows song,
On! On! On! On!"

STORIES ABOUT CHILDREN OF THE BIBLE.—Psa. 127

Topic for March 22

MOTTO

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

OUTLINE OF TOPIC

I. Children.—

1. A gift from God.—Psa. 127:3.
2. Blessed by Christ.—Matt. 19:14.
3. May glorify God.—Matt. 21:15, 16.

II. Examples of Good Children.—

Isaac, Joseph, Samuel, David, Daniel.

STUDY OF THE TEXT

Psa. 127

We are glad the Psalmist gives a place in his Psalms to talk about the children. He sees in them a possibility of becoming strong in the service of the Lord. Undoubtedly he realizes the responsibility

resting on those who have the care of them for they may grow up to become useful and while still young may do great work if properly guided by wise leaders and teachers. A child as a child has a mission and while he is receiving his training for life work may scatter good seed which will bring forth fruit abundantly.

PERSONAL THOUGHT

Christ while upon earth called the children to Him, blessed them and loved them. He also left us the commission to feed the lambs. May we who have any oversight over them ever keep in mind our responsibility concerning them and give them the proper nourishment that they may grow thereby and become strong and valiant soldiers of the cross.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Child** or **Children**.
2. Study the Life of David.

For Young People.—

1. Children Expect Good Examples.
2. Children Expect to be Trusted.
3. Children Expect Brotherly Kindness.

For Older People.—

1. Train the Children for God.
2. Provide for Them.
3. Do not Provoke Them.
4. Pray for Them.

STORIES ABOUT CHILDREN OF THE BIBLE

Any one who has done any work with or for children knows how they enjoy stories. Hence the necessity of knowing what story to tell and how to tell it effectively. The Bible contains so very many stories suited to children but with small children such stories as Baby Moses or Little Boy Samuel are favorites while older ones probably prefer those about Joseph and especially David. The story of Jesus is always appreciated.

The story selected, the next is how to tell it. A story is a work of art—a message, as are all works of art. To tell it then is to pass on this message. The story-teller is the interpreter or transmitter of this message. He gives; he always bears a message. He can not repeat what he has not heard, or interpret what he does not understand. He can not give unless he first possesses, so he must **feel** the story, he must enjoy it, or else his audience will not appreciate it. In short, **he must know his story, and must have a genuine appreciation of it.** He must know it so thoroughly that he can tell it in logical order and without hesitating or else interest is lost.

Before attempting to tell a story, first analyze it, become familiar with all the points in it, find out everything that happened. Then having the framework, the next process is to fill in. Do not memorize the story you wish to tell as that spoils any individuality or expression you may wish to put in. Be sure you know the story, appreciate it, enter its mood, and then tell it simply, vitally, and joyously.

As said before, the Bible contains so many stories suited to the child mind, but

to the child of the Junior age, Old Testament characters appeal more strongly and of all these characters, David is the favorite. It might be well to discuss a number of characters, but it seems to me it is better to take one character, develop it and enlarge upon it. It is always better to teach one truth well than to bring out many and not make a special point. Every child should receive one truth at each lesson that he can take along with him and make it a part of his life and this is not possible where too many things are given at one time.

Looking at the life of David while a youth the qualities of obedience, loyalty, faithfulness, and implicit trust in God stand out very prominently. He knew that God was with him and realized that there was no need of fear so long as he put his trust wholly in Him. He used only the weapon which he had proven, used only that which he was accustomed to use, for with any other he would have been out of his element. These truths must be emphasized and special stress placed on the fact that God is always on the winning side and so long as we trust Him, we need never fear, He will win our battles for us.

SUGGESTIONS TO THE PROGRAM COMMITTEE

The above helps have been prepared by Sister Anna Yoder. You will find the material and suggestions excellent. Sister Yoder has had considerable practice in working with children and knows whereof she speaks. You will notice the Suggestive Assignments include "Young People" and "Older People." With reference to how much you use will depend on the number of children you have and in what manner you wish to conduct the topic. Let each one study the local needs and adapt program accordingly.—Ed.

SOUTH AMERICA.—Jno. 10:16;

Psa. 79

Topic for March 29

MOTTO

The neglected continent for Christ!

OUTLINE OF TOPIC

South America a Mission Field.—

1. Condition of the Roman Church in South America.—Rom. 1:25.
2. Attitude of priests toward the people and God's judgment upon them.—Micah 3:5-7; Matt. 25:42-45; Ezek. 34:1-10.
3. Condition of the people in South America.—Eph. 4:18; Hosea 4:1, 2.
4. God is concerned about these conditions.—Job 34:28; Luke 19:10.
5. Christians should be concerned about them.—Matt. 28:19; I Jno. 3:17.

STUDY OF THE TEXT

John 10:16

"Other sheep."—Here is expressed the great fundamental principle of God's kingdom—love to all men. The greatest desires of Jesus were for **others**. He always remembered those outside the fold and yearned for their salvation.

"Them, also, I must bring."—As a true mother loves every child—both the wayward and the good—so does Jesus remember all. The word "**must**" is strong here. Jesus not only wished to save all but He felt that something **must** be done that all might be brought into the fold.

"One fold."—There is one Father and one Christ and they two are one. It is their desire that all humanity shall have one joy in **one fold**. God is not partial. What He desires for one human being, He desires for all.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Help**.
2. Helping God to Save the Children.

For Young People.—

1. An Opportunity, Whose Duty?
2. The Religion of South America.
3. The People of South America.
4. Why South America Needs Us.
5. Can God Count on Me for What I Am Able to Do?

For Older People.—

1. How We may Know that Our Religion is Worth Giving to Others?
2. What Should a Mission Do for a People?
3. Need, Opportunity, Responsibility.
4. The Investment of Missionary Lives for the Sake of Lost Lives—Does it Pay?
5. The Investment of Money for God without Financial Returns—Does it Pay?

THOUGHTS FOR REFLECTION

Can God say of you, "He hath done what he could?"

Is it hard for you to do right sometimes? It would be many times harder if you had been born in the environment of the average South American.

Do you appreciate your Savior? Think how sad it would be if you had never heard of Him! There are hundreds of thousands in South America who have never heard.

If you knew a hundred dollars would save your own brother from eternal loss, would you give it? If you thought that amount might save a half dozen filthy Indians from eternal ruin, would you feel like giving it?

THE UNFINISHED TASK

It was many centuries ago that our missionary Master said, "Go into all the world and preach the Gospel to every creature"—and yet the task is not completed. The apostles gave their lives to the task and they expected that the Christian Church should continue to obey. Every century since Christ's time has had its missionaries, many of whom were martyrs for the cause of Christ. Each generation of people is responsible for the evangelization of the people who live in its own time. Thus the command of Jesus reaches to us and the great unfinished task looms up before us.

The word of Jesus echoes through the centuries: "Go ye." The apostles and

the martyrs with their dying breaths pled: "Go finish the task we have begun." The ministers from the pulpit are crying: "Go carry the news to the ends of the earth." The waiting heathen are calling silently through their terrible need: "Come and tell us the news. We cannot know if there is no one to tell it." The Christian world is becoming impressed with the fact that the task is not finished and that the Church alone can finish it.

But whose duty is it to perform the task? It must be done by those who are in the Church of Christ. It must be done by those who are full of the Spirit of Christ, who have sympathy for the suffering and the needy, who have a yearning for the salvation of humanity. It must be done by men and women of pre-

paration, of understanding, of experience in Christian work, of tact, of zeal and courage. It must be done not only by those who have Christ's Spirit and power but by those who have His method and purpose of work.

The task is here. The time is passing. Millions of heathen are dying and they should be reached with the knowledge of Christ before they die. Will you, dear reader, help finish the task?

SUPPLEMENTAL READING

Much material on this topic will be found in this issue of the Christian Monitor. Additional material may be found in back numbers, especially those of 1912. Those who desire a more complete report of conditions in South America may find the little pamphlet, "South America," very helpful. This may be secured from the Mennonite Publishing House for five cents.

SOME OF OUR MOST SERIOUS PROBLEMS

As we intimated in the last article on Summary of Reports we still have on hand a list of problems which we consider worthy of presenting to our readers. We want to make the best possible use of our knowledge that these problems exist. It will hardly clear us of responsibility to simply read the list and then drop it. We would like to have every one, both old and young, to take each problem up for meditation and prayer some time during the coming months. Whether the problem named fits the difficulties in your particular field or not, it is only a brotherly duty for us to feel for the welfare of our brethren in other fields, especially when we receive a statement of their needs. The right solution of these problems will sooner or later bring its effect to each of us for the future of the Church, but if any locality fails it will also come home to the rest of us sooner or later. How then can we clear ourselves if we sit down in indifference respecting the welfare of others?

Our Plan

We purpose to assign about two problems for meditation and discussion each month. In the April number we will have the first two problems in the following list discussed. If we can secure the writers, we intend to have each problem discussed by some one of experience in a specially prepared article. In addition to this we invite our workers to send in some of their thoughts on these questions. You have wrestled over some of these problem. You may have some convictions regarding some of them. Write them out and send them in for publication. Make your points clear. Be brief. Do not take over 100 words of space unless you have something very pressing, since we want room for a number of voluntary discussions on each problem. Do not hesitate to send in discussions of a number of problems. You can send in a number of discussions at once which will be used at

the proper time. Send your contributions either direct to the office of the Christian Monitor, or to the editor of this department.

From time to time the problems for future discussion will appear a few months in advance, thus giving ample time for those who have thoughts to prepare them in time for the discussion in the issue in which it is to appear. All articles should reach Scottdale by the first of the month (positively not later than the 10th) preceding the month in which the discussion is to appear. For example, all material for April should be ready March 1st, and for May, April 1st, etc. The time for the preparation of contributions on the first two problems will of necessity be very limited. May we have a hearty response. **Give this your earnest and prayerful attention.** Problems for April, Nos. 1 & 2. For May, Nos. 3 & 4. For June, No. 5.

The Problems

1. How raise the social, moral and spiritual ideals of the people?
2. How interest the unsaved?
3. How maintain the separation from the world enjoined by the Scriptures, in its every phase, among both old and young?
4. How secure obedience to the letter of the commands without drifting into cold and rigid formalism?
5. How to get young people to see life as a serious reality, induce them to take hold of religious work energetically and enthusiastically, and retain their services in the interest of Christ and the Church?
6. How secure perfect harmony between old and young?
7. How create the spirit of helpfulness toward all?
8. The social problem.
9. Amusements.

10. How create interest in systematic Bible study

11. How develop original thinking?

12. How work up an interest and more general participation in the open discussions?

13. How prevent needless and argumentative discussions?

14. The problem of attendance.

15. Organization.

16. How make the lessons practical?

FOR INTENDING MISSIONARIES

Some Qualifications Necessary

The first essential for a missionary is a personal experience of the power of a living Savior in his own life. The message he takes must be born of his own experience. The spiritual power in his ministry will be in proportion to the spiritual power in his own life—and no more!

Secondly—There must be physical fitness for a foreign climate. Very few people can live abroad without feeling a change from their native land. If God sends a missionary abroad, He will not send him where the climate is unsuitable. If, therefore, it is found that climatic conditions are against the individual, it may be one of the indications that God did not send him.

Thirdly—Mental ability for acquiring the language. To be satisfied with an imperfect knowledge of it is not the way to win the natives. There should be close application to a regular, systematic study of the native language.

Fourthly—Power to adapt oneself to customs and the disposition of the people to whom we minister. Recognizing the fact that foreigners will have foreign ways, consequently patience and tact are needed. Whatever other qualifications are useful, the above are essential to successful work.—From The Neglected Continent.

Might we not all resolve that every day we will do at least one act of kindness? Let us write a letter in such terms that the post will bring pleasure next day to some house; make a call just to let a friend know that he has been in our heart; send a gift on some one's birthday, marriage day, or any day we can invent. Let us make children glad with things which they long for and cannot obtain. And a thousand other things which we could do within a year, if we had eyes to see and a heart to feel and had the will to take some trouble.—Ian Maclaren.

"If you cannot back down at the right time you will never go ahead."

Current Events

A WORD FROM THE EDITOR

This number being a special on South America some of the regular departments were either contracted or eliminated to give space for the extra material. All the regular departments will again have space in the next issue. We have a number of good original articles on hand we would like to have published in this number, but they are of such a nature that they will "keep." We here give the titles of a few of them to appear in the next number.

A Day in a Robber's Den. A narrative of a lady missionary's experience in the land of the "terrible Turk."

Jottings from the Jungles. The experiences of missionaries on tour in India.

The Christian Message. This article will be of special interest to Bible students.

Interest and Will in Education. Good reading for all, and especially for the parent and teacher.

The Primary Department of the Sunday School. This is the first of a series of articles on this subject. No Sunday school worker can afford to miss it.

In addition to these there will be numerous other articles of interest in all the departments.

It is gratifying to record a marked increase in our subscription list during the past few months. Also the promptness with which many subscribers renew. Prompt renewals are always very much appreciated. Most of the subscriptions fall due the first of the year. We would be pleased to have all those, who can do so, to renew at their earliest convenience.

Following are subscription rates:

New subscriptions, 75 cents.

Renewals, \$1.00.

In clubs of ten or more to separate addresses (new or renewals) 75 cents.

In clubs of ten or more to a single address (sent to one person for distribution, new or renewals) 50 cents.

"The census of the new Bulgarian territories taken by conquest shows that the male population of the part of Macedonia allotted to Bulgaria was reduced during hostilities from 175,000 to 42,000. In Bulgarian Thrace only 225,000 males remain out of a total before the war of 494,000, while in the district of Mustapha Pasha, where fighting waged so long and fiercely, only 4,000 males are left out of 33,000, the total before fighting began."

Of late the public press has freely commented upon the use of radium as a cure for cancer. By some radium has been heralded as the long sought for cure for this dreaded disease, while others were not so profuse in their laudation. The medical fraternity is divided on the question as to the merits of radium. "Ever since it was found that radium will kill living tissue it has been tried as an agent to kill cancer cells, with fair success in cases where those cells are accessible and have not yet been disseminated through the organism by getting into the bloodstream." The use of radium is yet in an experimental stage, and consequently scientists refrain from making radical statements concerning its value. One medical journal gives the following statistics: "Of the eleven cases previously recorded as improved, three are transferred to the cured list, two have resumed their malignant course, and two patients are dead. In six cases previously reported as slightly improved, the condition is much aggravated in five. Of a total of fifty-three patients eleven have died since the treatment; in six the tumor has disappeared; in five the condition seems improved; in seven the condition is aggravated, and in the others treatment was not continued because the condition of the patients had become worse." The effect of the radium sometimes extends beyond the cancer, doing damage to healthy tissue which may prove harmful. An effort is being made to induce the Government to retain the land in Colorado containing radium deposits for development by the government and thus prevent capitalists from securing control of the radium supply and consequently enable them to demand exorbitant prices which would deprive the masses from being benefited by its curative power.

President Yuan Shi-kai presented a bill to the Administrative Council prescribing the worship of heaven and Confucius, which was passed by the Council on January 29. This Council takes the place of the Chinese Parliament, recently dissolved by the President, mention of which was made in the February issue. The president will worship at the temple of Confucius and at the temple of heaven annually in the same way as the Manchu emperors did, but without wearing the diadem. The introduction of a state religion was opposed by the Christians, Mohammedans, Taoists, and Buddhists, and the action of the president has created considerable controversy. This action does not mean the abolition of religious liberty. There are at least a dozen treaties with world powers which guarantee freedom of worship in China; three of these are with the United States.

Several of the northern Islands of Japan are afflicted with one of the worst famines ever known there. The cause of the famine was a cold current from the northern seas which destroyed both crops and fishing leaving the inhabitants destitute. Many have starved to death while others committed suicide. "A distressing feature of the situation is that young women from the famine region are being virtually sold into slavery. Every train arriving in Tokyo from the northeast is said to bring one or more parties of fifteen or sixteen girls in charge of two or three men who have lured them from their homes. The police, though aware of the purpose for which the girls are bought, are powerless to prevent it, for they are provided with written approval from their parents. According to the old Japanese ethical code it was regarded as an admirable act of devotion for a daughter so to sacrifice herself to relieve the distress of her parents."

The Russian government is becoming alarmed by the effect of the large consumption of liquor by its subjects. The liquor traffic in Russia is controlled by the government bringing millions of dollars of revenue into the treasury. The Council of the empire adopted drastic clauses to the bill for the regulation of the sale of alcohol. The new regulations prohibit the sale of intoxicants in towns between 11 o'clock at night and 9 o'clock in the morning and after 6 o'clock in the country districts. The sale of liquor is also prohibited in government offices, refreshment rooms in theatres, concert halls and moving picture shows and in public gardens. Count Serge Witte made a dramatic appeal to the Council sometime ago pointing out that Russia was being ruined by liquor.

"In spite of better construction, more accurate charts and the continued improvement of lighthouse service, the sea continues to take an enormous annual total in property and lives of those that traverse its surface. The marine disasters of 1913 amounted in money value to \$35,000,000 in British-insured ships and cargoes that were totally lost. On the Great Lakes alone, the storm of last November rolled up a loss of \$4,700,000. The above figures do not include damages to ships and cargoes that were not total losses; for these, the damages amount to over \$30,000,000."

More than 158,000 women of Chicago exercised their right to register as voters recently. They are now supporting a movement to vote on the rum question at the spring election. Enough signatures are said to have been secured to insure the question a place on the regular ballot.

Miscellaneous

HOW THE INDIANS OF PERU USE COCA LEAVES

In the latter part of 1910 and early part of 1911 I was at La Fundicion and Cerro de Pasco, Peru, an altitude of over 14,000 feet. I saw there the Indians chewing these coca leaves, and they surely must be a powerful restorative and stimulant. To illustrate: One day, while it was snowing and raining, an old Indian, ragged, dirty, and altogether a picture of misery, ambled in to the lumber yard, and directed his weary steps to a large pile of lime, which was partly exposed to the rain. There he sat down and drew his pouch of coca leaves around to the front, and commenced to fill his mouth with them. After this procedure, he stealthily reached down and picked up a piece of lime about the size of a hazel nut and put that in his mouth with the leaves. I was secretly observing his actions, and waiting for the expected effect. In about two minutes the old Indian's face was wreathed in smiles, and he glanced furtively from one side to the other as if he expected some one to intrude or disturb his pleasant sensations. When he thought all was secure he threw out his chest, and commenced to take notice of his torn and dirty clothing. A torn place in the knee of his trousers seemed to annoy him considerably, for he repeatedly tried to fold it up and stroke it away, as if he expected it to disappear entirely, and would occasionally flick away a particle of dust.

The power of endurance of these Indians is surprising to Americans. Men, women and children are scarcely more than beasts of burden. I saw an Indian boy not over fourteen years of age and not over eighty pounds in weight carry one hundred pounds of coal up a long hill for several hundred yards without resting.

The women are often seen with one hundred or one hundred and fifty pounds of coal in a poncho, struggling up a hill, with a baby perched upon this poncho, and the old woman spinning llama wool, which is wrapped around her left forearm to a spool and spindle. She spins with her right hand, with apparently no thought of the load she is carrying.

I suspect that the women use coca leaves as well as the men, and also the children to some extent. Almost every Indian man is equipped with a pouch, made from a cow hide or the hide of some small animal, with the hair always on the outside.

These leaves sell in this locality at five cents per pound. I am inclined to believe that coca leaves are used more extensive-

ly in Peru than in Chile and never remember having seen them used by the natives engaged in similar work to that of the Indians of Peru.—W. H. Reagan.

Within the last few months Christian people in England, the United States and Canada yearned to send missionaries to the Putumayo district to try and relieve the oppressed, to take to the Indians comfort in the form of a civilization founded on God's Word; but the Romanists quoted the formidable Fourth Article—"The State does not permit the public exercise of any other" (religion)—so that even Protestants, in their eagerness to help the suffering Indians of the Putumayo, and on account of this prohibitive law, contributed to the establishment of a Jesuit Mission in that part of Peru.

October 4th of this year (1913) the real enemy to the spread of the Gospel lost her last weapon, when on that day sixty-six members of Congress voted for religious liberty and four against. What a magnificent expression of public feeling against the tyrannical, mediaeval, persecuting spirit of the Church of Rome!

Before this can become law, it must pass another Congress.

But who fears the issue? We have known for years that it has been a **great effort** on the part of Rome to maintain her prestige and her power against public sentiment and the desire of Peru's enlightened natives to strike this blow and make for liberty. We have seen that it was only a question of a few years when the **greatest drawback to advancement**—the Church of Rome in Peru—would have to step aside and permit the proper development of this magnificent Nation.—The Neglected Continent.

I should like to tell you what religion means to an uneducated Brazilian woman. Some years ago I had an opportunity to converse with a girl about sixteen years of age, just married, and the matter of religion came up very naturally in this way: We had a little accident on our steamer, and she said, "I was so frightened, but I prayed to the Virgin and then everything came right." I asked, "Do you pray to the Virgin?" "Certainly," she said, "don't you?" I replied, "No." She asked, "Don't you pray?" "Of course, but not to the Virgin." "Well, to whom?" I said, "I pray to God." She replied, "I am afraid of God; I never prayed to Him in my life." I asked, "To whom do you pray?" "To the Virgin and to the saints," and she pulled a little card from her pocket, a colored picture of St. John, "I pray to this. I have had it since I went to school, and have prayed to it ever since." I looked at it, and asked, "Do you pray to this or the being it represents?" She answered, "I pray to this." I was afraid my Portuguese was not clear, and I said, "You don't understand me, I think; do you pray to

this photograph or do you pray to St. John?" Her answer was, "I understood you perfectly, I pray to this." Is that Christianity or idolatry? Before we separated this young lady accepted a New Testament from me, which she promised to read. I have never seen her since, but we have opened up work in her section, and I hope she has heard our preachers and that she has accepted Christ.—Mary T. Pescud. -

The preacher is important, the sermon is important, the praying is important; the singing is important; the first is **representing** Him, the second is **presenting** Him, the third is **pleading** with Him who is presented, and the fourth is **praising** Him who is being presented. All this goes together to make up a beautiful service for the **true worship of God**.

There is danger that we "worship the creature more than the Creator" (Rom. 1: 25). John, in Rev. 22:8, would have fallen at the feet of the angel which showed him "these things," but he was promptly instructed: "See thou do it not; worship God." When we attend the services of the church we ought to lose sight of man and things about us and worship God in the "beauty of holiness."—Evangelical Messenger.

Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin! Though thou have time
But for a line, be that sublime—
Not failure but low aim is crime.

—James Russell Lowell.

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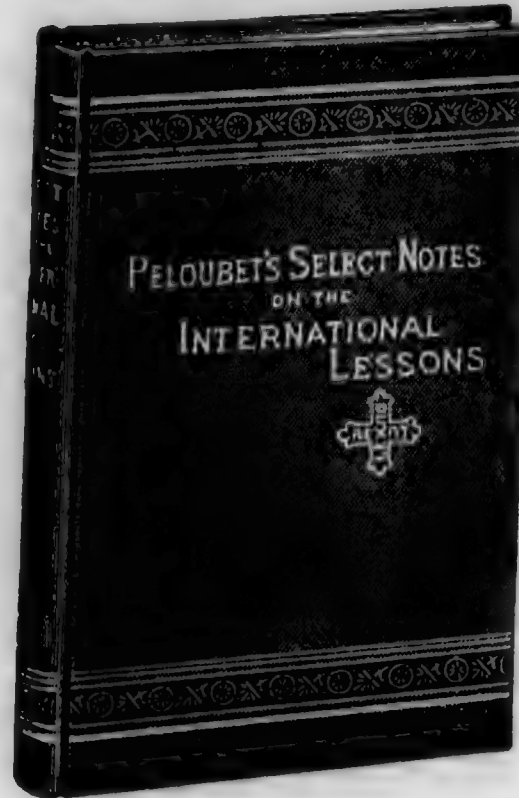
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CHRISTIAN MONITOR

APRIL, 1914

The
R E S O U R C E S
of G O D

are promised
only to those
who undertake

The
P R O G R A M
of G O D

SELECT READING

SLANG

There is a story of a schoolmaster who finished an eloquent lecture on the evils of slang and the necessity of avoiding it by exclaiming, "Now, boys, it's up to you!"

Which only shows how easy it is for the most careful speaker to fall into it, in familiar and animated discourse. We all use it; we all know its convenience, the ease with which it slips off the tongue, picturesque, and in appearance at least more forcible than ordinary and more accurate expressions.

The true secret of slang's charm for us all is that it saves thinking—that most expensive and disagreeable task from which everybody seems to shrink and take short cuts to avoid by adopting other people's opinions and expressions rather than take the trouble to work the same out for himself.

In this slang's strength lies also its weakness; it fits anybody's ideas and every situation equally well, and so fits nobody's ideas or any situation accurately and truly. It is a ready-made, hand-me-down clothing for ideas instead of a made-to-order and perfectly-fitting garment of expression that sets forth with individuality and exactness its user's thought. It is a jack-of-all-trades, master of none, that can do a dozen things, but not one properly.

The familiar, "It's up to you," just quoted, is used indifferently for any number of similar but not truly alike occasions. Derived probably from the language of the baseball field, where it was used quite technically to indicate the next man to go to the bat, it has now come to be a very loose and general expression, that is, slang, to intimate to anyone that he has to take responsibility, to assume a duty, shoulder blame, fill a position, perform an act, or undertake a task.

It is said of Lord Roberts when at last he took charge of the Boer war. Then the popular cry was: "It's up to Roberts!" That saved much laborious expression; it was handy, easy, and held very little meaning of a valuable sort. Suppose the newspapers that used it—newspapers use slang; it is so catchy and smart—had stopped and put the idea into the English of thought and cultivation, had thought out what was really meant instead of roughly hinting at it. We should have had a valuable and in reality, although perhaps not apparently, a far more forcible expression of the thought intended. Of this the use of the ready-made for the made-to-order expression gives only a vague, imperfect idea.

With such slovenliness, what becomes of that delight of the scholar and the writer, the word aptly chosen, which says precisely what is intended, no more, no less, that—and this is the final test—could not be used except then and there for that particular especial purpose and for nothing else? "A word fitly spoken is like apples of gold in pictures of silver," expresses the scholar's use of language, the very opposite of slang; for it has the mark of distinction, it sets forth exactly and precisely one thought and no other. It is no universal hand-me-down fit for anything, and therefore fit for nothing, such as perhaps our modern user of slang might express by "What's the good word?" or "That's a little bit of all right!" or "That's the ticket!"

For, of course, the mushiness of slang allows of a dozen different ways of expressing the mushy or indefinite idea that something, words, or acts, or things, or circumstances, are highly satisfactory in some way to the speaker, though exactly how or why or in what the satisfaction consists is left to uncertain conjecture. This exhibits the inadequacy of slang to express anything well. Its words can be used in many different senses, while our scriptural quotation is capable of but one exquisitely-fashioned meaning.

The use of slang, therefore, is a confession of intellectual weakness, an inability or a refusal to think carefully: for thought and its expression are one. The idea and the words of expressing it are man and wife; they must not and cannot be separated, they cannot live apart. The idea only lives in the words of its expression. It is born into life with words; until put into words it is not fully born. An idea expressed in slang is but half-born; it is not defined, that is, it is incomplete, vague. Slang is language in the making; it is part of its natural growth. After a time, getting restricted by usage, passing from the mushy stage of its first appearance, it often hardens and crystallizes into a single definite meaning, and so, having acquired a fixed value, it is taken up into and becomes part of the language.

It is always a weakness for a speaker or writer to use slang. What he gains in apparent graphic force he loses in language's most precious possession—accuracy. He loses, too, in his own mental habits, which should make him shape and define his half-formed thoughts, and instead of shouting to his audience, "It's up to you!" "Not for mine!" "Buck up!" he would think out exactly what he means and then clothe his thought with suitable expression, or, better, the suitable expression will be there waiting for

him, the result of his thinking out his thought. Many a man says, "I cannot say what I think," when he should say, "I cannot think what I say." A definite thought does not have to seek for words to clothe itself, for a definite thought is one which already has found words. Songs without words there may be, but not thoughts.—T. B. S.

YOUNG PEOPLE WE LIKE

Young people of backbone.
Young people who can say no.
Young people who are unselfish.
Young people who are teachable.
Young people who are not fidgety.
Young people who don't know it all.
Young people who are utterly frank.
Young people who delight to "lift up."
Young people who live in the sunshine.
Young people who make home a heaven.

Young people who are never behind time.

Young people whose religious zeal grows.

Young people whose consecration is complete.

Young people who have no taste for trashy books.

Young people who are invariably found at the top.

Young people who are better doers than dreamers.

Young people who have snap without being snappy.

Young people that you somehow like to have around.

Young people upon whom the pastor can safely count.

Young people who have not learned how to be cynical.

Young people who never refer to mother as "the old lady."

Young people who dare to do right anywhere and always.

Young people who know their church's history and polity.

Young people whose faces were made on purpose for smiles.

Young people who have a contempt for the church proselyter.

Young people who believe their church and pastor are about right.

Young people whose presence brings gladness wherever they go.

Young people who do not know what it is to weep over the imaginary woes of the hero of a sentimental novel.

Young people who do not go to visit friends on prayer-meeting nights, and who do not stay at home on such nights to entertain company.—Sel.

Wouldst thou fashion for thyself a seemly life?

Then do not fret over what is past and gone;

And spite of all thou mayst have left behind

Live each day as if thy life were just begun.

—Goethe.

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No. 4

THE LOSS OF INFLUENCE

But he (Lot) seemed unto his sons-in-law as one that mocked.—Gen. 19: 14, R. V.

I want to speak for a few minutes on the loss of influence. I have taken for my text a verse of Holy Scripture which is a very terrible one when you think about it. When Lot spoke to his sons-in-law, appealing to them to come away from Sodom, he was at the moment altogether in earnest, and he was altogether right. And yet his previous relations with his sons-in-law had been of such a kind that his words had no influence at all; his words had no weight. Lot "seemed unto his sons-in-law as one that mocked"—as one who was only pretending.

He had lived before their eyes. They had observed him. They had seen him on his guard. They had been admitted doubtless to many intimacies with him, and the consequence of it did not appear until this day of emergency when Lot wanted genuinely to help them, and when he found, and when they found, that there was not that relation between them which would convey or permit any moral influence or authority. When the day came in which he would have truly helped them, they looked across at him, as though to say: "What part is this you are playing now? What do you want to be at? Who are you to adopt that tone? It was you who brought us into Sodom; you encouraged us to live in it; you yourself have always seemed to be very much at home in it. What has happened?"

"He seemed unto his sons-in-law as one that mocked." That is a very grave verse. I shall not dwell long upon it. It would not be good to do so. It is not good for the soul to be wrung even with truth. There is a delicacy in the whole apparatus of the soul which makes it a hazardous thing to put too much pressure upon its sensibilities. There is a danger in touching crudely and directly the delicate mechanism; a danger in crossing the threshold of the inner sanctuary. There is a seeing of God which kills us—a seeing of the absolute truth of things which Christ came to spare us. There are some things, said the Apostle, which are not so much as to be mentioned.

The loss of influence! Nothing is more tragic, nothing apparently more hopeless

and irremediable. I do not see how, apart from the direct help and intervention of God, any of us can ever recover our influence and prestige once it has broken down. It *can* be done. It must be able to be done. If we believe in God, there must be resources to fill the chasm between two human souls. And yet it is so difficult, so rare, that we had better set out with the idea that in this matter God has put us each in charge of something of such a kind that if it slips from our hands, it falls upon a pavement and smashes into fragments and dust. You may gather the fragments, and put them together more or less: but you cannot gather the dust.

The first thing we may say about the loss of influence is that it is for the most part a gradual result. On the other hand, it is often a very sudden thing, or at least the discovery of it is very sudden. In relation to one another, we may be like the two ships in Clough's poem which set out side by side, and all the night they dreamed they were cleaving the self-same waters, but at daybreak they were discovered by each other away on different horizons.

"But, O blithe breeze; and O great seas,
Though ne'er, that earliest parting past,
On your wide plain they join again,
Together lead them home at last."

One port, methought, alike they sought,
One purpose held where'er they fare—
O bounding breeze, O rushing seas!
At last, at last, unite them there!"

A man is one day found out in some wickedness, and there and then the altars of trust are thrown down in the hearts of all who looked to him. But even in such a case, it is only the discovery which is sudden, and the public fact; the process which led up to it all within the man was secret and gradual.

There is this very hard law in life and we should all lay our account with it, that we may suffer in this very manner of influence, not for our sins only, but for our **mistakes**. One may suffer, for example, because of his manners, because of the way he speaks, it may be because of an abruptness and thoroughness which does not make allowance for the slowness of other people's minds. Many a career has been spoiled by the man's address. But unless we are all no better than petted

children, this kind of loss of influence is not serious, and if on both sides there is even an approach to good-will these separations of spirit will be filled in. And besides, God will not allow any of us to go on in life very long without laying upon us something which will take us more deeply into the heart of things, and make us ashamed of these trifling misunderstandings.

Still, life is so short, and these alienations are so pitiable, that we should apply Christian principles to our outward manners and to the little casual things we do toward one another. There should be no more poignant regret for any of us than the feeling that we have wounded the sensibilities and prejudices of another. But on the other hand, we should be full of an equal regret and sense of blame if we have allowed ourselves to be wounded and aggrieved by things which, when one recalls the profound and tragic nature of our life, were of very small importance. I know of no more beautiful thing in the world than to see two people shaking hands, after some such miserable alienation, and with a kind of catch in their voices which betrays the proximity of tears, each protesting that it was he and not the other who was the greater fool. That is one of the scenes on earth which give great joy to the angels in heaven. Indeed, our Lord declared that we cannot come before God at all until we have got any little thing of that kind off our soul.

We may therefore pass away—having warned ourselves—from that loss of influence which is due to nothing worse than foolishness or error of misunderstanding. A mistake, after all, leaves a man inwardly clean and erect. It does not corrupt his nature or hinder him from lifting up his face to God without spot. And a man who in any misfortune has still the comfort of God can well wait till the clouds roll by.

A totally different state of matters it is, when a man, in consequence of some lapse from personal or social rectitude, vacates his place in the thought and attitude towards him of other people. But here again let me delay, let me avoid the dark center of this business, and approach it from an outer circle.

There are many small misdemeanors that come short of high-handed wickedness, which, nevertheless, play havoc with

(Continued on page 527)

EDITORIAL PAGE

H. FRANK REIST, Editor

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I. R. DETWEILER, Missions
J. R. SHANK, Y. P. C. M.

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"BATHTUB OR BIBLE?"—"The Young Men's Christian Association has come to the point where it must decide which it is going to make the most prominent—the bathtub or the Bible. If it chooses the bathtub it's a failure. And there is no conflict between them either. If it minimizes its spiritual mission, or subordinates its spiritual activities in any manner, it will have lost its power and ceased to be a vital force in the community."

The foregoing are the words of a clergyman spoken at a recent dedication of a new Y. M. C. A. building. He clearly points out the insidious danger attending this and similar work—that of making social service an end in itself instead of a means to an end.

The first Y. M. C. A. founded in London, England, by George Williams in 1844, had none but a spiritual purpose. It was organized to cultivate spiritual worship in men. But in the course of time those in charge of the work recognized that men had bodies and minds that needed development and consequently social and educational features were added, which are legitimate lines of Christian service so long as subordinated to the spiritual. These new lines of work called for larger buildings, better equipment, until at the present time too often the social and educational features of the work are the most prominent and the spiritual purpose of the original association is of secondary importance. It is not unusual to hear of men of all creeds and no creeds to contribute freely to this work, many of whom are not interested in, and even sometimes antagonistic to the spiritual object, and, who, if the spiritual purposes would predominate, would not only refuse to make a contribution but would antagonize the work. There is no serious difficulty for people in a community to agree on a purely moral or social movement for the uplift of humanity, but practically impossible for them to unite in a project for the spiritual welfare of humanity.

Not only is the Y. M. C. A. organization put to a test, but also other religious denominational, inter-denominational, non-denominational organizations which give a large place in their activities for social, educational and industrial enterprises. The most prominent note in the Christian world today is "social service." People wax warm and enthusiastic when this note is struck. Christ is held up as The Great Social Reformer, and as a consequence His primary mission—the salvation of the lost—is buried beneath the social service He performed only as a means to an end. His real mission is obscured by unduly emphasizing His social activities. Today many Christian workers engage in social service to the exclusion of seeking the regeneration of the

soul, and think they are doing a permanent work for eternity.

Social service, like fire, is useful and valuable if confined within its proper sphere, but when once removed from its proper relation to Christian service it proves destructive to the spiritual interests of the Kingdom. Social service has a legitimate place in the Christian economy. We cannot conceive of a Christian experience void of such service. But we can conceive of social service void of a definite Christian experience. One of the fundamental teachings of Scripture is that the one born of God will as a consequence manifest this new relationship by deeds of helpfulness toward his fellows. By our fruits we shall be known.

One of the most difficult and perplexing problems in the Christian life is the proper adjustment and relation of its various expressions and manifestations one to another and to the one great spiritual purpose of God. In other words, to give each phase of Christian service and duty its proper proportion of emphasis. Failure to do so results in an unbalanced Christian life or fanaticism.

There is another important phase to the Christian life than merely service, in fact genuine service is only the result or natural outgrowth of it—that is a necessary condition of the heart—being. Being is fundamental. You can serve and not have the God-conditioned being of heart, but you cannot have this condition without serving. It is the BEING that needs to be emphasized today rather than the DOING. Here is where we are apt to be misled. Doing alone eases the conscience and will soon rock us to sleep in the cradle of DOING, thinking because we are engaged in social uplift we are right at heart. Social service will prove a deception when not subordinated to the spiritual service.

This danger needs to be carefully guarded against in whatever line of Christian service we may engage. Get first things first and secondary things will fall into their proper place. Keep first things first and other things will remain in their place. When a religious organization subordinates its spiritual and eternal mission to material and temporal ends it betrays its trust and loses its power. The Y. M. C. A. is undergoing this test. Let it remain true to the purposes of its founder, and keep its spiritual purposes ever uppermost in its ministry, and it will have a place in the religious activities of a community, but if not it forfeits its claim as a religious agency. This is equally true of every other religious organization, be it a church or other body.



CHRISTIAN LIFE



OUR COUNTRY'S SHAME

S. P. Yoder.

An evil great abideth here
In this God-favored nation;
A baneful thing, both far and near,
It spreadeth deva-tation.
A tyrant reigns and thousands bow
In slavish subjugation,
While chains are forged whereby they're
dragged
To vilest degradation.

With shameless face he stalks abroad,
A mocker of profession,
Defying God's most sacred laws,
A foe to man's progres-sion.
He robs the poor, deludes and bribes
The highest functionaries;
His works declare he is in truth
The devil's emissary.

This tyrant ruleth not alone,
He hath a willing ally,
Who shareth his satanic throne;
Together forth they sally.
A train of woes hid hard behind,
They give the kiss of treason,
Then pounce upon the sons of men
In an unguarded season.

King Alcohol, this tyrant's name,
Prince Nicotine his ally;
Their work the same, their every aim
And tendency must tally.
They slowly lead their victims first
To bondage and submission,
Then hold them on the downward grade
That tendeth to perdition.

They blind the weak and stupefy
The brightest sons of learning;
At their behest behold the wealth
And lives of millions burning!
The one supplieth fuel dry,
The other addeth fire,
Together then they feed the flame
And build the horrid pyre.

Hark! hearest thou the orphan's cry?
The widow's wail of woe?
Fathers and sons and husbands fall,
Pierced by Rum's fatal arrow.
Where is our boasted freedom now,
The hope of former ages,
While drunkard-makers ply their trade
And share with us their wages?

Arise! O Church of God, arise!
With Christian weapons rally,
Dethrone the monster Alcohol,
Nor spare his subtle ally.
And let your battle cry be heard
Resounding through the nation:
True holiness unto the Lord—
Man's real emancipation.

Pass customs old, scorn bribes of gold,
Spurn compromising offers;
Let not immoral souls be sold
To fill the nation's coffers.
Not through the skill or power of man
Shall victory be given,
But by the Spirit of the Lord:
Man in accord with heaven.
Denbigh, Va.

DELIVERANCE FROM DOUBT

Idie Shank.

Among the many hindrances that retard the growth of the Christian there is probably none more harmful and more general than doubt. It may seem contradictory to say at the same time there is probably no characteristic in the human life that is conducive to so much good. A little explanation will clear the apparent inconsistency. Doubt was one of the things that hindered the disciples of Christ from fully comprehending the nature of His kingdom, occasioned sorrow at His death, and hindered their development in spiritual life. To us doubt causes misgivings concerning our past life and casts a gloom over the future. What good, then, can come from doubt?

Henry Drummond says, "It teaches us great intellectual humility. It teaches us sympathy and toleration with all men who venture upon the ocean of truth to find out a path through it for themselves. Christ never failed to distinguish between doubt and unbelief. Doubt is **can't believe**; unbelief is **won't believe**. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness. Loving darkness rather than light—that is what Christ attacked and attacked unsparingly! But for the intellectual questioning of Thomas, Philip, Nicodemus, and the many others who came to Him to have their great problems solved, He was respectful, generous and tolerant." This, then, gives us sufficient reason to conclude that doubting in itself is not wholly wrong. But if we give way, instead of making each experience of doubt a stepping-stone to a higher life, and become discouraged we can never attain to anything worth while.

Since this trait is so treacherous it behooves everyone to seek for deliverance from it. This can be gained; first, through

Christ; second, through His Word; and third, through His Holy Spirit. In the life where Christ reigns supreme doubt can find no permanent dwelling place. Why need we doubt when Christ has said, "Lo, I am with you always, even unto the end of the world," and, "I will never leave thee nor forsake thee?" Then again when He was telling His disciples that He would soon leave them He said "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. I will not leave you comfortless. I will come to you." When we begin to doubt, what is it that brings hope and courage into our lives? It is this Comforter, the Holy Spirit, that is the silent disperser of our doubts and perplexities. We may not feel the ever-abiding presence of Christ, but we cannot fail to realize His Spirit is ever with us to purify and cleanse us from the dross. As Solomon said, "The refining pot is for silver, the furnace for gold; but the Lord trieth the hearts!" And the doubts which arise are but one way of trying us. Last, God's Word is a great help in the deliverance from doubt. There are so many promises that we can make our own that before we are aware our doubts have fled.

Then in conclusion let us remember the three great aids for deliverance from doubt, viz., Christ, the Holy Spirit, and God's Word. But let us also remember that we have something to do with the removal of our doubts. Let us live more in the sunshine and less in the gloom, and be busy doing something. For doubt must have attention if it is to thrive, and by giving activity to some worthy object we unconsciously forget all about our doubts, which is after all the best way to get rid of them.

"Let us forget the clouds, that, dark and low,
Hang o'er the rugged path of yesterday;
And, taking heart, we hasten on our way.
The clouds are past and should we spare
The sunshine, fearing their return?
Let us forget."

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin unto his nest
again,
I shall not live in vain.

—Emily Dickinson.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE ANNUAL MISSION BOARD MEETING

The annual meetings of various kinds are constant reminders that time is advancing. We are all desirous that time pass rapidly but that does not mean that we are always ready for all the problems and situations that are developing. Some of these problems are not recognized until some one has given them much thought and presents them to us intelligently. There is always plenty of time for every situation in case we begin work on it in time. Time solves problems as well as introduces them. But we often are not patient enough or willing to begin in time to allow God to have His way.

As the time of the annual meeting is again approaching we ought already be praying and laboring for God's will in every decision, not laboring that we may

have our way but that God may have His. It is almost impossible for most of the members of the Church represented in this meeting to pray intelligently for the success of the meeting. We may ask for the prayers of all the Church, which, if she responds, is certainly a great blessing to the work, but unless those who are in the thick of the battle in the mission stations, or those responsible for carrying out the plans of God are earnest in prayer we cannot expect the largest results. It is of special comfort to have some one pray for you who knows just what your circumstances are. The appeal, then, is to all the Church, but in a special way to those directly engaged in the work. Do not wait until the week preceding the meeting. God seems to require time. Let us begin at once to consider in what ways we may improve our annual meeting, how this meeting may bring the largest results for God and His kingdom.

JOTTINGS FROM THE JUNGLES

ESTHER E. LAPP

A missionary's life consists of many changes. Only one short year ago, we were comfortably situated in the new Mission Home at Goshen, Ind., enjoying all the good things of an American home and the helpful association of near kindred and Christian friends. While there we passed through several months of pleasant school life, were privileged to visit many of the churches of the brotherhood, receiving much help and encouragement. After bidding farewell to aged parents and loved ones we again set our faces eastward, and started on our long journey to the Orient. Mingled were our feelings as we sailed away that bright September day, and the last views of our beloved country faded into mere shadows and then were gone. In one way we felt a tremendous relief that the task of parting and farewelling was over. I say task, for it truly gives one pain no one can describe to bid farewell to those who have meant so much in your life and can never hope to meet again. But we have promised to go with Him all the way and Jesus who has gone the way before knows and understands all these trials as no one else does.

Our route this time led us through England, Europe and Palestine. We enjoyed the beautiful scenery and historical places of the former and gained much help, information and inspiration from the latter. Never will we forget the hours we spent viewing the majestic Alps

and beautiful Rhine. Our days were all too short but we were glad for ever glimpses of these "God's great handi-works."

A visit to Palestine is always helpful, especially to those whose work is in a foreign land. It was indeed a rare privilege to travel in the land of our King whose message we bear.

An ocean voyage can also always be made helpful to one, as there is more or less of a cosmopolitan atmosphere on the large ocean liners, and one finds rare opportunities to study races and religions, and, last, but not least, **human nature**.

One may also find many opportunities to develop your own Christian graces, namely, **patience** and **endurance**. All goes well as long as there is smooth sailing, and is this not the old story of life! But when once the billows roll and the tempests rave, and all through the live-long day one is tucked away in a little stuffy cabin, then it is when you find that your cabin mate is of a different race and has tastes and habits quite unlike your own. So, after varied experiences, it was with gratitude that we beheld the distant harbor of Bombay, and realized that we had reached the end of our voyage. But we still had a railroad trip of over seven hundred miles before us, but that seemed short after so many weeks of travel. And it was indeed with light hearts, and thankfulness on our lips that we alighted from the small train at Dhamtari and were

welcomed by the missionaries and many of our Indian Christian and caste friends.

Now after three weeks in India we find ourselves forty miles away from home on tour, in the Sihawa District. We are at present being entertained in a native mud house, and almost living native style. And as we are sitting here in our camp chair and view our surroundings, and recall the incidents and scenes of the past two years, truly one can say the scenes shift almost as rapidly as that of a moving panorama.

Our room is quite spacious, it is the best room of the house of the owner of the village. Our front door opens on the front verandah and principal street, and our back door to the closed court where the women of the house are kept in semi-purdah life and spend their lives, cooking, caring for the children, and entertaining relatives and friends. They know little of the outside world as they do not enjoy the freedom of their poorer sisters. All manner of sounds proceed from the closed court of this large busy family. One hears the incessant grinding of the small, stone flour mill, as also the machine for cleaning rice. Babies cry long and loud, children laugh and quarrel as all children do. The mothers coo and sing, scold and threaten in turn.

At eventide the cattle come home, also the sheep and goats, and calmly file in and go to their respective places, often a room near the living quarters. In the early morn we are reminded that the cock, also has a comfortable place near and insists on crowing repeatedly and wisely as if he knew the exact hour for rising had come. But we turn over and close our ears and try to take another nap. The mornings are clear and a bit sharp and with plenty of fresh air, as we have here, sleep is sweet, especially after a day of jolting over country roads in a country cart.

The road leading out to Sihawa is very picturesque. Government has recently surveyed a new road and it is nearly completed making this district easily accessible. For miles and miles after crossing the river one finds it going through dense jungle leading in and out over rocks and stones, over hills and valleys. Indeed, I was reminded of Christian in Pilgrim's Progress as we wearily trudged along.

Every now and then we meet a party on foot, with perhaps one or two on a little country horse. One never passes without the usual "Saalam," and "Where are you going?" and, "Where do you live?" Both questions considered quite proper and are answered politely. A country cart now comes to view and may contain occupants from one to an even or baker's dozen.

Monkeys spring from limb to limb, and chatter incessantly as we pass by. Next in line comes the Forest officer on a huge elephant munching green leaves and

twigs as he moves slowly along. One always feels a certain degree of respect for these huge monsters of the forest, that are so useful and faithful.

After another mile or two of quiet traveling, a large deer crossed our pathway and with leaps and bounds darted in to the forest.

But now the hills of Sihawa rise in the distance and we look out upon a fertile valley where the smoke of the villages is rising in the evening air as these simple people cook their evening meal.

We pass through Sihawa, cross the river and proceed south into the village of Paikbhata where we are royally received into the home of Bakhar Ali, the owner of the village, who insists that we remain in his house instead of the tent.

This morning, the "sahib logs" (white people) coming having been noised abroad, we found quite a crowd awaiting our appearance on the verandah where unknown to us it had been announced that we would distribute medicine. We found a greater variety of diseases presented themselves than we had medicine for, much less skill, to properly understand. One old woman said a worm had entered her ear many years ago, and now had grown to the extent that it filled the top of her head and gave her a queer feeling. Another said fire was burning in his stomach for many days, "Please have mercy on me and quench that fire." Then the wee little girl who had chronic sore eyes was shown, eyes inflamed for many days and would never see again. Another had a frightful sore on the foot that needed antiseptic applications and so on a long list of those who needed physical help, but sadly more, spiritual help for their sin-sick souls, but knew it not.

As we go from village to village we continually find those who not only listen out of mere curiosity but are earnestly seeking the truth. Books are eagerly seized in the bazaars and often as we passed through villages boys would run out and ask for the "nice red covered book like the sahib had last year." True it is, some times books are bought for the cover, but we know that if they will read the Word it will bear fruit.

The work among the women of this district is especially interesting. One finds quite a few who can read. In our Sunday school at Nangari I had a village woman, who had passed fourth standard, help me teach bhajans and Bible verses. As we visit from home to home and become better acquainted, their shyness wears off and they talk and question freely. They never tire of hearing of our great country. They consider our customs, as we do theirs, very queer. Usually after a few inquiries about parents, etc., they proceed to the marriage question. And thus you are flooded with questions on this wise—"How old were you when you were married?" "How much did your husband's father pay to your father to get you?" "How many rupees

did your family expend at your wedding?" and so on. And when they are told the facts, that no money was paid at the time of betrothal; that parents had no part in the previous arrangements; that our wedding was a quiet, simple one in a small village church without a band, fireworks, etc.; and strangest of all, that we were married just because he wanted me and I wanted him—they shake their heads and say, **truly** you are a people of strange customs!

From the marriage they often proceed to the customs we have at the time of death, and here it is where one finds how really superstitious they are concerning this subject. They live in constant fear of the evil eye and departed spirits, and perform all kinds of worship to be saved from such a calamity.

But, says one, "Why spend so much

time on these details of life?" It is always easier to speak to them of spiritual things after you have shown an interest in their affairs and partly satisfied their curiosity. One must know the very life and thought of these people before you can reach them.

Sihawa is a most needy field and it seems again we are on the verge of possession, but with our depleted rank of workers it will not be possible to do so at once. The people here are all expecting some one to come and open up the work. To refuse them indeed seems hard. Shall we possess this land or must we retreat?

This is a question that consecrated parents and young people can answer and make possible. Truly we have set before us an open door.

Sihawa, India, Dec. 3, 1913.

THE HOME CHURCH AND FOREIGN MISSIONS

VII The Promotion of Missionary Intelligence—The Mission Study Class

H. FRANK REIST

The distribution of missionary literature in the form of newspaper articles, periodicals, magazines, tracts, reports, etc., is necessary to awaken a general interest in the work of missions. This kind of literature is a vital factor in the revival of a larger interest in missions. But among those who, through this general literature and other means, become interested are always those who desire to make a more detailed and systematic study of the subject. They seek more thorough and definite information, they want a more comprehensive view of the field. The recognition of this demand gave rise to a movement which has had a remarkably rapid development within recent years, and which, perhaps more than any other, is doing more to develop the present increasing interest in missions—the movement for the promotion of a systematic study of missions known as the Mission Study Class Movement. In this article we shall confine ourselves to a statement of its aims.

"The pressing and immediate opportunities abroad, and the lack of a sufficiently widespread spirit of sacrifice at home to give an adequate response, constitute a serious position." The appalling need of heathendom and the present unparalleled opportunities of the Christian Church in these lands, and the indifference and unconcern of the majority in the Christian Church in the homeland, presents a very serious problem indeed. It is this problem the Mission Study Class is seeking to solve. The home Church needs workers possessed by a deep, permanent, impelling zeal based on an experimental knowledge of God's Word and a comprehensive knowledge of the needs of the mission field—the world. Several workers in a congregation with a deep and firm conviction

along mission lines are of more value than several dozen who only occasionally become enthusiastic and then lapse again into a state of lethargy. The true missionary spirit is not rooted in mere sentimentalism, but upon the eternal Word of God and a consciousness of the awful need of a lost world. The Mission Study Class seeks to impart this spirit and to give it permanency and constancy.

The Mission Study Movement then stands—

1. For "intensive as opposed to extensive work." It stands for consecutive, consecrated and serious study. It deals with only a few people at a time, but seeks to give these few an intelligent interest in some phase of the mission work. It seeks to give these few a deep and abiding conviction that impels to sacrifice for the cause—a conviction that will endure while life lasts. If we were to take a census of the influences that have led young lives to devote their energies to the work of missions, there is no doubt in our mind, but that the majority of them would testify that the Mission Study Class was a large and determining factor.

2. It stands for the "application of educational principles to the study of missionary work." The field of missions is so vast and remote from the experiences of most people that missionary literature of a general nature fails to make definite and clear convictions regarding the same. But by a systematic study where educational principles are applied the field may be presented in a way that it will be comprehended more clearly.

3. It stands for "training the younger generation." It takes advantage of the youthful or formative period of life—the time when ideals are formed and the intellect is keenest for learning. "It would

teach young men and young women to see the world as Christ sees it, and feel for it as He feels for it." It also makes its appeal to the intelligent of all classes. It looks for the Careys amongst the poor and the Bordens amongst the rich. It seeks to present the great work left us by our Master intelligently so that the young people may be enabled to choose their life work in the light of truth and find their proper place in God's plan. The Church owes it to her young people to help them find the place God intends they should occupy. **No Christian young man or woman can make this decision intelligently and wisely without taking into consideration the question of their relation to the work left us by our Master.** Right here pastors have a large responsibility. It is their duty to present the world as Christ sees it and assist their young people to choose their life work accordingly. This responsibility is also shared by the parents and Christian workers coming in touch with the young people. The Mission Study Class is a means of presenting this world-wide view. The final decision as to a life work must be made by the young people themselves alone with God, but it is the solemn duty of parents and the Church to give them all the knowledge possible so that they can decide in the light of right and truth.

4. It stands for "reaching the many through the few." It seeks to interest those who are earnest and have open minds. It seeks to enlist the most active and intelligent that through them the mission spirit may be disseminated and deepened in the lives of others. It has been the means of reaching many who were opposed to missions and turning them into warm and keen supporters.

5. It stands for a "co-operative spirit of unity." The books studied view the progress of missionary work as a whole instead of the smaller viewpoint of a denomination. It seeks to give a large and comprehensive world-wide view of the great harvest field. It seeks to enable Christians to think in the terms Christ thinks about the world and the work of the Church.

The Mission Study Class is for the purpose of helping Christians, and especially young Christians, to see the world as the great mission field in which the Church is called to labor for the Master, and help them to find their right place in this great work and enable them to make their decision accordingly, and consequently become permanently interested and by their enthusiasm disseminate the spirit of missions.

(To be continued.)

MISSIONARY TRAVEL IN SOUTH AMERICA

J. W. SHANK

In most mission lands one does not find many nicely piked public roads for travel from city to city. It is hardly to be expected that the South American nations have good roads throughout since they are not overly progressive in other ways. The only place where one may find modern improvements is in the largest cities. But the missionary must travel through the back country districts. He must even penetrate sections of the country where traders do not venture. While on these tours on his mission of love he finds the open country just as God made it and chooses his trail through lonely deserts and wild forests, across trackless prairies and watery marshes, over mountains and through deep ravines.

The accompanying picture shows a missionary in his simple equipment for a journey among the Andes mountains. It is J. S. Watson with whom the writer had a very pleasant visit while traveling in Peru. He is a loyal missionary, having been a faithful worker for many years during great difficulties. The reader will notice the equipment of an Indian blanket, or poncho, which is worn over the shoulders and a good pair of leggings. This is the most common and possibly the most convenient method of travel for the missionary. He can travel a greater distance in one day than by any other method because a smooth road is not necessary for a

good riding horse. He can also pass through places where no vehicle of any kind could follow.

But why should a missionary travel? you may be asking. In mission lands where the work is new it is often very necessary for some of the workers to

travel about like the apostles of old. They go from village to village preaching and distributing copies of the Bible. And after this work has been carried on for some time, it is not only necessary to preach and spread the Gospel literature, but also to visit believers scattered here and there along the line of travels and to strengthen them in their faith.

While in Argentine the writer met a missionary who for many years has devoted practically his whole time to evangelistic travel. He did this as an agent of the American and British Bible societies. In relating his experiences, he gave most attention to the Christian's joy in reaching the people who are hungering for the Gospel message, but along with these there were mingled incidents of the most severe trials and privations. One of them, very impressive to me, was the account of an experience in a Peruvian prison for nine months in the presence of the vilest criminals and amidst awful filth and squalor. But, like the apostles, he rejoiced in afflictions because he was thereby able to bring hope and brightness to sinful humanity.

Jesus was a traveling missionary. Could it be other than a joy to follow Him as the bearer of His message to those who know it not?

La Junta, Colo.

The common problem—yours, mine, every one's—

Is not to fancy what were fair in life
Provided it could be; but, finding first
What may be, then find how to make it
fair

Up to our means—a very different thing!
My business is not to remake myself
But make the absolute best of what God
made.

—Robert Browning.



J. S. Watson on a Preaching Tour in Peru

A DAY IN A ROBBERS' DEN

NORA M. LAMBERT

"I hope you will have a pleasant journey so far as it is possible when traveling on horseback over these steep and rocky roads," said the missionary's wife, as she stood at the door of the Mission Home and gave a last "Good-bye" to her English guest who had already mounted her horse and was ready to start on her trip to Everek, Turkey in Asia.

"I will be glad when the journey is over," said Nurse Helen, "for I am always conscious of the fact that there are such people as robbers in this land."

"There is not the least danger," said the missionary as he joined his wife at the door. "There are so many people traveling between Everek and Hadjin that the road is perfectly safe, and you have a party of muleteers that know every detail of the road."

Three Armenian girls and a boy of eighteen had also just mounted their horses upon which their baggage had been loaded.

A last good-bye had been said and not a few tears were shed as they for the first time were to be separated from their home—the Orphanage—where the missionaries had cared for them from their childhood. Still they looked forward with great hopes for the future with all it had in store for them, as one was going to take a Kindergarten course in Caesarea and the other a nurse's training course in a missionary Hospital in Konia (Iconium).

"Good-bye, good-bye, a safe journey, God bless you all," came with one accord from those that remained at the door of the missionary Home.

"Good-bye and many thanks for your kindness during these pleasant weeks spent with you," repeated Nurse Helen again.

At last the little caravan started and slowly, very slowly, wended their way along a narrow and steep road that lay between the two mountain ranges, for Hadjin is built on a protruding part of a rock in a narrow valley and is closed in by high mountains. Because of the dangers during the massacres the Armenians fled to this place for safety.

It was Thursday morning and the travelers fully expected to reach their destination by Saturday morning.

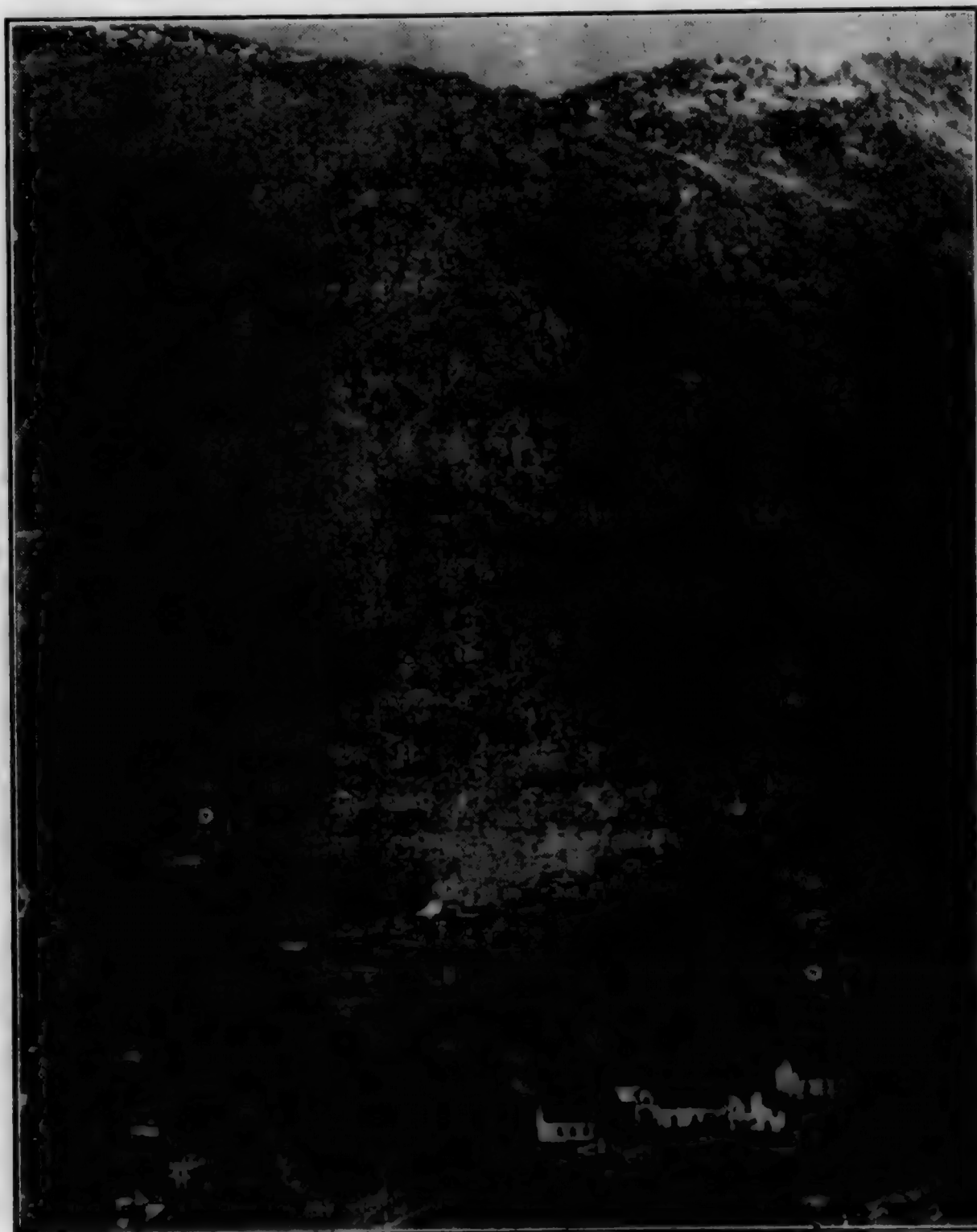
Hour after hour they climbed the rugged mountain road and although the English lady had taken this trip once before, the road seemed quite dangerous to her, but the animals were sure footed and the muleteers were well acquainted with the road, and, "God is watching over us and so there can be no danger," she said to herself.

After spending the night in a village the following morning again found the travelers on their journey. It was 10 o'clock and they had been climbing steadily for four hours.

"What a delightful view," called out Nurse Helen, as she looked upon the panorama of mountains that lay before them. "It is surely worth the trouble and tiresome trip to be able to see this alone."

"Yes, but it is hot," said the girls as they wiped the perspiration from their faces.

"Oh, but half of the journey is now over—but, what is this," she continued, as a band of robbers came in sight.



Hadjin, Turkey, Mission School in Fore ground

"I am afraid they are robbers," said the muleteer. "A band of Kurds have deserted the army and are hiding in these mountains."

"But, of course, they dare not rob a European?"

"Oh, they rob anyone they can find and often taken people as prisoners besides," answered the muleteer.

Nurse Helen looked around on every side to see if there was no possible way of escape. "No, we must go on and face the robbers and trust the mighty God of Jacob to protect us in this hour of danger."

In the next moment they were before a band of treacherous looking men and

where self-defence was impossible. The men held the reins of the horses while they all dismounted and were led to a place that was closed in by high rocks, that resembled the walls of a room.

The girls trembled for fear and Nurse Helen found it necessary to use all her self-control in order to hide her feelings.

"Here are eleven more men and what strange clothes they have?" whispered the girls. None of them were dressed in the ordinary Oriental costumes but some wore old soldiers' suits, others European clothes and caps instead of the Turkish Fez. They were all heavily armed and had rows of cartridges strapped around their shoulders. By all appearances it was very evident that they were not the first travelers that had fallen into these robbers' hands. Although one was dressed in a policeman's uniform it was soon evident that he was also a robber like the rest.

The Armenian girls cried bitterly and clung to Nurse Helen, begging that she would protect them.

"Will the ladies be seated?" asked one of the robbers as he spread a blanket, which he had taken from Nurse Helen's saddle bag, on the ground.

"We want to detain you for only about two hours," said another, while a third one politely offered cigarets. As these were refused he soon returned with grapes that he had taken from one of the travelers' food baskets and urged them to eat.

"Are you a doctor and can you cure this man," asked one of the men, but as Nurse Helen's knowledge of the Turkish language was rather limited one of her muleteers answered for her.

After many questions had been asked one of the robbers began speaking about one of the Armenian girls and said, "She is too nice a girl to become a nurse. I will marry her." But the girl that was chosen cried bitterly and whispered to Nurse Helen, "If I put mud on my face will it not make me so ugly that he will not want me?"

Four hours passed and the frightened travelers had to see how their muleteers were bound and all their baggage was searched. When they searched Nurse Helen's things they said, "We want money," and as she gave all she had—about \$3.00—they were displeased and wanted gold.

The girl that was going to take a course in nursing had to see all her clothes, money and little remembrances that she prized so highly taken, the other had her clothes and watch taken while the boy had nothing left but the clothes that he wore. But Helen suffered the greatest loss, for she noticed that after her clothes and food were taken, that

they also planned to keep her horse and saddle that belonged to the American missionaries.

"But what was that?" "Was it not the sound of horses' hoofs?" Oh, how these prisoners listened and hoped that help had come!

"More prisoners," they gasped as some of the robbers brought a poor Armenian family, that was on their way to Everek to find work, to join their party in the den.

The men discussed the matter and decided to take one of these girls also, and when Nurse Helen, using the best Turkish vocabulary possible, protested against such a thing, it was feared she too would be taken with the girls.

"You dare not do it," she said, "Don't you know that detectives from England will be sent to find me? You cannot do as you like with foreigners."

All the time Nurse Helen prayed that God might have mercy upon them and incline the hearts of these robbers to let them go.

At last as the day was drawing to a close all the prisoners were told that they could go. It was with great difficulty, however, that they were able to continue their journey as the one horse and saddle as well as the one muleteer's shoes were taken. For twelve hours he walked over those stony roads barefooted.

Although they talked about everything that they had lost yet they all felt happy

that they escaped with their lives. "When they had the horse and saddle at the entrance of the den, waiting to carry us away, it was only your presence that saved us," said the girls to Nurse Helen, "for after all they listen to what a foreigner says as they never would to us."

After some time Everek was reached and soldiers were sent out from different cities in search of the robbers. Others were robbed on the same day and the dead body of a Caucasian was found in the robbers' den.

Forgetting their personal loss—all that they had in this world—they thanked God for His protecting care and for sparing their lives.

Thus let us also remember that wherever we may be we have a great Father in heaven that has promised His children, "I will never leave thee nor forsake thee."

Hadjin, Turkey in Asia.

(The foregoing is a true story. In a letter accompanying the article Sister Lambert says, it "is a true story of the experience of 'Nurse Helen,' a missionary friend who had spent her summer vacation with us at Everek, and took a short trip to visit our Station in Hadjin before returning to her work in the American Hospital in Konia. The Armenian boy and girls were of our orphan children." Sister Lambert has consented to furnish some more illustrated articles dealing with conditions in Turkey for the columns of the Christian Monitor. We are always glad to learn of the needs and conditions of people in other lands.—Editor.)

AMONG A FORGOTTEN PEOPLE IN BRAZIL

Three hundred miles from the nearest white man's habitation, the nose of my "dug out" canoe grazed the edge of a clean, broad sand bank, of the beautiful Araguaya river.

At about latitude 12 deg. S., facing the great fluvial island of Bananal, the small Caraja Indian village of Capitao Joao, pursues the fairly even tenor of its way, far from the disturbing haunts of the white man, and with very much the same conception of life and its duties and pleasures as that held by its predecessors of four centuries ago, ere the paleface drove them from the now far-away shores of Brazil, where they had hitherto reigned supreme.

The redskins who then inhabited this coast were only driven back after many a bloody contest with their invaders, and time and again the battle turned in their favor, and the trained Portuguese soldiery gave way before them. But it was only to renew the struggle under more favorable circumstances, and it is certain that the Indians owe their final subjection as much to the astute diplomacy of the Jesuit monks as to the arms of the invaders themselves.

This Indian village, with its rather neat and regular row of ten huts or cabins of green withes and palm leaves, seemed

half deserted, and only a small group of women and children and half a dozen stalwart, highly-colored warriors greeted our arrival.

At first my own presence seemed quite overlooked in the excitement and joy on their recognizing in my pilot their long-lost relative Odidi. More than a year had passed since he had left his native village on a journey to see the white man's world—a journey which had finally landed him in our home in Goyaz city, on the headwaters of one of the Araguaya tributaries, where exists an outpost station of the Evangelical Union of South America. Here he was back again, with a great deal of superfluous clothing, a straw hat, a very extraordinary collar and tie, and an old alpaca jacket, which he had specially brought with him from Goyaz, as trophies of civilization with which to dazzle the eyes of his numerous and worthy relatives.

His completely unclad brethren gathered around in very critical array, and Odidi seemed vastly ashamed of his shirt, and hung his head. His little cousins, however, thoroughly enjoyed themselves, literally dancing round him with glee, frequently stopping to examine, in a very embarrassing way, every detail, every

button, of his modest outfit. When, however, his hat was removed, and it was seen that his long black hair was cropped, a kind of shudder went around the long-haired group, and shortly afterward I saw them trying to trim up what remained more to their liking.

The majority of the inhabitants, including the Chief (Capitao Joao) were away on one of their usual fishing and hunting expeditions. For this their sole and sufficient equipment is the bow and arrow, which is as convenient for shooting a fish as for spearing a chameleon or landing a wild duck, for their skill with the weapon is amazing.

A White Man's Advent

After a while my presence was noticed, and for some time I was eyed in much the same way as the small boy first gazes at a grizzly bear; and the Caraja children, with queer little cries, ran for protection behind their mothers, who looked rather scared themselves. And yet I was not half as civilized-looking as Odidi, with my bare legs, and crumpled panama, in which the parrots had bitten two big holes. I was nearly as red as an Indian with sunburn, and looked as near like a savage as I knew how, but even the great scarlet macaws perched on the cabin tops detected an imposter, and started screeching as only macaws can, drowning all other sounds in their scathing denunciations of the redskins' hereditary foe.

As if this were insufficient, an elderly lady of the village, who evidently did not waste much time consulting fashion plates, completed my discomfiture by raising a high-pitched howl over Odidi, which could be heard half a mile away.

Before nightfall I had managed to overcome the reserve and timidity of the whole village, and succeeded in drawing their smiles, while the children began to renew their natural happy manner. Soon after sunset I heard, far away over the dim expanse of water above the village, some faint but oft-repeated cooing cries, which were answered by a loud chorus from the village. It was a fleet of canoes returning home with the day's catch, and everybody seemed to brighten up in the anticipation of a good meal. Each canoe, constructed of a single log of wood, hollowed out by fire, was laden almost to the water's edge with about a hundred big fish, as well as a few turtles, a few score eggs of the same, a couple of chameleons, and a big bunch of short green sticks.

An Indian Feast

The newcomers gave another aspect of life to the village. The canoes were rapidly unloaded, and the fish and other edible contents, just as they were, scales, intestines, and all, were soon piled up on extemporized tables of green sticks, erected between each cabin and its neighbor. A fire produced by the friction of two sticks, was applied beneath these heaps, and soon the smoky frizzling mass—some half cooked, the rest burned, and

all unsalted—was ready for the redskins' stomachs.

Three or four of these fires were burning at once, and intensified by the fat of the roasting fish, their bright rays in the dense darkness that now covered the scene, gave the village an intensely weird and unearthly appearance. Meanwhile the naked redskins stretched themselves out full length round the fires, the soft, clean sand being still warm with the sun's heat, and in quiet, musical voices, they recounted little incidents and adventures of the day, interrupted repeatedly by hearty bursts of laughter, or short exclamations in a shrill falsetto, while every few words of each speaker drew a chorus of sympathetic "umm, umm's." I took my place in one of the largest of these circles, turning my bare feet to the fire in the orthodox fashion, and with a big, highly-painted, and strange-smelling savage on each side of me, whose only dress consisted of wrist bands (to take the jar of the bow string) and a small tassel tied below each knee, in the case of unmarried men.

One of these latter was a cousin of my pilot, Odidi, and had hugged me with great warmth and evident signs of good will, at our first encounter. I might have been a twin brother. After a while the conversation evidently turned on the white man present, as a score of keen dark eyes were turned in my direction, while in the same quiet tone and manner, they discuss my person and belongings, tried to make sure that my moustache was not stuck on, and said many things, complimentary or otherwise, which it was impossible to more than guess at.

As I lay there looking back into their strangely attractive faces, with their interesting figures, lit up to fine effect against the dark background by the flickering light of the waning fires, and with the agreeable cadences of their strange language in my ears, I felt my heart go out to these long-forgotten people, and a sense of the utter loneliness, hopelessness and brutality of their lives came over me. They could never even conceive of the realities of the love of God, of Eternal Life, and of the grace of the Lord Jesus. There they sat gazing strangely and wonderingly at me, these beautiful, noble-looking sons of Adam, and I utterly helpless and unable to say what I was yearning to say of the good news of salvation, for as yet I had found no words in their dialect for grace, pardon, or Savior, and could only vaguely repeat "Ah-ado-edanare. Ah-ado-enanare" (God is good. God is good). But, alas, "Ahaho" also means "moon!" It is true I had not gone there to preach, but to explore and report with the view of some future attempt to reach them for Christ, but it was none the less grievous to think that I possess the secret of Eternal Life, and the remedy for all their sorrows and aspirations, locked up in my own breast, and was as incapable of expression as a Romish image could be.

The fish supper ended, and the turtles disposed of, an Indian next to me began to address me in a very soft but impressive way, and not without some oratorical effect in voice and gesture. He spoke with a certain dignity and weight, and might have been expounding some profound philosophical views, or discussing the latest theory of the universe. I endeavored to appear interested, and was pretty free with my "um's" at every pause. This went on for some time, and I began to feel uncomfortable, and when at last he made a long pause and looked at me fixedly in an enquiring way, I felt things were critical. Fortunately at that moment I caught a glimpse of Odidi, who had now joined the company around the fire, and beckoning to him, I made him understand that I wanted to know what his friend was saying. "Umm," said Odidi, after a few words with his cousin, "he wants to know if you would oblige him with a brick of raw sugar!" This is about the highest conception of happiness that a Caraja possesses.

All very picturesque and interesting, but all very cruel and sad; living like animals, and dying like the beasts that perish. How much longer must they perish in ignorance? The way is open, the day of opportunity has come, and the answer may rest with you. Surely it is time to give these forgotten Indians an opportunity to know the power of Christ to transform and save.—From *The Neglected Continent*.

NOTES

Seed-Sowing in Bolivia

A correspondent writes to the Canadian Baptist:

"The last 15 years have been years of sowing in this sin-trodden ground, and we are still at it. We have been sowing under great difficulties and with very few agencies. Now the ground is freer and our means of sowing have increased. We are sowing in English and in Spanish; we are sowing in Indian night schools and by visitation, and also by preaching. We are sowing among rich and among poor, among ignorant and among the intelligent. One of our latest acquisitions in the sowing line is our printing press. Our first publication is our little paper, "El Amigo de La Verdad," (The Friend of the Truth). Our first number came out in August and September, and reached a total edition of 7,500. Our articles were all short, crisp, and pointed. It was a new thing, and people were hardly prepared to express themselves. Yet on the whole, the paper received a very warm welcome. After the first feeling of novelty was over, the people began to look for the second number. It has just come out, and is receiving even a more eager welcome than the first number."—Sel.

Indian Uprising in Natal

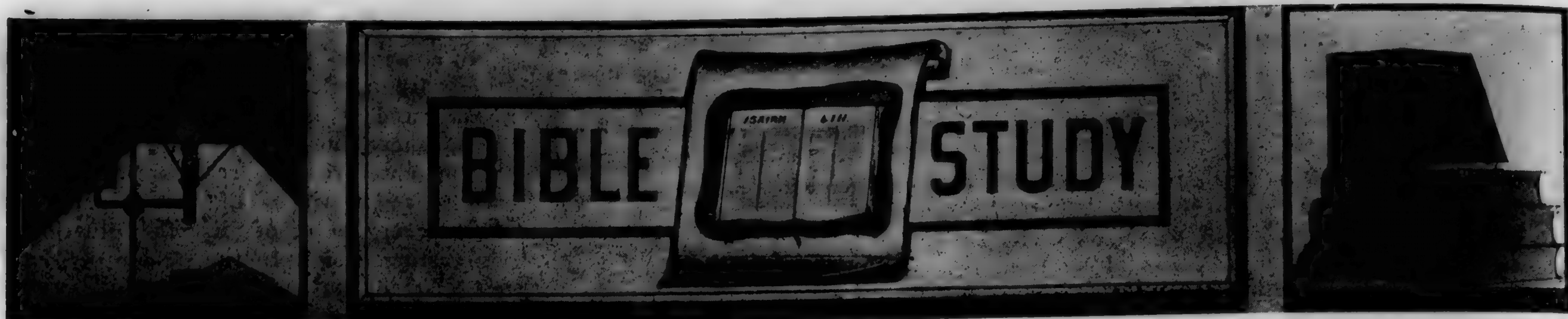
It is a surprise to many to learn that there are not less than 150,000 Hindus in Natal, and it is a greater surprise that being there the Hindus have shown sufficient enterprise to rise up against the repressive measures of the Government. From every point of view the situation is interesting, if not to the people of Natal, at least to the onlooking world. A few years ago the scarcity of labor in the sugar-cane plantations which line the coast of Natal, and also in the coal mines of the interior, led to the indenturing of large numbers of Indian coolies. Against the protest of the other colonies in South Africa, these coolies have been brought over in such numbers as to become a distinct and embarrassing factor in the already complicated social system. With the whites and blacks already arraigned against each other, it boded only trouble for laborers of an utterly different race and civilization to be brought into the country. Upon the expiration of their labor contracts, instead of returning to India or reindenturing, the coolies for the most part elected to remain in South Africa as traders and farmers. Being accustomed to subsist upon the scantiest fare, and their standard of living being exceedingly low, they began not only to prosper in this land of abundance, but actually to threaten the industries of the whites.—Sel.

First Fruits of the Italian Occupation of Tripoli

"Bene Soziale" of Florence has received word from the correspondents in Tripoli that "the first indications of our control have been the numerous bars and other drinkshops which have invaded the city." Sir H. H. Johnson, the African explorer, is responsible for the statement that certain intelligent native chiefs in West and Central Africa, alarmed at the ever increasing disaster that alcoholism is bringing on their people, are showing a great sympathy with Mohammedanism and seeking to facilitate its spread among their people as a defense against the danger. European and American alcohol has already, to a large extent, ruined certain of the coast peoples, notably the Yorubas, a fine stock in West Africa. With the opening of the continent the trader in poison penetrates to ever larger populations.—Sel.

Christianity Vs. Hinduism

Indian editors are alarmed. The marked increase of Christians all over the country means, it is alleged, the wiping out of hoary Hindu civilization. If the apathy of the Hindu continues, the Christianization of India is only a question of time. The Christians have increased from about three millions to four millions, or 32.6 per cent., whilst the whole population has increased only 6.4 per cent.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XVII A Study of the Epistle

Grace Decides the Believer's Relation to the Law. (Continued.)—Rom. 7, 8.

8. By grace the believer entertains the hope of the redemption of the body, a thing which is impossible by the deeds of the law.—Rom. 8:18-27.

a. The glory of the believers, who are the children of God (Cf. Vs. 16, 17), shall be revealed by the quickening of the mortal bodies, (Cf. Vs. 10, 11), although suffering is their present lot.—V. 18.

(1) Expected glory makes the suffering endurable.—V. 18.

(2) The glory of the sons of God is the expectation of the natural man.—V. 19. It is evident that the Apostle does not here refer to all of creation, for the "creature" here spoken of is the one that is "delivered from the bondage of corruption into the glorious liberty of the children of God." Thus, "creature" could only refer to man, and, must also be limited to the believing man since such are the only ones who will enjoy the glory of the sons of God. The believer in his natural state, in his natural body as created by God, waits for that which is here suggested as being an innate hope. But, there is also a suggestion in the following verses, 21-23, that there is in all creation a sense of appreciation of a life to come, for all creation is in a condition of groaning in a spirit of longing and expectation of a better condition.

(3) The hope of glory is the thought and purpose of the humiliation.—V. 20.

(4) The suffering of the present condition in creation an evidence that the glory of the sons of God is not yet attained.—V. 21.

(5) The suffering which abounds in the whole creation, and that also experienced by the believers who enjoy the first fruits of faith and who await for a fuller manifestation of God's grace—even the redemption of the body—is the final proof that the glory of the sons of God is not yet come.—Vs. 22, 23.

(a) The whole creation groans and travails in pain.—V. 22.

(b) Although believers have the "first fruits,"—they

b1. Groan in present suffering,
b2. Wait for adoption,

b3. Wait for the redemption of the body.

b. The present condition of salvation of believers is that of hope.—Vs. 24-27.

(1) The possession of the hope is salvation—"We are saved by hope."—V. 24.

(a) It is a salvation unseen—hence of faith.—V. 24.

(b) It is a salvation to be waited for—hence uncompleted.—V. 25.

(c) It is a salvation demanding patience—hence the continual exercise of faith.—V. 25.

(2) The believer's hope of salvation supported by the Holy Spirit.—V. 26.

(a) His support required because of the infirmity of man in his present vain, suffering, corruptible, groaning, waiting and ignorant condition. (Cf. Vs. 18-26).

(b) The ignorance of man requires help and receives the help of the Holy Spirit to attain to final redemption.—V. 26.

b1. Man does not know what to pray for.—V. 26.

(c) Man's power of entreaty is helped by the Holy Spirit who makes intercessions with groanings that cannot be uttered.—V. 26.

(d) The wisdom of man is insufficient and is supplied by the Holy Spirit unto redemption.—V. 27.

d1. Divine wisdom is not found in man by Him who searcheth the hearts.—V. 27.

d2. The ignorance of man in prayer is helped by the Holy Spirit.—V. 27.

d3. God knows the mind and knowledge of the Holy Spirit who intercedes for man.—V. 27. (Cf. V. 26.)

d4. God answers the petitions and intercessions of the Holy Spirit in behalf of man because they are according to His will.—V. 27.

Note:—The prayers of ignorance and infirmity on the part of man are answered rightly and faithfully on God's part because of the wisdom of the Holy Spirit who intercedes for the believer.

The hope of the believer will be realized, even his final salvation and exalted glory, only because of the Holy Spirit's power of entreaty—His groanings which cannot be described, His help in behalf of human infirmities and His wisdom in the knowledge of the will of God.

As long as the body is present with man will man be subject to its nature. In a divinely appointed way it has been made subject to vanity and will remain until the day of our final redemption. It is under the power of the law and there is no escape from the penalties which the law has affixed to its misdeeds. The day of final glory may come and we may all be changed in a moment and escape that death which would otherwise be our lot, but, even so we would not have escaped the just sentence of death upon us, for Christ has died to bear the judgment for us. Let us understand that the certainty of judgment upon the body will not interfere with its final redemption, for the "wages of sin is death, but the gift of God is eternal life through Jesus Christ." As the wages are paid the gift may follow. This brings about the conditions stated in the section of the chapter under our consideration.

The hope of final redemption, that is, the redemption of the body, does not rest upon the perfections of the deeds of the body under the law. Such a glorious hope must rest upon a better foundation. With all of our self-confidence and self-righteousness we would not dare to claim so much merit for our good works. Through the Spirit we live in righteousness, through the Spirit we mortify the deeds of the body, and led by Him we become the sons of God and cry "Abba, Father" and become joint-heirs with Christ. This is the result of the grace of God through Jesus Christ. It is a condition brought about by faith. Although the believer is justified while he lives in the body (Rom. 5:1), and is saved (Rom. 8:24), and is a son of God (Rom. 8:14, 15), he is not yet in a perfected state.

The ideal condition of life in God's estimation is one that is free from all suffering and from all human infirmity such as is found in the body. Even Christ suffered when in His human body and there is a strong intimation given that the Holy Spirit partakes of the spirit of the

man suffering while present in the believer's life, for He also "maketh intercession for us with groanings which cannot be uttered"—Rom. 8:26. How evident, then, the fact that there can be no perfection, no perfect peace, no victory, no lasting joy and perfect liberty as long as man is in the flesh. We may attribute all the graces of the Christian life and all the blessings of the promises of Christ to the spiritual condition of the believer as described in the eighth chapter of Romans, but this is a condition of faith and not of actual experience. The experience is a matter of promise and follows the final redemption when the body as well as the spirit is freed from corruption. (Cf. I Cor. 15:42; Rom. 8:24.)

There is a parallel of experiences between the spirit and the body in the Christian faith. By faith in the merits of Christ's atonement the sins are forgiven and judgment removed from the spirit. By that same grace the body will also be saved from eternal death. Through the life of Christ who is raised from the dead we have become alive in a new life of righteousness by faith, and by that same life the body shall also be raised into an incorruptible state. (Rom. 8:11). Because of these facts, accomplished by the power of Christ, the Christian lives on in hope, willing to suffer in the body even as did Christ in His body, knowing that he shall be raised in glory as was Christ. (Rom. 8:17, 18.)

The present physical condition of things is the suffering one. In it we find ourselves subject to vanity, in the bondage of corruption (a corruptible body from which we cannot be freed except by death) in the midst of a groaning creation which is in a travail effort to obtain a better condition of things. We ourselves, though enjoying the first fruits or faith-fruits of the Spirit, longing for a better life and praying for the day of Christ's coming, hoping and waiting in patience, praying for we know not what, but for something better to come, supplicating with the weakness of human effort and ignorance—such is the suffering, unsatisfied and imperfect condition of our present Christian condition and experience.

We may look through the mists of this ignorance and see written the words, "We are saved." We may listen and above the groans of all creation we may hear the stronger and effective pleadings of the Holy Spirit. We sit among the throngs of waiting and hoping multitudes and are buoyed up by the constant assurance that the Intercessor will avail because of His doing the will of God. We wait encumbered with the corruptions and corruptibility of the earthly body, but beyond we see by faith One that has been changed and made glorious by One who has promised and has power to make our's like His. Thus are we saved by faith and saved by hope. Faith in what

Christ has done and is become for us. Faith, a present condition of righteousness in which we live, and hope a present enjoyment of a saved condition which shall be fully realized because in the power of the divine agency of our present life, the Holy Spirit. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

The Bible Class

The Berlin, Ont., Bible Class

The six weeks' Course of Bible Study closed on February 13. The total attendance was not as high as the two years previous, but the average attendance was better and the total number of those who attended for the full six weeks was higher than in any previous year. This proves that there is a tendency for more to take advantage of the courses of study and the work will thus prove of greater benefit to the young people in the district.

The Teacher's Training class continued for four weeks after which the work of the Young People's Bible Meeting was taken up. It is the aim of the class to do some work and afford some help in all the different departments of our church activity. Personal work and missions will be considered during the following years.

We are glad for the increased interest and the earnest spirit in which all have applied themselves during the study.

A Boarding Club was conducted by the Class during this session which materially reduced the expenses of those who could not attend from their homes.

The Workers' Column

THE HOLY SPIRIT

The Spirit Promised.—Jno. 14. April 5

- I. The first petition of Christ in Heaven.—V. 16.
- II. Given as a token of love.—
 1. For the love of the disciples.—V. 15.
 2. In memory of his own love.—another Comforter.—V. 17.
 3. For love alone.—V. 17.
- III. An abiding presence needed and given.—Vs. 16, 17.
- IV. A conscious presence.—V. 17.
- V. A gift from God.—V. 26.
- VI. A Comfort for believers.—V. 26.
- VII. A Revealer of truth.—
 1. The Spirit of truth.—V. 17.

2. A keeper of commandments.—V. 26; Cf. 24, 25.
3. A Christian's monitor.—V. 26.
4. The friend and helper of Christ.—V. 26.

THE HOLY SPIRIT In the Heart.—Gal. 4. April 12

- I. Associated with God's family.—Vs. 1-5.
- II. For the adopted children as well as for the Son.—Vs. 5, 6.
- III. For spiritual children—in the heart.—V. 6.
- IV. The Spirit of His Son in the hearts of the adopted ones.—V. 6.
- V. First claims of Son-ship made by the Holy Spirit.—V. 6.
- VI. The adopted sons may claim what the Holy Spirit has established.—V. 6; Cf. Rom. 8:15.
- VII. Servants become sons.—V. 6.
- VIII. By the Holy Spirit God is made known to believers.—V. 7.

SPRING'S REVIVAL

Paul's Personal Testimony.—II Cor. 11, 12 April 19

- His text.—II Cor. 11:30.
- A. Subject.—Apostleship.
- B. His Theme.—Reasons why he may claim equal glory with others who glory in apostleship.
- I. He is fully equal to others who call themselves apostles.—11:1-5.
 - II. He has not sought honor, but has lived humbly.—11:6-15.
 - III. He boasts of reproaches while others boast of honor.—11:16-33.
 - IV. He glories in other's visions.—12:1-6.
 - V. He confesses and glories in his infirmity which keeps him from self honor.—12:7-10.
 - VI. The power of God in him is its own testimony for him.—12:11, 12.

CHRISTIAN SABBATH

A Glorious Lord's Day.—Revelation. April 26

- I. Its sun-rise—a call from the Lord.—Rev. 1:10.
- II. Its duty.—Testimony.—1:11.
- III. Its privilege.—
 1. A glorious fellowship with the Church.—1:12.
 2. A glorious fellowship with the Lord.—1:13-16.
- IV. Its spirit.—Worship.—1:17.
- V. Its benefit.—
 1. Comfort—the touch of the Lord.—1:17.
 2. Revelation.—1:18-20.
- VI. Its mission.—blessing to the world, through the Churches.—Rev. 2, 3.
- VII. Its glorious sun-set.—Rev. 21, 22.

I am glad to think
I am not bound to make the world go
right;
But only to discover and to do
With cheerful heart the work that God
appoints.
I will trust in Him
That He can hold His own; and I will
take
His will above the work He sendeth me
To be my chiefest good.
The glory is not in the task, but in the
doing it for Him.

—Jean Ingelow.

THE CHRISTIAN MESSAGE

PAUL E. WHITMER

By the Christian message we mean the whole body of materials that incorporate the Christian evangel. It, of course, has for its central source the whole of the Old and New Testament. Associated with this is also a large body of Christian literature that has grown out of the life and experience of the Christian people; books of devotion, books of meditation, books of interpretation, books of aspiration and inspiration are also included as a part of this Christian evangel, not as primary sources, but as secondary sources, because they furnish a repetition and a restatement of the great primary Christian evangel found in the Old and New Testament. These secondary sources are valuable only insofar as they are surcharged with the Christian spirit and the Christian doctrine which is found in the Bible.

There are two great assumptions underlying the whole of the Old Testament. These assumptions are found in the historical books of the Pentateuch. They are found in the messages of the great prophets of Israel and Judah. They are found in the Psalms and the songs of the poetical books of the Old Testament. These two assumptions are found everywhere, in every period. With equal clearness and vividness, they stand out in bold relief distinguished from the other more secondary material with which they are incorporated in the Old Testament.

The first one of these assumptions is that man has failed, has fallen, has become estranged from his God because of wrong doing, because of sin. This sad strain is first taken up in the early chapters of Genesis and echoes and re-echoes through each book and chapter of the Old Testament. It is a fact so well known that it need not be argued nor proved. It is a universal experience that every serious mind in the Old Testament period finds numerous examples illustrating the awfulness of man's fall away from his God. The gloom and the sorrow, the pain and the anguish that clusters around this thought is a constant cry of guilt and defeat and a yearning after deliverance from the bondage of evil.

The second great assumption in the Old Testament that also needs no arguing, no proof, is the great problem of how to break the bonds of evil and be restored again into full, complete and unrestrained fellowship and favor with God. This is the reason why the patriarchs labored and served. This is the reason why the great heroes of the Old Testament, heroes of the faith and heroes in service, strove and labored. This is also the reason why the Psalmists sang their songs of sorrow and penitence and sang their songs of gladness and joy. In recognizing the fact that

man needs to be rescued and in recognizing the fact that God assists in the rescue of man and plans to bring about finally his complete and unrestrained and unlimited redemption, furnishes the total reason for the sorrow and the gladness for the despair and the hope which we find come mingled in the Old Testament records.

These two great truths are entwined and intermingled and furnish the great themes upon which all the other Old Testament materials are but variations of expression. These are the great outstanding truths. Man has wandered away from God and God is seeking his return. Man has become bewildered and lost from the commonwealth of Israel and God seeks to bring about a great reconciliation and a great restoration.

In the New Testament, also, there are two corresponding truths that recur again and again in the Gospels, in the Acts of the Apostles and in the Epistles. They are words that are emphasized by the Master Himself; that are taken up and illustrated in the early history of the Christian Church, and that are again and again emphasized and re-emphasized in the epistolary writings of the great apostle. These, too, are the primary centers abiding contentions of the New Testament. All the other New Testament material, important as it is and indispensable as it may be for a full revelation of God's will to man, is after all simply a variation and an outgrowth of these two great, far-reaching truths.

The first one of these two states that Christ is sent from heaven to earth as the representative of God to bring about reconciliation and restoration of man into friendship and favor with God. Jesus comes as the complete, all inclusive, enduring and ever present incarnation of the will, the message and the Fatherly tenderness of Almighty God. Through Jesus we learn how God feels towards His erring children; through Jesus we learn how much God desires man's repentance and restoration; through Jesus we learn how great an estimate God places upon the value and importance of man.

The second corresponding truth that likewise finds repeated statement and illustration in every book of the New Testament, is the corresponding truth that those who yield themselves up wholeheartedly and without reservation to the Lordship of Jesus will be able to share with Him His own keen consciousness of the goodness of God and of the great dependence of man and the great need of man for the help and uplift of the redeeming power of God through His Son, Jesus Christ. Through Christ we not only learn God's mind and heart and will towards man, but we also learn that

through His abiding friendliness to wayward man, His great desire to redeem man, sinful, fallen man

Christ is the enduring, adequate, and ever present friend, companion, redeemer and intercessor of man and in Christ we find a realization of Christ's whole attitude and complete consciousness of God. In Christ we also find an adequate, complete and a sympathetically tender portrayal of the great need of man for God. In Christ we not only find God's attitude toward man fully expressed, but in His companionship we also find Christ's full and complete appreciation and consciousness of God realized in man and also the full, complete, ever present need of man expressed by the interest and the anxiety which Christ has for unredeemed man. These then are the great central and abiding truths of the New Testament. In these and in the sacrifice of Christ Himself, in the shedding of His blood, in the atonement which is effected by this and in His resurrected life through which He is an abiding inspiration and uplifting force in the hearts of men, man learns who God is, who Christ is and what man is. By such a knowledge and by such a personal interest in these great truths, man indeed becomes a new creature in Christ.

Many who recognize these truths as true, after all fail in endeavoring to carry them into practical life and practical Christian service. How shall these biblical doctrines become enflamed with the living truth, a truth that grips the mind and that persuades the will to yield one's self in complete, whole-hearted obedience to Christ and His message? How shall these biblical truths be transformed into living heart-touching personal life motives and heart's desires and abiding purposes? These truths take on a real personal meaning by personal companionship with our resurrected Lord. He whose heart is touched with the personal daily fellowship of his Master and whose mind is guided into truth through the guidance of the Holy Spirit and whose will is dedicated to the Leadership of Christ, finds these truths taking on greater meaning each day of one's Christian experience. It is only he who experiences Christ who has personal fellowship with Him, whose Lordship he recognizes that can have anything like a complete and satisfactory consciousness of the things of the Spirit, of the things of God. These great truths cannot become full of meaning to one who is not a personal disciple of our Master. They may be dead facts, but they cannot be living, transformed truths until they become heart experiences of the Christian believer. Daily fellowship in reading God's Word, in prayer and meditation and in doing one's Christian duty constantly, under all the varying circumstances and conditions of life is the only

(Concluded on page 527)



INTEREST AND WILL IN EDUCATION

RUDY SENGER

At birth the child comes into environment—into this world of confusion with an inheritance of primitive instincts. This inheritance then is the beginning—the basis—the foundation upon which parent and teacher may begin to mould a life structure. But this is only the foundation. More material is needed if there is to be a continuation of this beginning. Environment is the forest, the mine, the quarry which yields this building material. By environment I mean the sum of all the influences that knock for admittance at the door of his character, be they toys, trees, animals, persons, truths, or situations, whether good, bad or indifferent. By the help of parent and teacher he must be related to this environment if it is to take a definite and proper hold upon him. He must be interested. He must choose one thing and reject another. In short he must be attentive. He must from the very first by means of attention begin the long process of organizing this chaotic environment into an orderly and workable system which shall be of use to him ever after. This then in a very rudimentary way defines the process known as education.

Possibly it will not be claiming too much to say that **attention** is the first as well as the most important factor to be reckoned with in education. The thoughts and life of the individual must ever attend to something, and his character does depend upon that which holds his attention. But in giving his attention to any object he, at least at the outset, does either of two things, or possibly both. He either gives way to his natural desires, drifting in the course of least resistance; or else he wills to direct his attention to more remote objects which he has in some way come to recognize as having certain value for him. In the third place, it is not at all a rare thing when a present desire and a remote end may be the same, and in this case he can of course give way to the desire and will the ultimate good in one act. These attitudes toward the objects of his attention involve both **attention** and **will**. Because of his interest in a given subject, he either

follows a desire which relates him to that subject, or else he wills it because he knows it is of value to him, although he may have to forego some immediate pleasure in its attainment. In brief then we may say that his attention may be elicited through his interest, but he yields or withholds such attention according to his will. To properly correlate his interest and his will in the matter of attention is the function of education.

At first experiences are assimilated with reference to the native, or instinctive needs of the organism, and these may be classed as lower needs. But soon these primitive needs are over-shadowed by acquired needs, and these we shall know as higher needs. Once they are grafted upon instincts, the experiences assimilate one another. In this way fairly constant systems of experience come to be organized, to which new experiences are then referred. It is the business of education to develop these higher systems or needs by guiding the interests and training the will.

There is a natural (or instinctive) tendency to attend to intense stimuli; such, for example, as loud sounds, bright lights, sharp pains, movements or contrasts. In order to survive, the animal is dependent upon its ability to focalize its attention upon these "danger signals" and to react toward them in an appropriate manner. This is illustrative of the principles found in the immature man, the savage, and the very young child. Yielding to these external appeals amounts to **primary passive attention**, and belongs to the lower or primitive needs.

But on the other hand if he always had to follow only the strongest external stimuli, the individual would be wholly at the mercy of his environment. It becomes necessary, therefore, to govern his actions with reference to remote as well as immediate ends. There is almost constant need to neglect the present stimulus that the past experiences may be adequately determined in their relation to his present or future welfare. In order to avoid distraction it becomes necessary to put forth **effort** to overcome or inhibit

these external allurements. For this reason we have use for **active attention**—attention motivated by internal purposes.

These two forms of attention—primary passive and active—if developed separately lead to opposite extremes. The first makes the individual a helpless victim to circumstances, while the second makes him oblivious alike to external dangers and valuable suggestions. There is need for some means of correlation. It is through the repeated exercise of active attention, that some of the higher needs become habituated. It is then within the bounds of habit that we come to a third form of attention, in which this necessary correlation is provided for. It is through the **secondary passive attention** that the extremes of both the primary passive and the active forms may be proportionately correlated, and in which the individual may find his maximal efficiency.

In these three forms of attention we may now find the essential distinction between work and play. Work is a form of activity, and so is play. But work is activity directed toward a **remote** end, while in play the activity is an **end** in itself. There is a constant tendency for the mind to be distracted—to follow in the line of least effort. This tendency finds expression in the love for change, the desire to do "something else." The capacity for work is the capacity for sustained effort. This means concentration, organization and permanency of purpose. To have a desire for activity is not enough, for children and savages have this in abundance. Sustained and directed effort paves the way to progress and civilization, and means the subordination of inherited tendencies to remote ends. To have "will power" or "self-control" means that one can control his lower motives, and correlate them with the immediate desires and the more remote good, with the primitive instincts and the maturer reason.

In former days, the term interest meant to follow the lower of instinctive desires, and in this sense it would mean the instant arrest of all progress. But if interest means the desire for a satisfaction of acquired needs, the case is quite different. Acquired interests are developed only under the stress of active attention. Always at the outset the natural

tendencies must be inhibited, the passion for change, the desire to do "something else" must be suppressed.

At the low stage of the primary passive attention the child needs no prodding, for there is plenty to lure him on. And later, when he once attains to the heights of the secondary passive stage, he needs but little help. It is, however, upon the difficult incline of active attention that the teacher finds his place and plenty to do.

Child's play belongs to the primary passive phase of attention, when he gives way to present and passing interests. Its end lies in the enjoyment of the activity of the instant. It is neither sustained nor directed to any remote end. Work is the central feature of the educative process. The child's inclination to play must gradually be turned into voluntary work if he is ever to be brought to an advanced stage of development. This idea of work or effort indicates that it is of educational advantage that the child should come to appreciate the higher needs early in his training. Without this interest in the higher values his assimilation of experiences will be slow and uncertain. It is an educational necessity to develop in this immature child needs that will demand the acquisition of experiences that will be beneficial in mature life.

"Hitherto the child 'learned his lessons' to avoid pain from fear of punishment, an appeal to needs of the lower order, the instinctive response to primitive 'danger signals' to preserve the organism. Not only does this method make the secondary passive stage unlikely of attainment, but it involves a tremendous waste of energy in the conflict between the desire to pursue the course of least effort and the pain of punishment.

The modern doctrine of the elimination of waste emphasizes the economy of developing acquired interests. This must be done gradually, or the higher interests must be kept within easy reach of the child's instincts or natural interests. It is the business of the school to turn these native interests to account by transforming them into those of higher degree. Yet time and time again it becomes necessary to revert to these lower needs, for there are some experiences which the child must assimilate and yet a higher need to which it may be referred is hard to find. We must sometimes fall back and appeal to fear. There are points at which pulling and guiding must give way to prodding. It may be safely asserted that we shall never arrive at the point where pain and drudgery can be entirely dispensed with in the educative process. Yet over and above these few drawbacks, interest indicates the middle current of this onward stream.

So far, then, we after all have left the child—the object of education—a more or less passive victim to mere interest, instinctive or acquired. But we must carry him farther if we would bring him

into the full liberty of developed manhood. He must be able to choose between his interests. Here then comes in the function of the will. The will is what distinguishes him from a passive machine or the lower forms of life.

It is very largely a matter of exercising, or failing to exercise, the will that the native talents or capacities are developed or neglected. Any naturally brilliant person may idle away his time and ultimately come to nothing, while an ordinary one by taking himself into hand may in time attain to high standards of life. One may use or abuse the opportunities of environment, and a neglected chance in life is, in the final outcome, equivalent to no opportunity at all. It is not, therefore, as much a matter of environment as it is what sort of attitude the individual chooses to take toward the raw material placed at his disposal.

It is through the power of the will that we may control the attention. But at first the will must be directed through the instincts, then through imitation, and in this way finally accomplish the formation of good habits. So far there is little of self-control and self-direction. During this period the teacher must draw out the will and develop it by a constant appeal to appropriate interests and give direction by proper suggestions. In this way education does have a part in building good wills, and any system that overlooks the training of the will must indeed come far short of the best success.

There is a two-fold aim in educating the will; first, to make it right, and second, to make it capable. "Many good people," says Horne, "are inefficient, and many efficient people are not good. We need good people who are efficient and efficient people who are good. Education should aim to build the right will and the capable will." Our question then is: What are the principles that should guide us in educating the will?

One of the principles to be employed early in the process is that the method of contact should be indirect. The will at the beginning should be reached through action rather than by ideas. This emphasis should continue well into adolescence or even longer. The emotional and volitional natures of children predominate over their intellects. It is therefore necessary to associate good with pleasure and evil with pain. In the words of Horne, "Nothing is more confusing in moral education than to reward evil and punish good. In later years children can be taught that the highest virtue is always its own reward and sometimes involves sacrificing lesser goods."

Another principle involves the use of object lessons as occasions may afford suitable objects. Praise the good act when and where it occurs. Portraying virtues concretely by a good story also comes into play under this head.

It is also helpful to suggest the power

of the will. Pupils often can if they will, and proper suggestions may lead to effort. Practice counts in the mastery of one's will power. It also reveals one's abilities. No one knows in advance of the actual strain what he can really do. Also insist on effort at the beginning. It is too ideal for our present world to discard all effort and simply drift with pleasant interests. "Children," continues Horne, "must be restrained and commanded as well as enticed. Even the kindergarten is none too early for initial efforts, in order both to achieve and to refrain. There can be no accomplishment and no self-control without effort." Since proper restraint and the right kind of suggestions have already been emphasized, the discipline of the school and well balanced courses of study do find a useful field of operation in creating good interests and in developing capable wills. So far we have been dealing with matters of more or less indirect helpful influence. One more very essential factor needs emphasis. Direct ethical instruction must never be omitted. It is of course true enough that knowing does not insure proper conduct, yet such conduct may be expected apart from a knowledge of the truth.

The pupil should also be given a chance to make choices and in this way afford occasions for him to exercise his will power. Breaking his will should have no room in this work. A child's will is by no means an evil which needs to be driven out of his being. But on the contrary the real fact remains that his will is one of his most important native endowments. So then to break his will is an act of destruction. It is criminal to his highest welfare. Such maltreatment can produce none other than weak and irresolute men and women. To train the will by directing it into the proper channels is constructive work of the highest order. No teacher may neglect this phase of a child's education without turning him out into a world of temptation unprepared to meet it with safety.

In a concluding summary may we again quote from Horne: "Without heredity, no beginning; without environment, no continuing; without will, no individuality."

Goshen, Ind.

"The new governor of Jerusalem, Muhdi Bey, during an official visit to the Jewish colonies of Palestine, stated that the Turkish government had given permission to all colonies with at least one hundred families to have local self-government, their own police, and powers of administration."

"A change is taking place in the customs and dress of the women in Persia. With this is coming a greater desire for knowledge."

ROMANISM A CURSE OF SOUTH AMERICA

Romanism in South America has had an unrivaled opportunity for showing whether she can morally and spiritually uplift a people. For nearly five centuries she has had an absolutely free hand. More than that, she has had all along, in the main, the support of the State, and still more, she herself has been the supreme political power in each Republic all over that great continent. There is no class of society in that continent which has not felt the touch of her influence and authority. Indeed, the ramifications of Romanism are found throughout the whole life, thought and ideals of the people of that continent. So she has had a magnificent opportunity for showing, not only to South America, but to all the world, what she can do to upraise the people.

What use has she made of that opportunity? Has she shown herself to be the friend and guardian of the people and their interests? Has she proved herself to be the guardian of their freedom, or their morals, or the inspiration and guide of their progress? If she has not, she stands condemned before all history. There is one test which we must apply to every religious system. It is the test our Master Himself has given to us—"By their fruits ye shall know them." It is by the fruits of Romanism in South America that I ask you to judge Romanism in that land. I want to place before you some plain, sober, and, to me at least, heart-breaking facts, and leave you, in God's presence, to form your own judgment as to whether Romanism has been in South America a blessing or a curse. I want God's people in this country to get at the facts, and the moment they know the facts concerning Romanism in South America, they will rise up and evangelize that long-neglected continent.

From the very first Romanism has maintained a bitter and unscrupulous hostility to every movement that pointed in the direction of civil, political, and religious freedom. Rome introduced that abominable yoke of blood called "The Inquisition." You know how it was enthroned early after the founding of the city of Lima, and there it triumphed during the long centuries up to last century. When I was in Lima a few months ago I went to see the very hall, now used by the Senate, in which those trials under the Inquisition took place.

Then I went to see the dungeons—for a few of them yet remain—where those dear souls were incarcerated for the truth, and then I came out and walked from the Plaza of the Inquisition to the great cathedral Plaza; down the same street those holy, heroic men had walked, and stood and gazed upon the spot where the fires were kindled. These brave men were bound, cast into the fire, and I saw the verandah from which the ladies of the nobility came down to watch with glee

the dying agonies of the men who would rather lay down their lives than deny their Lord and Savior Jesus Christ. You will not wonder that when I went over those scenes my heart was stirred with thanksgiving to God that in those dark days, and mainly among the Spanish themselves, there were men who loved not their lives unto death, who in death as in life bore their testimony to their Lord and Savior. That went on generation after generation, century after century, and then there came a mighty movement, the rising of the peoples for freedom. As soon as the people, Roman Catholic though they were, obtained their freedom and banished Spain, they also banished the hellish Inquisition. Then came an ebb in the tide, and the clericals came back to power, and as soon as they returned they reinstated the cursed Inquisition. It was not until Spain was finally driven from the country by the capture of the Callao Fortress that the horrible Inquisition passed away. What I want you to remember is, that in the struggle to banish this hateful thing, all the force of the clerical party was used to resist its banishment, and if the clerical party could have done so they would have kept that same hateful thing until now.

One of the main sources of clerical income was marriage fees. A friend of mine whom I met in Peru a few months ago, told me that he was present at a marriage ceremony in Peru, when thirty Indian couples were married in one service by the utterance of half a dozen sentences in Latin by the priest. The Indians were poor people, and those thirty couples had to pay the officiating priest \$2 per couple—\$60 in money he got from those poor Indians. It is the same with funerals. Corpses were sometimes kept for weeks. The priest would not bury without the fee, and the poor people had to wait till they could beg, borrow or steal the money to pay the priests. You can easily see why the priests resisted the movement in favor of civil marriage. In Bolivia, about a year and a half ago, after fifty years of struggle with the clerical party, the anti-clerical party carried the day, and passed a civil marriage law, which contains this clause: "That no priest is allowed to perform a marriage ceremony until those whom he is marrying produce the legal certificate of a civil marriage."

Take another illustration of their attitude. Some of you know the great work that is being done in Palermo, a suburb of Buenos Aires, by my friend the Rev. W. Case Morris. We call him the Dr. Barnardo of South America. About fifteen years ago his heart was smitten as he looked at the poor little street arabs—boys and girls—in the streets of Buenos Aires—children who have no parents, no home, no place of refuge night or day, winter or summer, but the streets of that

great city. This beloved brother felt his heart moved towards them, and about fifteen years ago he took a few of them to educate. He has gone on developing that work, until now he has nearly four thousand of those children in his schools. He trains the children to work; they are gathered into Sunday schools, and regular religious training is given in the day schools.

It is about the most magnificent bit of work I know. I do not think you could surpass it anywhere, nor do I think you could equal it in the whole continent of South America. Even the Government has been granting considerable sums year by year to help him in his work; he has to raise \$18,000 a year to carry it on, and that in addition to his work in the parish. Every now and again, in the Parliament mainly, but sometimes outside, he is subject to unscrupulous assault from the clerical party. The priests themselves never moved a hand to try to get hold of those poor little street arabs, but from the moment dear Morris began to do it, though they do not copy him, they have tried to checkmate him at every turn. In the Argentine, bishops can be elected by Parliament. One of these bishops brought on a great debate in that house attacking that work. I am glad to say that in every case our brother has come off victorious.

If the Romish Church had a spark of philanthropy in it, it would surely thank God that any man is attempting to civilize and Christianize those street arabs.

Think for a moment of the Romish opposition to the circulation of Scripture. Wherever the priests can, they burn the Bible—north, south, east and west. They have a big festival; the bishop sometimes graces the scene. One bishop who figured here in the Eucharistic Congress a few years ago, and whose portrait appeared twice in our papers, came almost straight from a burning of Bibles in Northern Brazil. The people are told that the Bible is an obscene book, that if they dare to read it, or even to listen to it, they seal their soul's eternal damnation. That is the attitude of the Church. The priests have opposed the banishment of the Inquisition, they have opposed every movement toward freedom, they have opposed such work as that of Morris, they have opposed the circulation of the Scriptures amongst the people. If there were nothing else against them, they would hereby stand condemned before God. But there are many other charges, and of one at least I must speak.

Romanism stands condemned by the attitude of the people and the Governments; first of all by the attitude of the men. The women still flock to the services, but in the main the men have practically nothing to do with the accursed system, and as the result many of them believe nothing else.

Let me tell something of the attitude of the Government of Bolivia. I heard it

when I was there. Recently the Bolivian Government, which is, of course, composed of men who are nominally Roman Catholics, passed two laws relating to monasteries. The first law was that the moment the number of monks in any monastery reaches the low number of, I think, eleven—either seven or eleven—that moment the monastery must be closed and the property revert to the Government. They also passed a second law, viz., that from the date of the passing of such law no Bolivian may enter a monastery. You will easily see that if, when the number is reduced to eleven, the monastery is closed, and if the Government further prohibits men from becoming monks, it is only the question of a few years before every monastery in Bolivia will be closed.

Beloved, two things I want to say, as I close. One is this—we are told by people who ought to know better, that South America does not need the Gospel because it is a Christian country. Oh! it is enough to make one laugh, only it is so heartbreaking! We are told that the Romish Church is a "sister church." It has no relation to us whatever, and I want you to remember the needs of Africa, China, and India, to think of and pray for down-trodden, neglected South America.

Then, too, you have the same system in England; on the surface things differ. Wherever you see Romanism in the presence of a strong Protestantism, you see it whitewashed outside, but the claims are the same, the dogmas are the same, the spirit is the same. If the same system should ever reach the place of power in our land it will curse, blight, and drag us down, as it has done every other land where it has had power. And I ask you, see to it that so far as your voice and your influence go, they will be ranged on the side of that religion which is based upon the plain, simple teaching of the Word of God, the Gospel of Christ, which proclaims salvation to all men through the finished work of the Lord Jesus Christ, upon the simple condition of a heart-trust in Him. Oh! some of you hardly realize what you owe to this Gospel of grace. Keep it close to your heart, and keep close to your Master, and whatever you can do to spread this Gospel, do it out of love to Him, and out of pity for those who are under the dark spell of this Romish system, which stands before the bar of Scripture and of history self-condemned.—Charles Inwood.

SCHOOL NOTES

Goshen College

The annual Peace Oratorical Contest was held on March 2 and consisted of five orations as follows:

World Peace Through Christ. Leo Herberger.

The Unwritten Constitution. W. A. Blosser.

The Irrationality of War. Orus Yoder.
Significant Factors of the Growth of Peace. Lewis Miller.

The Ideal of the Century. Chas. Reed.

T. K. Hershey, Superintendent of the Youngstown Mission, was a recent visitor at the College. He conducted Chapel exercises Feb. 17.

President Hartzler has recently made extended evangelistic trips through Ohio, Pennsylvania, and Canada.

Our evangelistic meetings held in February resulted in 10 decisions for Christ. On Sunday, March 1, all of these young people were received into the Church by baptism. Bishop Jacob Bixler officiated.

A long felt need has been supplied in the organization of a Junior Department. The work has been started with eighteen active members. Meetings are held each Sunday evening from 6 to 7 o'clock. The children are much interested.

Bro. M. C. Lehman, missionary to India, has been supplementing his school work with over-Sunday trips to various churches in Indiana and Ohio, giving missionary talks and sermons. He has recently begun a series of talks on India at our Young People's Meetings. These addresses are full of interest to all and are helpful in giving us a better idea of the conditions under which our missionaries live. Bro. and Sister Lehman are each leading mission study classes in the study of India. Much interest is being manifested in these courses under their guidance.

Hesston Academy and Bible School

A number of new students entered the school at the beginning of the second semester. A few who came for the special Bible term registered in regular departments.

Our heating plant suffered a breakdown recently that compelled the school to close for three days and entailed a repair bill of nearly two hundred dollars. This is one of the unpleasant experiences of the work.

Of the special lectures delivered by Bro. Daniel Kauffman while with us the one on "Christian Conservation" and the one on "Character Building" seem to have made lasting impressions.

The building committee are now busily at work on the final plans for the new building, and they hope to begin work early in April.

One of the recent marks of progress of the institution is the launching of a school paper, the "Hesston Academy Journal," with Bro. M. D. Landis as editor, supported by three assistants.

Bro. J. A. Coopridge, one of the first helpers in launching the institution, has just taken charge of the Academy farm for the current year.

A recent visit and chapel service conducted by Bro. Allen Erb, an alumnus of the school, was much appreciated.

Bro. T. M. Erb, our business manager,

is now able by a little assistance to move about on crutches. It is the fond hope and sincere prayer of all connected with the institution that he may soon be able to get about in his usual manner.

THE DAUGHTER AND DRESS

When we see young girls, as we saw them in larger numbers last summer than ever before, brazenly or thoughtlessly displaying in their attire their physical rather than their innocent charms, the fault is not so much with the girls as with their mothers who permit them to buy and wear such clothes. The excuse that mothers cannot control the attire of their daughters is begging the question: a mother is a pretty poor failure when she has to confess to such an admission. When girls are permitted to buy and wear the amazing hats that they wore last year, set on a head loaded down with puffs and rats; the waist so thin and transparent as to be absolutely indecent, with sleeves so short and neck so low as to transcend the line of decency, and a skirt so tight that the figure is displayed at every step, with stockings of the thinnest transparent silk—there is a question of morals involved that is, to say the least, important.

There is no sense in our being shocked at the social evils that exist and seem to be on the rapid increase on every side, threatening our young girlhood at every turn, so long as we distinctly and directly add to those evils, yes, bring many of them about, by allowing this shamelessness in dress of our daughters. It is all well enough to deplore the vicious habits of men, but is this sort of dressing calculated to check them? It is within the lines of calm speaking today that no single element in modern life is adding so much to the evil part of society as this absolutely indecent dressing that is permitted our young girls.

It is hard to see what the mothers, or fathers, or guardians of these girls are thinking about to allow this sort of dress to go on. It deliberately courts danger, and then when danger comes and its deadly result is stamped on the girl for her life-time, the parents are in tears or they explode in anger. But why? They deliberately invited the danger in the girl's method of dress. Why be surprised that the method succeed? Rather let them be surprised when their girl escapes danger.

It is nothing short of a crime to allow an unthinking young girl to wear clothes that when she goes out into the world are the very signals of danger. She does not know. How could she? But her mother does: or her father, or her brother, or sister. Some older person is responsible for allowing the dangerous dress, and that some one will be directly responsible if danger comes to the girl and she goes under.—Ladies Home Journal.



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY REMARKS

We are to spend the first half of the month in a special study of the Holy Spirit. In this study let us keep close to the Word, for that is the language of the Spirit. When we hear a person talk we seem to understand him better than just simply to hear about him. Then the Word is a safeguard to the voices of spirits that speak with our spirit. The Holy Spirit must be recognized apart from other spirits that may meet among us (I Jno. 4). If we are accustomed to a fellowship with the Holy Spirit as He speaks in and through the Word of Scripture we are more apt to be shy of the voice of strangers.

It is well to take an inventory of what God is doing in our lives, and as to whether we are making the most of our opportunities. Let us praise God more and look more to see His providences and blessing through what He is doing around us and in us. Springs Revival will furnish food for such meditation and praise.

You have probably noticed in our **Summary of Reports**, that the problem of Sabbath desecration is one listed with a number of others that is especially mentioned by our workers. We hope that every congregation will awake to the opportunity and make this last topic of the month a topic long to be remembered because of truth and duty revealed. Interest those who do not usually attend; it will do everybody good.

THE HOLY SPIRIT—HIS CHARACTER AND MISSION.—Jno. 15:26

Topic for April 5

MOTTO

"Ye are the temple of the living God."

THE STUDY HOUR

The first thing as we enter upon the study of the Holy Spirit is to gain an idea of what we are dealing with and to clear our minds of any erroneous notions or false teachings that may have lodged there, and rise to a real appreciation as to whether we deal with an **object** of value or a **person** to whom we owe reverence and respect.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which pro-

ceedeth from the Father, he shall testify of me" (Jno. 15:26).

1. Pick out the words in this text that show that a personality is spoken of.
2. Pick out expressions that reveal the striking characteristic of this personality.
3. What expression reveals from whence this personality comes?
4. What is the principal business of this personality?

After prayerful thought upon these points as revealed in this text, then study other texts with reference to the Holy Spirit to see if your conclusions are in any manner unfounded—

I. Facts about the Divine Personality of the Holy Spirit.—

1. United in authority.—Matt. 28:19; Rev. 1:4, 5; Acts 13:2-4; 16:6; Rev. 2:7.
2. He should be respected.—Matt. 12:31, 32; Acts 5:32; I Cor. 6:19, 20; Eph. 4:30; Acts 8:18-20.
3. He is called "Holy."

II. Characteristics.—

1. Power.—Acts 1:8.
2. Truth.—Jno. 16:13.
3. Sevenfold perfection.—Isa. 11:2, 3; Rev. 5:6.
4. Fruit.—Gal. 5:22, 23.
5. Known apart from the spirit of anti-Christ.—I Jno. 4:1-6.

III. His Mission.—

1. A convincer.—Jno. 16:8-11.
2. A Comforter (or paraclete).—Jno. 14:16-18.
3. To take out a people for the name of Jesus.—Acts 15:14; Rom. 15:18, 19.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Holy, Truth.
2. Commit Jno. 16:8-11.

For Young People.—

1. The Divinity of the Holy Spirit.
2. Where may I have Him?
3. How may I know Him?

For Older People.—

1. Emotional Sensation or Intelligent Power?
2. The Word and the Spirit.

THE HOLY SPIRIT IS A PERSON

To sum it all up, **THE HOLY SPIRIT IS A PERSON**. The Scriptures make this plain beyond question to any one who candidly goes to the Scriptures to find out what they really teach. Theoretically, most of us believe this, but do we in our real thought of Him, treat Him as a person? Do we regard Him as indeed a person as Jesus Christ, as loving,

as wise, as strong, as worthy of our confidence and love and surrender as He? The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of His personal companionship with them. (Jno. 14:16, 17). Is He that to us? Do we walk in conscious fellowship with Him? Do we realize that He walks by our side every day and hour? Yes, and better than that, that He dwells in our hearts and is ready to fill them and take complete possession of our lives? Do you know the communion of the Holy Ghost? (II Cor. 13:14.) Communion means fellowship, partnership, comradeship. Do we know this personal fellowship, this partnership, this comradeship, this intimate friendship of the Holy Spirit? Herein lies the secret of a real Christian life, a life of liberty and joy and power and fulness. To have as one's ever present Friend, the Holy Spirit, and to surrender one's life in all its departments entirely to His control, this is true Christian living.—R. A. Torrey.

THE HOLY SPIRIT, THE COMFORTER, ANOTHER PERSON, BUT NOT A DIFFERENT BEING

In a general way it may be said, He is not an "influence" or a sum and series of "influences," but a personal Being with names and affections, words and acts, interchanged with those of God.

He is God as Creator (Gen. 1:2; Psal. 104:30; Job 26:13; Luke 1:35). He is one with God as Jehovah (Lord) in providential leading and care; and susceptible of grief on account of the unholiness of His chosen people. We cannot grieve an "influence," but only a person, and a person, too, who **loves us**. (Psal. 78:40; Eph. 4:30.) He is one with God as Adonai (Lord), whose glory Isaiah beheld and John rehearses, who commissioned the prophet and sent forth the apostle. (Isa. 6:1-10; Jno. 12:37-41; Acts 13:2; 20:15-18.) In these scriptures one and the same act is that of Jehovah and of Jesus and of the Holy Spirit. Besides the clear evidence of personality and equality in the baptismal words and in the benediction (Matt. 28:19; II Cor. 13:14); the promise of Jesus affirms the presence and the abiding of the Spirit to be one with His own and with the Father's in this Word, "If a

man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with him" (Jno. 16:23). Above all, the name "another Comforter" (Paraclete) suggests a Person who would do for the disciples what Jesus the other Comforter (Luke 2:25) had been doing for them. He speaks, testifies, teaches, reminds, reproves, convicts, warns, commands, loves, consoles, beseeches, prays, intercedes (often the word is "paracles"); in brief, all these other acts and dealings are not those of an impersonal medium or influence, but of a person, and One who in the nature of the case cannot be less than God in wisdom, love and power, and who is one with the Father and the Son; **another person indeed, but not a different Being.**—W. J. Erdman.

SUGGESTED READING

Secret Power, D. L. Moody. 15 cents, postpaid.

Spirit-Filled Life, John McNeil. 15 cents, postpaid.

The Exposition on Romans in the Bible Study Department on another page.

THE HOLY SPIRIT — WHAT HE DOES FOR THE CHRISTIAN.—

Jno. 16:13-15

Topic for April 12

MOTTO

"I will not leave you comfortless, I will come to you."

THE STUDY HOUR

Having learned in our last lesson that the Holy Spirit is a personality from a divine source who is one with the Father and Son in His mind and service, we want to now specially confine our study to what He does for the followers of Jesus. We can get some view of the difference in the lives of the disciples in their capacity to learn before the Holy Spirit came (Jno. 16:12) and after He came (Jno. 16:13). He did not come to do a different work from Jesus so much as to carry out to a finish the work that Jesus was doing. (Jno. 16:14). Jesus in the flesh was visible to natural sight, and made His life manifest by word and deed to the disciples and to the world. But the Holy Spirit would come in an invisible way to the natural eye (Jno. 14:17), but would manifest the truth of Jesus' words and the power of His work to every believer. What Jesus was to the world in the flesh because of being God in the flesh, so the disciple of Jesus is to be to the world because of the presence of the Holy Spirit. (Jno. 17:18).

Now read the text, Jno. 16:13-16.

Look at the context to see what line of thought Jesus is discussing. What value do you place upon one who can and will guide into all truth? What are some of the truths that still perplexed the disciples about Jesus' mission in the world? (Jno. 16:16, 17). Note the difference between the things the Spirit does (V. 14) and what Satan or some of his followers do. (II Cor. 4:4). What advantage is there in having a vision of the things of God the Father (V. 15)? (Cf. Jno. 17:3).

STUDY OUTLINE

I. The Spirit is Our Helper.—

1. In knowing truth from error.—I Jno. 2:20, 27; (Cf. I Jno. 4.)
2. In showing us the things of God.—I Cor. 2:9-16.
3. In directing our prayers.—Rom. 8:26, 27; Jude 20.
4. In guiding our Christian service.—Rom. 8:14; Acts 8:29, 30.
5. In imparting gifts for service.—I Cor. 12:11; Acts 20:28; Eph. 4:11-16.
6. In making us feel like sons.—Gal. 4:6; Rom. 8:16, 17.

SUGGESTIVE ASSIGNMENTS

In the study of a subject so important as this, we are sure to find that some, by a little presumptuous turn, will make fanaticism out of what God designed for the believer's sweetest satisfaction. Prayerfully study the needs in arranging the program and present only what can be made clear. Don't speculate. Reverently meditate and pray and ask wisdom from above.

For Children.—

1. Text word, **Comforter**.
2. Commit Rom. 8:26-28.

For Young People.—

1. Knowing the Voice of God.
2. Safety in the Guidance of the Spirit.
3. Confusion and How to Meet it.

For Older People.—

1. The Conditions for the Manifestation of the Spirit.
2. Tests Between the False and the True.
7. In gaining victory over sin.—Rom. 8:15; 5:5.

WILES CONCERNING GUIDANCE

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). There is scarcely any subject connected with the spiritual life more difficult to explain and more misunderstood than the subject of guidance! The words, "I was 'led' to do this or that," are so often used when there is no evidence of any leading at all. There are many wiles of the adversary around the subject. One tactic of the evil one is to make souls confused and distracted over what is the will of God; others he deludes into throwing aside all use of their judgment and knowledge to act upon some isolated text, or some "thought that came to them in prayer; others are beguiled into an attitude of judgment upon the walk of others, or else into a position not far short of infallibility, though they do not use the Word. Our text gives the principle mark of the true guidance of the Lord. "Led by the Spirit" means that He **deals**, and does not drive or force, therefore the soul must take heed not to force itself to any course of action which is repugnant to it, that is, **presupposing that the will is surrendered to God, as ready to take any course unmistakably shown to be His will.**

Then let us understand, too, that as the life of Christ matures in the believer, the Spirit leads more from within by the working of **life**, which manifests itself as

simply and naturally as the life of nature. When the believer becomes a "full grown man" (Heb. 6:1, R. V.), with heart and will under complete control of the Spirit, the new life will increasingly work in him with less and less **perceived action** to his **consciousness**. As many as are led by the Spirit, in this way are indeed sons of God, with spirit, soul, and body working out His will with ease and spontaneity. (1) They are "guided by the skillfulness of His hands" (Psa. 78:72), leading them hour by hour into the path prepared for them. (2) They are guided by their faithfulness to God: "The integrity of the upright shall guide them" (Prov. 11:3)—for they know what to do by the very instinct of right and wrong which God has planted within them. (3) The "meek will he guide in judgment" (Psa. 25:9), for He uses their renewed minds (Rom. 12:2), yea, giving them the very mind of Christ, which led Him to empty Himself, and be obedient unto death—the death of the Cross. The soul that knows this principle of sacrifice and self-effacement as the characteristic of the life of Christ needs no inner voice or special guidance, to tell him what course he is to take while walking in this present evil world! —Mrs. Jessie Penn-Lewis.

SPRING'S REVIVAL — HEART TO HEART TALKS ABOUT OUR CHRISTIAN EXPERIENCES

Isa. 55:6-13

Topic for April 19

MOTTO

"If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

THE STUDY HOUR

There is scarcely anything in the handiwork of God but what may be properly used for our meditation, in the light of God's Revelation, to our eternal profit.

Our Text—Isa. 55:6-13

is an example of how God through the prophet has used the things of nature to illustrate the higher things of God's spiritual works. The whole passage is an appeal, a Gospel message, to a seemingly unbelieving or downcast people, who were measuring God by themselves and therefore came far short of their possibilities in Him. Their sinful state might be compared to the dead of winter, when every plant is dead and the wind blows through naked or fruitless trees, or to a dry and scorching summer when all life has withered.

I. **The Message of Verses 6 and 7 is God's Call of Grace.** It sets forth a time of salvation and the conditions upon which it may be obtained. While it is addressed to a sinful people, its principal theme is God's mercy and pardon.

II. **The Message of Verses 8 and 9 teaches** that man has under-estimated God's wisdom and power. He may have looked at wickedness so long until he felt there was no way of relief. His faith in the Gospel has been inspired by what he sees in his sinful surroundings and hence it is

weak and lifeless. Look to the heights and estimate the greatness of God's thoughts above your own groveling ones.

II. God points men away from self to the miracle of revived nature.—Vs. 10-13. Just as the rain and snow water the barren earth and bring forth life where there seemed to be death, so the Gospel message is able to revive the lifeless soul to fruitfulness and cause even trees of beauty and service to grow in the place of briars and thorns of sin. Instead of discouragement and sorrow will be joy and rejoicing. All nature seems to express the life of the renewed soul. Therefore we may make the season of

SPRING'S REVIVAL

A fitting time to have some "heart to heart talks about our Christian experiences."

I. What Voice Has the Spring for Our Failure and Discouragement?

1. Time to awake.—Song of Sol. 2:10-13.
2. A witness of God's providence.—Acts 4:17; Gen. 8:22.

II. What Reflection from the Inner Joy in Our Souls May it Bring?

1. Joy by nature personified for the Lord's glory.—Psa. 96:12.
2. Nature expresses joy for us because of salvation.—Isa. 55:12; Isa. 44:23.

SUGGESTIVE ASSIGNMENTS

The topic this week is of such a nature that the experiences of our young people will largely determine the nature of the meeting. The aim of each one who has charge of the meeting should be to remove as much as possible everything that will hinder a free open-hearted meeting. To do this it may be needful to clear away rubbish of formality by some needful confessions, or to awaken a response by live questions affecting the heart-life of the community. Encourage any to present problems that they may need help in solving. Don't forget that the Giver of Spring Time is also the Giver of spiritual life. Let His Word water the hearts of all freely and, as the grass springs after the rain, a blessing must follow.

For Children.—

1. Text word, **Life**.
2. Sunshine and Rain and the Flowers.

For Young People.—

1. Springtime for Our Hearts.
2. Conditions that Produce Springtime.
3. Opportunities of the Season.
4. Getting Things in Order for a Fruitful Year.
5. Dead Things that are Out of Season.

For Older People.—

1. Relation of Repentance to Life.
2. Faithful Watering.

THE CHRISTIAN SABBATH.—Luke 6:1-10; I Cor. 16:1, 2

Topic for April 26

MOTTO

"Delight thyself also in the Lord."

THE STUDY HOUR

I. Definition.—When we think of the word "Sabbath" it conveys to our mind more particularly what we have been ac-

customed to associate with it in our life. But when we turn to God's Book we then learn more definitely what God meant by it. The word in itself means simply rest or cessation from labor or employment. But it is evident that God's purpose in setting apart the day could not mean a day of idleness. God is the example. (Gen. 2:2). He rested from His work of creation, but He evidently did not cease from all the operations of His eternal dominions for then everything must have come to naught. (Jno. 5:17.) So when He gave man the command in Ex. 20:8-11, He clearly defines what kind of activity man should lay aside ("thy work"). It is then this God given definition which we learn by studying the spirit of God's command that we wish to obtain in defining what is known as the Christian Sabbath. God's designs in all things are perfect from the beginning, but because of man's imperfection He has had different dispensations in which in divers manners He leaves the impress of His truth upon man. When that method no longer serves the purpose He brings forward another method but never a different truth. The Christian Sabbath is therefore in the mind of God what the Sabbath was in its first sanctification—a day for man's highest blessing. (Mark 2:27.)

II. Study of the Text.—Luke 6:1-10; I Cor. 16:1, 2.

We here have two incidental passages, one from the life of our Savior under the Law on the eve of the Mosaic Dispensation, and one under the Gospel in the life of the Church, under the Christian Dispensation. The incidents of Luke 6:1-10 teach that the constructions of the Pharisees upon the meaning of the law were such that they were in conflict with the merciful and good intent of the Sabbath law. Human necessities that must be relieved for man's highest efficiency toward God cannot profane the day set apart for special service toward God. Human suffering should be relieved in the spirit of service to God and hence such work will not break the Law.

The incident of I Cor. 16:1, 2, is a work of the first day of the week instead of the last, showing that the Lord of the Sabbath may set apart what day He will (Cf. Luke 6:5); but it also concerns the relief of human suffering and the handling of money; not indeed for personal ends but in connection with other devotions to God; hence, is in strict keeping with God's original design in setting apart the "Seventh Day."

III. Outline Study.

1. **What Day?** Example of the early Christian Church.—Jno. 20:19, 26; Acts 20:7; I Cor. 16:2.
2. **How Keep It?**
 - a. Not for earthly ends.—Isa. 58:13.
 - b. But for delight in the Lord.—Isa. 58:14.
 - c. By public service in the assembly of worship.—Luke 4:16, 31.
 - d. By doing good.—Matt. 12:10-12.

SUGGESTIVE ASSIGNMENTS

When the Christian professor loses sight of Sabbath observance, and allows the materialistic tendency of the age to lead him away from its benefits, it is high time that we awake to know what God's plan is in the matter. Let those that plan the meeting make a careful and prayerful inventory of the conditions. Get all the information you can, and especially show forth the spirit in which the Sabbath should be kept and what the people are losing by its violation.

For Children.—

1. Text word, **Sabbath**.
2. Blessings of the Lord's Day.
3. What Can I do to Keep Sunday?

For Young People.—

1. Blessing of the Sabbath.
 - a. To the Body.
 - b. To the Mind.
 - c. To the Soul.
2. A Sabbath for All—the Sin of Depriving Others.
3. Keeping the Sabbath Day Holy—
 - a. Saturday Preparations and Saturday Nights Out Late.
 - b. Sunday Morning Chores.
 - c. Attending Public Worship.
 - d. Reverent Conduct.
 - e. Ways of Employing the Time aside from Religious Services.
 - f. Things that should be Refrained from.
 - g. Results of a well or ill-spent Sabbath.
4. Sunday Problems of Our Community.
5. Why some People do not Attend Church, and how We may Win Them to It.
6. States of Mind which either Help or Hinder a Successful Sabbath.
7. Cultivating a Regular Sunday Habit by Families, i. e., in the Home.
8. How may We Relieve Others from Sunday Labor?
9. How to Get Things in Order to Keep the Sabbath Day.

For Older People.—

1. Difference in Dispensations.
2. Drawing a Line to Guard Our Live from Forgetting God's Service.
3. General Sentiment in the Community as it Relates to an Ideal Sabbath.
4. Practical Ways in which Our Congregation can make a Substantial Contribution toward this Sentiment.

SUGGESTED READING

1. "Why Save the Lord's Day?" by Daniel Hoffman Martin, in The Fundamentals, Vol. X.
2. "The Sabbath," by Daniel Kauffman in "A Talk with Church Members."

THE CHRISTIAN SABBATH

Rudy Senger.

To rest from our vocational duties one day in seven is of vital importance to our human welfare. Sunday rest, however, is very largely negative and only a partial truth. It represents the means to an end, and for this reason must be more or less incidental to that end. We cast aside our everyday toil in order to be free to accomplish some other good. But in their shortsightedness, men have ever been inclined to look at sabbath rest as the whole of the matter and as its most important consideration. By thus misplacing their emphasis, the Pharisees of Christ's time had made some errors in their interpretation of the Sabbath and its meaning. Because of these errors Christ found it necessary to make some corrections, from which we may gather a number of utterances which have fundamental significance.

The Sabbath for Man. "And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath" (Mark 2:27, 28, R. V.)

No plainer nor more fundamental statement of the purpose for which the Sabbath exists is to be found anywhere. The Pharisees thought of it as an end in itself, and that it existed for its own sake. They entertained a scrupulous concern lest the letter of the commandment be violated and the institution polluted; while at the same time their consciences were calloused to the highest welfare of their fellowmen for whose good this institution had been inaugurated. But **"the sabbath was made for man."** This is the key-note to our subject—the place of emphasis—the vital principle—the essential truth about which we need to be concerned first of all.

Quite overlooking Christ's correction of the Pharisees, the Puritans sought to preserve it from desecration by punishing offenders with fanatical rigor. And we, following these our predecessors, also give much concern lest the institution suffer. We can hardly rest our consciences at times for fear we may after all not be keeping the proper day of the week. Now, relatively considered, this is among the points of least importance; for **"man was not made for the sabbath."** We do not exist for the sake of the institution, but it was made for our welfare. By giving our attention too completely to the means, we are apt to obscure our vision of the end—the purpose for which the Sabbath was made.

Now since our attention has been called to the fact that the Sabbath was made for man, it may not be presuming too much to point out another error into which we are likely to fall. It is quite evident that when Christ said it was "for man," that He did not mean that man was at liberty to abuse it. Man is not supposed to use its advantages for his selfish desires. This is not a time that has been set aside when he may cast off responsibility and give way to dissipation—special dinners, for example. The fourth commandment does entitle us to Sunday rest. **"In it thou shalt not do any work."** But men too often claim this right to shield themselves against personal responsibility. Factory hands and store clerks are housed in during the week; and Sunday rest, they think, makes a good argument for not entering poorly ventilated churches. Brain workers work their brains six days in the week, so listening to sermons and attending religious services for them is much like brain work, and they excuse themselves. Now there is some serious truth embodied in these claims that church people dare not overlook. Indeed we cannot ignore these facts if we sincerely desire to find a solution to our modern Sunday problems. Too often the church man, like the an-

cient Pharisee, wants secular work laid aside that the institution may not suffer violence, while on the other hand, the man of the world asserts his right to Sunday rest as a self-justification for his spiritual indifference. Not until church people take an unselfish interest in the best welfare of the Sabbath breaker, and until the latter is convicted that his responsibilities and rights go farther than mere Sunday rest, so long can there be no adequate adjustment of our Sunday problems.

In His discussions upon this subject, Christ used an illustration in which He gave the life of a sheep a place above Sabbath rest, and then exclaimed: **"How much then is a man of more value than a sheep!"** (Matt. 12:12, R. V.). As five is greater than three, and seven is greater than five, so seven also is greater than three. As the life of a sheep takes precedence over the Sabbath and man supercedes the sheep in importance, so man must receive first consideration in this matter. From this high estimate which Christ placed upon man, he draws a significant conclusion: **"Wherefore it is lawful to do good on the sabbath day."**

The fourth commandment says: "In it thou shalt not do any work," while Christ says: "It is lawful to do good on the Sabbath." This is by no means a contradiction, but a better interpretation of the Sabbath and its purpose. We are expected to lay aside our daily occupations in order that we may do this good that is lawful on the Sabbath day. Physical labor is not prohibited because it would be wrong, but because it must make way for other matters of human importance. Christ considers it better to violate the letter of this commandment than to neglect giving needed help when such should present itself upon a Sabbath. It does occur at times, when the letter of one commandment needs to be neglected in order to live out a principle along another line. Some good methods must at times be suspended in order to give place to something of greater value. When an animal's life is imperiled, our duty to rescue it is more important than to refrain from physical exertion upon the Sabbath. In case my neighbor's house is on fire on Sunday morning, I would be unmerciful to my neighbor if I refused to carry water because the fourth commandment prohibited labor on the Sabbath. But my literal obedience in such cases could not atone for my unneighborliness.

But on the other hand, we need to keep this discussion in line with the full purpose of the Sabbath. Christ's illustrations were never intended to justify or argue for Sunday labor. He meant to rebuke and correct Pharisaic literalism. Sunday rest is important, not only for myself but for others who serve me. It is not right, it is very selfish indeed, to lounge around on Sunday morning and let the hired help do all the chores, and then drive off to church and never invite him

to go along. Sunday rest is not graded off according to social levels. Except in cases of emergency as already mentioned, to refrain from our week day labors is imperative and makes us responsible to our highest welfare. But to harvest a crop on Sunday just because it might save time, or the weather threatens for rain on Monday, is both covetous and selfish. Such things do not represent emergencies that call for Sunday labor.

God never granted me any Sunday rest, but what He has done equally so for my fellowmen. If I must not work, neither does the telephone girl at central. But if I conscientiously refrain from using the telephone on Sunday, all my neighbors use it and the telephone girl is not relieved. The city cars must be kept running on Sunday and the motorman and conductor lose their Sunday rest. But if the cars don't run how are many city folks going to get to church, most people in our cities have no conveyances of any sort. If the man at the power house doesn't shovel coal and oil machinery there can be no electricity to run the cars and to give us light for our homes and churches. These workers have no choice in this matter, social conditions make these tasks necessary. If they resign their positions, others will accept the vacancies, and the matter is no better. If I refrain from using these conveniences, others do not and the condition remains. Now, under these conditions, is it wrong for these people to work? Are they to blame for it? Can you blame the grocer for opening his milk store for an hour each Sunday morning, and the milkman for canvassing the town all Sunday just because your's and your neighbor's baby must have fresh milk? You might substitute bottles on Sunday, but you insist that it must be regularly fresh.

A farmer must milk his cows twice per Sunday and yet he does it as an important part of his daily chores, and he still has his whole day to observe religiously. But when the milkman canvasses a town to serve the many he is deprived of his right to Sunday rest. Is it enough that we ask him to rest on Saturday or on Monday instead? Does my responsibility cease when I alone have behaved myself? Am I not also responsible for doing something definite to create a public sentiment that shall be equal to the task of relieving these people? these servants of ours? Is it enough when a church simply obeys the Sabbath laws and yet does nothing to rescue the community from the clutches of Sunday labor? These questions are raised for the purpose of suggesting some practical things that might be accomplished if churches were not so indifferent to the general life of the communities in which they are expected to operate. If the salt (the church) have lost its savor (its spiritual initiative and power) how shall the community feel its saltiness? Let your light so shine that your neighbors will be moved by your life

and example, and efforts as well, to glorify God. This subject is simply opened, the theoretical foundation is merely started, the central line of thought is only pointed out, the many incidental and practical things that touch upon it remain for each one to gather up and fill in. There is more left to be studied and to be accomplished than has been touched

upon in these discussions. What then shall be the great contribution that our young people of the Mennonite Church upon this occasion shall make toward a better national Sunday? We not only owe it to ourselves or our church, but to the entire nation, to provide a better Sabbath day.

Goshen, Ind.

SOME OF OUR MOST SERIOUS PROBLEMS

Introduction

What would this world be like without problems? From the cradle to the grave we are constantly surrounded by them. Since the problems are here, and escape from our responsibility toward them is impossible, there is, it seems to us, only one sane course to take, and that is, to face them frankly and fairly, study them, make our decision according to the best light and knowledge we have, and then go to work. As we work our experience may show us the necessity of changing our plan and methods, but we will still keep on working. To try and fail is better than to make no effort. It is suicidal to wilfully ignore a problem. It is none the less a problem even if ignored. We cannot get rid of them in that way; responsibility can not be shifted by refusing to meet a problem.

In this number appear the discussions of the first two problems of the list. These discussions are not intended to solve the problems. Discussions never do, if they did there would be few problems, and these could easily and quickly be solved. Perhaps we are inclined too much toward discussion and not enough toward the patient and tedious task of actual doing! We lightly and freely discuss problems, but do we always apply ourselves in the same spirit to the application of the remedy? These discussions are intended to help us see and think of these problems in church-wide and even world-wide as well as individual terms, and lay upon our hearts our individual responsibility toward them, and also possibly give us some hints that will suggest a plan whereby the desired results may be obtained in our own work.

We earnestly solicit a free and hearty discussion of these problems by our workers. You have been wrestling with some of them. We want to know your experiences. What methods and plans do you find helpful and what fruitless. The thought or plan you may consider very commonplace and not worth giving may be the very thing that will give some worker an idea that will help him. We never can know fully how and by what small means God works.

We further suggest that each band of workers locally set apart some time for prayer as well as heart to heart discussion of the problems during the month in which each is discussed. —By the ministry

and active workers agreeing upon a plan and then working together for the common goal many problems may be solved.

These discussions also should pave the way to make the "Young People's Day of Prayer," (Nov. 8), a welcome season

Problem I—How Raise the Social, Moral, and Spiritual Ideals of the People?

DANIEL KAUFFMAN

Is the world growing better or worse? That is a question with which we are greatly concerned, but which is not germane to the consideration of the subject before us. We know that there are all classes of people in existence, from the pious, holy, devoted soldier of the cross to the lowest wretch known to man. We know also that no matter where we find people it is possible to make them better; also that if the standard is to be raised it will take effort on the part of somebody to raise it. So the question that confronts me as an individual, you as an individual, is this: How can I as an individual, in common with my co-workers in the cause of Christ, help to raise the standard in the social, moral, and spiritual world? Here are a few of the many points which may be given by way of answer:

1. **Set the example.** The old advice, "Don't do as I do, but do as I tell you to do," is half good and half rotten. There is nothing that helps so much to encourage people to live holy, useful, blameless lives as a number of consistent, shining examples. Instruction is all right in its place, but it is so much easier to profit by the instruction when we have illustrations in the way of pure, noble, self-sacrificing lives to serve as a pattern that people may have practical examples as to what would be the results if the instruction were put into practice. We are not surprised, therefore, that Paul should say, "Ye have us for ensamples;" "Be ye followers of me, even as I also am of Christ." Go into any community where there is a remarkable tendency to consistent living and you will find upon investigation that in that community there were a number of people who set the example and others followed. Where the main workers in a congregation are in Gospel order in faith and life there is not so much trouble with the rest of the

when it comes. We should now begin to work to make this day one of refreshing and power with God.

Problems for Future Discussion

For May—

3. How maintain the separation from the world enjoined by the Scriptures, in its every phase, among both old and young?

4. How secure obedience to the letter of the commands without drifting into cold and rigid formalism?

For June—

5. How to get young people to see life as a serious reality, induce them to take hold of religious work energetically and enthusiastically, and retain their services in the interest of Christ and the Church? —Editors.

membership. Where the main workers lack in this respect there is a remarkable tendency downwards on the part of the whole body. It is important, therefore, that in every community there are those who set consistent examples of piety, purity, virtue, self-denial, humility, of faithful effort for the uplift of fellow men. To every one who is interested in raising the standard our first advice is, "Set the example."

2. **Insist on thorough conversion.** Having fully considered the question of personal duty as to what we individually shall do in the matter of rising in the liberty of the Gospel and living the kind of a life that is pleasing to God in every respect, we are ready to look what may be done in behalf of others. In the first place let us not be deluded with the idea that the lowering of the standard is an advantage in drawing others. There is a remarkably low standard of morals in the world and of spirituality in the Church today because our Savior's ideals of full submission to God as a condition of discipleship has been ignored entirely too much. For this reason the world has too few object-lessons as to what it really means to be cleaned up entirely, socially, morally, spiritually. Until we come back to the fundamental truth that "he that committeth sin is of the devil" and make that a practical test in life we may expect the standard to keep on sinking lower.

3. **Recognize existing conditions.** Let us remember that all people are human, having an innate desire to rise but at the same time being subject to temptations and liable to err. Our Savior's suggestions: "lambs among wolves," "wise as serpents, harmless as doves," are quite apt and practical. Study the conditions surrounding you, look for remedies for existing evils as they appear to a child of God, pray for wisdom, and act as circum-

stances warrant. Call things by their right names, but be sure that the tongue is well oiled with the oil of grace before you do your calling. Do your best in the way of eliminating wrong influences that the people may have better environments, more encouragement to rise. Whatever you have to do in the way of giving instructions, be sure that your instructions are suited to existing conditions. In this connection it would be well to remember that it is never wise to become hysterical over or indifferent to conditions that are not ideal in every way. Keep head level, eyes open, heart well filled with love and truth, soul burdened for the welfare of fellow-men, recognize conditions as they are, work accordingly, and "your labor is not in vain in the Lord."

4. **Remember the standard, "In the world," but "not of the world."** The monk hidden away in his monastery may have a feast for the soul (which, however, we doubt if he makes a practice of it) but he will not be of practical service in helping his fellow-men. God has created man a sociable being that he may be of help to his fellow creatures. It is not only a privilege but a duty to keep in close touch with fellow men, that our labors may redound to their benefit.

Yet while we are in the world and should come in contact with worldlings, let us not forget that we are a separate people and can be of practical help to the world only as we remain "unspotted from the world." The man who would rescue a drowning man must not allow himself to become entangled in the grip of the one whom he tries to rescue, or both will go down. So it is with the child of God who wishes to be of real service to his fellowmen. He must keep himself entirely aloof from the world, or he will go down with the world.

5. **Make the most of home, school, and Church.** These are the three great units through which social, moral, and spiritual uplift of which we have been speaking must be made. To make the most of these is no small task, but it suggests the secret of the solution of our problem. Every Christian should do his best to make the Christian home what it should be in every respect; to use his influence and opportunities in the work of having our children under the best possible school influences; of making the Church a strong, spiritual, aggressive body in the work of enlightening the world and bringing the Gospel to all people.

Scottdale, Pa.

Problem II—How Interest the Unsaved?

JOHN W. WEAVER

This is a problem that should concern all of the children of God. What can I do that some unsaved friends and neighbors may become interested in the salvation of their own souls, and in the salvation of others? One of the greatest hindrances to the work is the lack of interest on the part of many of those who have named the name of Christ. Hence one of the first things we **must** do, to interest others is to become intensely interested ourselves.

When Nehemiah considered the great problem confronting him, though he could live in ease and luxury, he considered the condition of the others who were not so favorably situated. He became so much interested in the work that he **wept, mourned, fasted and prayed.** He humbled himself and confessed the sins and shortcomings of himself and his people. He however was not content in simply being sentimental but became real practical. He went to investigate, he "lifted up his eyes" and looked on the field. He succeeded in interesting others. They had a mind to work, and in face of the most adverse conditions, and, truly very discouraging circumstances, the work was done in fifty-two days. Study Nehemiah.

"When Zion travails she shall bring forth children." Our Savior said, "As my Father hath sent me so send I you" (Jno. 20:21). His mission was a mission of love to **seek** and to **save** the lost. (Luke 19:10). He has finished the work

which the Father has given unto Him. (Jno. 17:4). He ascended to the Father and has committed unto us the word of reconciliation. (II Cor. 5:19.) Truly we are called to a high and a noble calling, "labourers together with God." He has given "to every man his work" (Mark 13:34). The success of the work depends upon the faithfulness of the individual. "If any man serve me let him **follow me**" (Jno. 12:26).

How did He try to interest the unsaved? **Never by entertainments, fairs, oyster suppers, etc.** Never by any such foolishness as is tried in many places today. "**Follow me.**"

He went about doing good. He performed many deeds of love, acts of kindness, extending a helpful hand and drawing the people unto Himself. Especially did He not overlook the children. The woman at the well was interested by personal work, leading her mind from earthly things to heavenly things. Through that conversation with that one unsaved woman a whole city became interested and came out to hear for themselves. She was a faithful witness. Where is our testimony? Have we ever invited any one to our various meetings? How about our conversation when the unsaved are with us? does it make them feel and realize their need? or does it not minister grace to the hearer? The private talk with Nicodemus was by no means in vain.

Andrew finds his own brother, Peter,

and brings him to Christ. He became a mighty power for good. Therefore we conclude that a kind word, a loving hand shake, a friendly visit, especially into the home of the bereaved or sorrowing, practical sympathy to the helpless and unfortunate ones, a friendly, loving talk in private with the unsaved, having **our own hearts filled with the love of God, and our lives in harmony with the will of God,** will often bring forth good fruit. The apostles taught publicly and from house to house.

Actions speak louder than words. A certain brother after he was ordained to the ministry preached in a neighboring county. A man who formerly worked for this brother was in the service. He surrendered to the Lord at that service. He said, "I know how that man lives." His words were much more effective, because his life was right.

One of the greatest hindrances, we repeat, is inconsistency on the part of many of those who profess to be the people of God. God alone can call to life those who are in trespasses and sins, but we must take away the stones. Prepare ye the way of the Lord, take up the stumbling block out of the way of my people. (Isa. 57:14).

May these few simple suggestions be used by our loving Father to glorify His holy name. Our invitations may be refused, our kind words may not be heeded, etc., but a life of practical godliness, devoted to His holy service, a life of purity, a life fully consecrated to His service will make impressions that shall not, yea, cannot, be forgotten. The most effective sermons are those that are preached by a pure and holy life that men may take knowledge that we have been with Jesus. May we all endeavor by God's grace to put away from us all that may hinder and the unsaved will be more easily interested.

Union Grove, Pa.

The Topic Committee again desires to get in closer touch with the problems, needs and conditions of the work in the various congregations, in order that they may be the more definitely and accurately guided in their work of selecting and arranging the topics for 1915. Consequently they request the names and address of all superintendents, or chairmen of program committees, or whoever is in charge of the Y. P. B. M. work, to whom may be sent a report blank. Please send card with name and address, also name of congregation, at once to **Christian Monitor, Scottdale, Pa.**

Committee.

OUR SUNDAY SCHOOL

THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL

I Its Purpose

CRISSIE YODER

(The importance of the Primary Department of the Sunday school is dawning upon us. Here it is where direction is given to the little ones that will have a most vital bearing upon their future progress in things spiritual. A "good start" is desirable and helpful; a "poor start" undesirable and often detrimental. May possibly an inefficient Primary Department be responsible for some of the leakage during the "teen" age? Worth thinking about. The opportunities and possibilities offered by this Department are tremendous and should engage our best thought and effort. The series of articles beginning with this number will be read by every primary teacher, and should be read by every one interested or active in Sunday school work. The author has had experience in this department of Sunday school work as well as in educational work in general. Read the series; study it; resolve by the grace of God to have as efficient a Primary Department in your school as is possible.—Editor.)

"I took a little child's hand in mine. He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame me, so awful was the responsibility. And as I talked to the little child only of the Father, I painted the sternness of His face were the child to displease Him. I spoke of the child's goodness as something that would appease the Father's wrath. We walked under tall trees. I said the Father had power to send them crashing down, struck by His thunderbolts. We walked in sunshine. I told him of the greatness of the Father who made the burning, blazing sun. And one twilight we met the Father. The child hid behind me. He was afraid. He would not look up at the face so loving; he remembered my picture. He would not take the Father's hand for I was between the child and the Father. I wondered. I had been so conscientious and so serious.

"I took a little child's hand in mine. I was to lead him to the Father. I felt burdened with the multiplicity of the things I had to teach him. We did not ramble. We hastened on from spot to spot. At one moment we compared the leaves of the different trees. In the next we were examining a bird's nest. While the child was questioning me about it I hurried him away to chase a butterfly. Did he chance to fall asleep I waked him lest he should miss something I wished him to see. We spoke of the Father. Oh, yes, often and rapidly! I poured into his ears all the stories he ought to know, but we were interrupted often by the wind ablowing, of which we must speak, by the coming out of the stars which we must needs study, by the gurgling brook which we must trace to its source. And then in the twilight we met the Father. The child merely glanced at Him and then his gaze wandered in a dozen directions. The Father stretched out His hand. The child

was not interested enough to take it. Again I was between the child and the Father. I wondered. I had taught him so many, many things.

"I took a little child's hand to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes it was one of the Father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered later at the care it gave its young. Sometimes we picked the flowers which the Father made to grow and stroked their soft petals and loved their bright colors. Often we told stories of the Father. I told them to the child and the child told them again to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees and letting His air cool our brows and never speaking, and then in the twilight we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up into the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content."

The anonymous parable quoted illustrates the purpose and manner of working of the organized Primary Department of the Sunday school. We take the child's hand to lead him to God, we walk slowly, suiting our steps to the short steps of the child. We notice the things he notices, reminding him that they exist because of the goodness and greatness of God, and telling over and over again stories of His love and care for all things or only thinking of Him with grateful hearts and silent lips.

The chief function of the Sunday school is teaching God's Word. This must not however be interpreted as meaning merely to acquaint the individual with Biblical facts, but to aid that individual in build-

ing a character for eternity. It is the business then of Sunday school workers to realize that the small child is God's child, to keep him so and to lead him tenderly and carefully through the years when his relation as such to his heavenly Father is not consciously realized. If we keep him through those years close to his Father, when that consciousness matures and he is able to say with a real understanding of its meaning, "I am God's child and He is my Father if I accept Him as such," and when he hears his conscience say, "I ought to be God's obedient child," the answer must be, "I will."

If we are to keep the child near the Father we must teach him in harmony with the interests which that Father has put in his soul. His knowledge must grow from his own experience, otherwise it is fragmentary, uninteresting, and substantially worthless. And so, though in every soul is a hunger for God and the truths of the Bible, those truths must be nothing until the mind can grasp them. It is true that the Bible is suitable to all classes and all conditions of human nature, but the Savior adapted His teachings to His hearers, and all His conversations and sermons are illustrations of adaptation.

In speaking of an organized Primary Department we mean an arrangement of Sunday school pupils between the ages of three years and nine, by which they may be best instructed according to the peculiar ends, aims, and inspirations which belong to the Sunday school, and according to methods approved by the wisest and most experienced educators. Never since the great Lover of little children came to tell of the Kingdom of Heaven has there been such interest taken in His little ones as at the present time. Never before in our church have there been such opportunities for us to show ourselves workmen that need not be ashamed, helping our Master by helping His little ones. In all Sunday school meetings primary work has its place with other topics for discussion, our publication house is issuing primary quarterlies and special literature has been arranged to meet the need of the child mind. As a Church, however, we have been rather slow to recognize in the Primary Department a helpful factor in meeting the special spiritual needs of the child and to organize and conduct such a department in our Sunday schools. Perhaps it has been well to be slow but its value and importance are recognized so much that at the present time every active Sunday school ought to have an organized Primary Department. Mere numbers are no just measure of the value of this Sunday school department in the Sunday school for some of the best ones today are those which have the smallest number of pupils enrolled, but which do things as an organization, giving system to the work, authority to the officers, and responsibility to each child since it gives

(Concluded on page 525)



"LISTENERS-IN" ON THE PARTY-LINE TELEPHONE

(Were you ever annoyed, perhaps visibly aggravated, while using a party-line, by someone listening-in? Did you ever quietly take the receiver down, held your hand over the transmitter, and listened-in when one of the neighbors was called? If you have had either one, or both, of these experiences, the following extract from an article which recently appeared in *The Country Gentleman*, has a pointer or two for you. Some people would violently resent the intimation that they are guilty of taking that which does not belong to them, but will with avidity listen-in on the telephone. Sometimes we are thoughtless; we forget to think about our acts. When the true meaning and import of our act is pointed out to us we sometimes are filled with horror and wonder why we had not realized its significance before. We did not stop to think. "Think on these things."—Editor.)

A bombshell explodes in a country neighborhood now and then and no one knows just how it happened. It does not take a Sherlock Holmes to trace it to that party line again. In almost every rural neighborhood there is some one indiscreet enough to talk over the telephone, and there is often some one sneaky enough to listen in. Here you have dynamite and a jar to set it off. Is it any wonder that an explosion comes every now and then? A long-tongued woman does not need to have that tongue elongated by three miles of telephone wire. However, the telephone is not to blame. Every good invention can be prostituted. The party line gives the malicious gossip "free course to run and be glorified." Every now and then Mrs. Eavesdropper betrays herself. Two neighbors were in the middle of a business negotiation; there came the click that betrayed the listener-in. In the middle of a sentence one of the men exclaimed: "Jane Smith, you are listening in." "Ain't either," came back like a flash and the receiver crashed into the holder. She had been caught at her own game, but often that sneaking individual who has an itch to find out other people's business does not get caught. The only safe course is to talk nothing over a party line that you would not be willing to proclaim from the housetop. However, it is a shame to curtail the use of the telephone because of the abuse of it by a very small percentage of people who are either too ignorant or too rude to regard the rights of the other parties who are on the line with them.

Disciplining the few offenders would be better than forgoing the great service of the telephone, especially to country people who live at great distances from the store, the school, the church or the doctor. You might want to talk with your pastor or physician on an important subject, or attend to an urgent business matter, and surely you have the right. In many neighborhoods it would be perfect-

ly safe; in not a few neighborhoods it would be folly to do so. I am ashamed to say that the offender is more often a woman than a man. There is this excuse, however, for the woman—she is shut within four walls most of her time, while her husband can go to town or can exchange words with her neighbors; she is hungering for the news and in her loneliness she lets her curiosity get the better of her. But she has the opportunity to use the telephone in a legitimate way to visit the neighbors, and it is more than likely that what she has a right to know will be told her. To sneak from the party line information which she knows she has no right to is a bald theft.

You Catch Them Sometimes

The old-time eavesdropper who braved the dark and dared a collision with the family watchdog to place herself under her neighbor's window had at least the virtue of courage; but if the listener-in on the party line has any virtue I have failed to discover it. The highwayman of days gone by who armed himself and met men face to face was far more of a man than the modern grafter. The listener-in runs small risk, far less risk than did that woman who, creeping stealthily under a neighbor's window, fell in the darkness into an uncovered cistern and had to be fished out with ropes, screaming with fright while her rescuers roared with laughter.

A friend of mine was calling in a home one day when the telephone gave a neighbor's ring. The hostess started up and then, suddenly checking herself, sank back abashed. Just then doors on opposite sides of the room opened simultaneously and her two grown daughters rushed in and then stopped short. These chronic listeners-in gave themselves away. The fact that a wedding was coming off in the house called explains why the three were so eager to get to the telephone, but that was no excuse. Shamefacedly the guilty

girls backed out of the room.

The kind of persons who read other folks' letters will listen in. They seem to act as if the disgrace were only in being caught. A finer sense of honor will change such conditions in most cases, but now and then a chronic offender must be rebuked. Here is an illustration that I learned of recently.

The offender was the only woman on the line who had a baby. One of the neighbors was in the midst of a conversation when suddenly the X. baby a mile away was heard crying lustily. Meeting Mrs. X. the next day he said: "Your baby was very sick yesterday, Mrs. X."

"Oh, no," said the unsuspecting woman.

"Oh, but it must have been, the way it was crying while I was using the 'phone."

The embarrassed woman finally got herself together enough to say: "It is a shame the way my hired girl listens in."

"That is rather strange," remarked her neighbor, determined to make thorough work of it. "I understood that your hired girl is a Swede and can understand scarcely any English."

That little episode happened more than a year ago; no one has since complained of being bothered, while telephoning, by the X. baby.

Try to Put a Stop to It

Do not deliberately trap a neighbor; do not suspect her if you can help it. Sometimes through the children at school you can reach her without causing unnecessary humiliation. The teacher will gladly give little honor talks to the children. Here is the place to breed in them a wholesome contempt for petty persons who abuse the party line. When the children go home and discuss the matter, telling how despicable it is and that the "teacher says one is sure to be caught at it and be despised by everybody," the nuisance in that neighborhood will dwindle to the vanishing point.

Sometimes an appeal to the management will evoke a strong circular announcing to all patrons that complaint has been made; that the offending parties are well known to the management; and that unless the abuse is discontinued at once the telephones will be taken out. A communication to the county paper written in a calm, dignified way, setting forth in strong terms the smallness of listening when others are using the telephone, will help to educate public sentiment. On most farms no one ever thinks of locking a door; everything is perfectly safe; in the city very little is safe but your conversation on the telephone. City people do not know you, and, of course, care nothing about your affairs. Country people do know each other, and about all the excitement they have, in many instances, is trying to find out what a neighbor is trying to keep to herself. People who are so honest that locks and keys are merely for ornament can easily be educated to a

standard of honor that will never violate another's telephone call.

Many good women have an inordinate curiosity, and if they cannot curb it then others unfortunate enough to be on a party line with them must. I would not forgo the use of the telephone for my business because some one might be listening. Here is a case: A neighbor's girl wanted to work for me, but I knew she had recently lost her situation with a friend of mine. I called up the latter and asked: "Would you be willing to tell me just why you let Mary go?" I got the desired information. If Mary's mother had happened to be listening in she would not have felt flattered; but, forewarned, I was forearmed. I had a good, plain talk with Mary and she gave me no trouble.

Visiting on the party line is permissible. I believe in it as a great socializer. It banishes much of the loneliness and monotony of country life for the women. However, discretion must be used. I know of one party line with thirteen families on it. After supper and on Sundays it was almost impossible to get a chance on the telephone at all, there was such an interminable chatter. All these neighbors knew each other, and it was agreed that when the line was being used only for visiting one who had business to do could ring in and say, "Please get off of the line while I do this errand." Both business and fellowship got on well together on that party line, for all the subscribers were reasonable and neighborly. Why should we not visit on the line when no one else needs it if we are ready any time to get off when requested to do so? In the country the function of the telephone is even more social than commercial.

"What a comfort to have a little visit any time without even having to change my dress!" said a very busy farm woman to me gratefully as we discussed the telephone. She was not like the maid who would never answer the telephone without running and putting on a clean apron.

What we are the telephone reveals. The cultured voice, the loud, vulgar voice—both are faithfully reproduced. The party line gives the finest opportunity to be thoughtful of others. Be brief at the busy times when many want to use it. Do not ring in if you can avoid it. Always answer promptly, for it may be a call for help. In the country firemen and doctors and ambulances are not always within a block or two. Teach the children early to use the telephone, for they can save you many steps answering it. See to it that they speak in well-modulated voices. It is something of a fine art to use the telephone well under conditions varying from favorable to well-nigh impossible.

The big company has far less trouble with the listeners-in than the farmers' small system, since there is a fear of the

consequences of transgressing the rules of a large concern. It can cut off a troublesome subscriber for a few months without any danger of disrupting its business, as might be the case in a small company.

ALFALFA NOTES

J. H. Peachy.

The time is here for the Eastern farmer to grow alfalfa. The time is here when he must look to the soil for the feed for his cattle and his dairy cows. The demand is so great for the concentrated feeding stuffs that it is barely possible for the dairyman to secure the necessary feeds for his cows. Conditions have so changed within recent years, that prices for the by-products of the mills are almost prohibitive to the dairyman. Because of these exorbitant prices the business is becoming unprofitable.

The cost of production is being increased; the profits are proportionately decreased. Farmers cannot hold down the cost of production. Whenever farmers cannot control the cost of production they are at the mercy of the other fellow who regulates the selling prices of the farmer's commodities. These conditions are approaching rapidly.

The remedy is in the soil—the growing of the feed upon the farm. The feed is alfalfa. We cannot get away from it.

Select good, tillable soil, well filled with fertility. Any soil, except a water-logged soil or a soil with hard-pan subsoil, other conditions being right, will produce alfalfa. I would select a corn or potato patch of the previous year. Manure it well. Plow it in the spring. Harrow it thoroughly.

Apply at least a ton of stone lime, or its equivalent, to the acre. Alfalfa takes into its structure a large quantity of lime. Perhaps more failures in growing alfalfa is due to a deficiency of lime than any other known reason. Procure lime of a good quality.

Inoculate the soil by applying three hundred pounds of soil from an alfalfa field to the acre. Do this without exposing the soil to the direct rays of the sun, harrowing it in immediately after applying. If you cannot do this write to the Department of Agriculture, Washington, D. C., for Liquid Culture with which to inoculate the seed. Allow the seed to dry before using.

Before sowing apply three hundred pounds of commercial fertilizer to the acre. Do this several days before sowing the seed. Sow twenty pounds to the acre on land never sown to alfalfa, on land formerly growing alfalfa sow fifteen pounds. Sow with a seeder, one half one way, and the balance the other way to secure equal distribution. Harrow in with a sharp, smoothing-harrow, slanting the teeth, cutting regular depth.

Sow in May with a nurse crop—one bushel of barley. Do not allow the barley to ripen. Clip it and let it on the ground,

or make hay of it when grain is in the milk state. Otherwise sow in August, destroying all the weed life possible by harrowing every ten days with smoothing-harrow during the summer.

If the alfalfa shows signs of disease, clip it with mowing machine. This may correct the trouble. Let the clippings on the ground for a mulch.

Write to your Experiment Station and secure the Bulletin on Alfalfa. This will be good reading for you. The information will prove beneficial. You can learn of its habits of growth. Study the life history of the plant.

Belleville, Pa.

A SMALL BOY'S PHILOSOPHY

"I am practicing a new kind of economy," the little mother said merrily. "I had always saved and saved and saved. Even the best things for the table were saved for special occasions. One day my small son begged for preserved strawberries of which he is very fond, and I said: 'We have only a few cans left, and if we use those up we will have to do without.' He was unusually quiet for a few moments, then he said: 'Mother, I'd much rather do without after they are gone than before they are gone, and besides, one of us might die.' Well, of course we had the berries. Since that time, I have practiced his philosophy along a good many lines, and I believe it pays. Too many of us are holding in reserve our best things, our money, even our pleasures and friendships, meaning to enjoy them some day, but what if we should wake up some day to find that 'one of us' has gone beyond the need of our best. Enjoy the things that you have while you may, and if there is to be any doing without, let it be after you have enjoyed them."—Sel.

The bird praises God by singing, the flower pays its tribute in fragrant incense as its censer swings in the breeze, the tree shakes down fruit from its bending boughs, the stars pour out their silver beams to gladden the earth, the clouds give their blessing in gentle rain; yet all with equal faithfulness fulfill their mission. So, among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another, by silent example as a sufferer, patient and uncomplaining; another, with the pen, sending forth words that inspire, help, cheer, and bless; another, by the living voice, whose eloquence moves men and starts impulses to better, grander living; another, by the ministry of sweet song; another, by sitting in quiet peace at Jesus' feet, drinking in His spirit and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower; yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word: "Well done."—J. R. Miller.

Current Events

The Mexican situation instead of clarifying as time passes seems to become more complicated, and the outlook is anything but encouraging. The Administration's policy of "watchful waiting" has not yet shown any definite fruits and seems to lack the support of the public generally. The sentiment seems to prevail that the United States should adopt a more positive policy and assert her powers more vigorously. The longer the conflict in Mexico continues, and, as one writer states, "The more one learns about the Mexican contestants, whether professed patriots or dictators, the more nearly alike do they appear." American citizens have been slain by both federals and rebels. Mexicans have crossed the Rio Grande into Texas and appropriate horses and cattle for use in the conflict. The outrages along the Mexican border have aroused the ire of the Texans who are demanding that the Federal government take more drastic action to protect their interests. It is claimed that President Wilson has the support of Great Britain in his Mexican policy, but it is also alleged that in order to retain this support he expects to reward England by securing the repeal of the clause in the Panama Canal bill giving American coastwise vessels free passage through the Panama Canal against which England protests. England has the largest merchant marine of any nation and by securing the repeal of this clause England realizes that it will prevent the building up of an American merchant marine and thus enable her to retain her control of marine traffic, for this prize she can well afford to stand by the Administration in the Mexican policy. President Wilson in a recent message asked the repeal of this clause in the bill passed by the other Congress, thus going contrary to the platform of the Democratic party and reversing his position while a candidate for President.

Reports from many of the cities of the country tell of large numbers of unemployed men and of efforts made to find employment for them. Some of the larger cities claim that they are obliged to care for many unemployed from smaller cities and towns who drift to the large cities. That not all these men were willing to work when given a chance was made evident when 500 men in Portland, Oreg., who had been receiving shelter at the expense of the city, were offered work. Only fifty of this number applied, and only twelve of these appeared at the place where the work was furnished. Seven of the twelve quit during the first hour. Only one per cent of those shel-

tered remained at work long enough to earn \$1.50. In San Francisco the number of unemployed was estimated at 15,000, of these only 800 appeared for work when given a chance. What the nature of the work was that was offered is not stated. Many of these men refuse to leave the city to work in smaller towns or rural districts, as they want to loaf in the city. The Industrial Workers of the World attempted to organize the unemployed, "and its leaders are actually urging thousands of men, who presumably must either eat at the soup-house or go hungry, to refuse the food unless the authorities permit the I. W. W. to place its stamp of approval on the cooks and waiters." Men who are offered work whereby they can earn sufficient to tide them over a season of stress, and refuse to take the opportunity, are not entitled to much sympathy. For them to feel the pangs of hunger is only a just recompense for their independence. Any man who is worthy of sympathy and support at such times will not hesitate to take every opportunity whereby he may earn sufficient to keep him in food and shelter, and he is not choicy as to the kind of labor offered.

Revolutions in the negro Republic of Haiti are the rule instead of the exception, as the recent uprising was the fifth within a period of three years. President Oreste fled upon the approach of the rebels and found refuge on a German ship. General Zamor, leader of the rebellion, convened Congress and had himself elected Provisional President. Then his rival, Senator Theodore, and other rivals for the presidency turn up, and what the outcome will be no one knows. One authority, who has lived a number of years on the island, makes the statement that the beginning of the trouble was due to too much coffee. Practically all the revenues of the government come from import and export duties. "Coffee sacks pay three cents each when they come in and two cents when they go out. The coffee itself pays three cents a pound. Ordinarily about 450,000 pounds of coffee go out each season. . . . This year's crop early gave signs of reaching 500,000 or 600,000 pounds. That made the tax well worth while, and since only a small part of the revenues ever get beyond official hands it was decided that some one other than Oreste should have this rich picking. Therefore the revolution." It is claimed that the better class of people "would like to see the United States undertake supervision of the customs, as is done in Santo Domingo," as they believe this would end the unrest that now racks the Republic and "make possible development of resources that has never been even attempted."

Great Britain is facing a serious situation in India, one that is causing the government considerable alarm. The labor

troubles in South Africa, referred to in the February issue, did not tend to pacify the trouble, but added fuel to the reign of terror carried on by the Indian revolutionists. On January 19 two police officials were slain in Calcutta and the following day two military officers in Aden, India's outpost. In addition to these a large number of assassinations have been lately committed by Hindu terrorists. The Viceroy, who a year ago nearly lost his life at the hands of revolutionists, is now surrounded by a strong military guard and detectives. During a recent visit of the Viceroy to Calcutta every precaution was taken to prevent violence. An English newspaper printed in Calcutta in describing the journey says, "The sections of the line between Delhi and Calcutta over which the Viceroy's train passed at night-time were lit by torch-bearers standing at regular intervals. Near Calcutta the torch-bearers were not many paces apart. His Excellency came and went through a veritable avenue of torches." It is said the Viceroy was more carefully guarded than the Czar of Russia in the most troublous times in Russia. The government is unable to put down the campaign of political murder. The terrorists work secretly and the government can only be on the defensive and thus retard the work of the revolutionists.

The recent legislation of Congress authorizing the government to build and operate one thousand miles of railroad in Alaska, and the bill now under consideration providing for the leasing of Alaskan coal lands, the income of which is to be used for the development of Alaska, promises to greatly hasten the development of Uncle Sam's "Ice Box." Alaska is not only rich in deposits of gold, coal, iron, copper and other minerals, but also in timber and fertile grazing and agricultural lands. Some of the interior valleys have a climate similar to that of Alberta, Saskatchewan, and Manitoba. The construction of a government owned railroad into the interior will make this country accessible. Transportation rates, which now average \$350 a year for every man, woman, and child in the interior, will be greatly reduced and make it possible for people to settle in these valleys and develop the agricultural possibilities. The railroad will also be the means of bringing together the coal iron and copper thus making the establishment of mining and smelting industries possible.

O. P. Austin, Secretary of the National Geographic Society, estimates the number of islands under the stars and stripes as 8000. These islands now support a population of 10,000,000. Their commerce exceeds \$300,000,000, they send us \$100,000,000 of their products each year, and take in exchange nearly \$100,000,000.

The Standard Oil Company has entered into an agreement with China to develop some of her oil fields. The company "gets the right of exploration and development in the two great northern provinces of Chili and Shensi to begin with, besides other provinces. It has the vitally essential privilege of building railroads and pipelines, in addition to the sinking of oil-wells, establishment of warehouses, storage-tanks, and all that accompanies oil development. One of the most far-reaching grants is the guaranty of the Government that it will assume control of all lands needed for this development, and in turn will give these to the partnership company." The Standard Oil Company has been doing business in China for a number of years, their yearly business now reaches nearly \$20,000,000. When the Company first went into China their sale of oil was limited because the people had no suitable lamps. Consequently a lamp was devised and sold for 7½ cents. The first year 875,000 lamps were sold, and the second year, 2,000,000, while the oil sales increased by leaps and bounds. This recent agreement is believed to be the first partnership arrangement that "has ever been made between a great nation and a private corporation." Recently China authorized the Red Cross to arrange for American construction of a \$20,000,000 river-improvement project. It is also reported that the Bethlehem Steel Company has entered an agreement with China. It is said that there are some protests against the arrangement with the Standard Oil Company by influential Chinese and also on the part of Japan. Japan recently secured a valuable mining concession from China, and Japan's interest in China no doubt explains the reason for her protest.

The question of more stringent immigration legislation has again been brought to public notice. The unsatisfactory relations with Japan result from the passage of laws by California discriminating against Japanese and Asiatics against which Japan protests and demands an adjustment of the difficulties from the Federal government. Just how to legislate so that all desirables may gain a ready entrance into our country and at the same time keep out the undesirable ones is a puzzling question. All kinds of schemes have been suggested. Secretary of Labor Wilson recently suggested that the army physical tests for recruits be applied to male foreigners. This would eliminate many of the Asiatics of small stature. This suggestion has not been received with favor by the public press. It is claimed that much of the labor trouble of today is either directly or indirectly due to the exploitation of foreign labor by unscrupulous labor leaders. Too many of the foreigners landing on our shores cannot be assimilated and the hundreds of thousands coming every year greatly increases the problem of assimila-

tion, and this unAmericanized portion of residents in our country threatens our institutions and ideals.

Just prior to 1902 the United States imported 1,280 reindeer into Alaska. At the present time this number has been increased to about 35,000. Alaska has some 400,000 square miles of grazing country especially suited to the reindeer, which is capable of supporting, it is said, ten million of these animals. At the present rate of increase it is estimated that by 1926 the animals should number one million. The reindeer is used for transportation purposes, furnishes food and clothing. "It is probable that at no distant day thousands of carcasses of venison will be shipped to the States, and that the reindeer will cut a figure in Uncle Sam's butcher shop." The reindeer are distributed among natives by a system of apprenticeship. After an apprenticeship of four years a native becomes the sole owner of a herd of reindeer. Some of these natives are prosperous while others are unable to make a success of their herd.

A new agreement was reached by the International Conference on Safety at Sea, which recently met in London, composed of representatives of fourteen nations, which provides for greater safety at sea. "The proposal that one-third of the launching equipment should be rafts and two-thirds boats was adopted. The delegates secured an agreement that vessels must proceed at reduced speed in fog or dangerous waters, and that a vessel before sailing must obtain a certificate on the wharf that she is properly supplied with life-saving devices." It was also decided that all liners must be constructed with both side and cross water-tight compartments. The United States is to furnish a fog and ice-patrol at a cost of \$100,000, annually, which will be met by the governments signing the agreement. This agreement must be approved by the governments whose representatives signed the agreement by December 14, 1914, and, if approved, will go into effect July 1, 1915.

The purchase by Turkey of a large dreadnought which was being constructed for Brazil has made quite a stir in Europe. The purchase of this ship places Turkey in a dominant position in the Black Sea and the Mediterranean. "Turkey, therefore, stands a good chance to enforce her claims to the Aegean islands now held by Greece. She refuses to acquiesce in the decision of the powers that Cihos and Mitylene shall belong to Greece regarding these islands as necessary to the defense of the coast of Asia Minor." It is rumored that Turkey has already landed some troops on Mitylene and that an agreement has been reached with Bulgaria by which that country will co-operate with Turkey in case of war with Greece.

To occupy the office of President of a South American republic is not the most desirable and restful position for the one who loves a long and peaceful life. In a land where intrigue and conspiracy are ever plotting for gain, the occupant of a presidential chair knows not how soon he may be deposed by those whom he may have counted among his friends. On February 4, President Billinghurst of Peru, was suddenly deposed by a "palace revolution" in which eight persons were killed. The President was exiled and his enemies took over the reins of government. President Billinghurst wanted to put into force a new financial plan reducing the national debt and also the appropriations without the consent of his Congress. He issued a decree usurping the powers of Congress by putting the budget into effect. Congress no doubt would have impeached him, but the sudden action of his enemies forestalled this.

There is a tribe of Indians in Northern Alberta, Canada, so far removed from civilization that they do not know there is such a place as the United States and still believe that Queen Victoria is alive. They know they are in a place called Canada and have a hazy idea of the country England. They are about 700 miles from the railroad. They come in touch with fur traders every year who bring them of the latest style clothing and other articles in exchange for their furs.

THE PRIMARY DEPARTMENT

(Continued from page 521)

him the feeling of "belonging to something that is doing something."

In the articles following this, some features in the educational system of the public schools which may be adapted in the Primary Department of the Sunday school will be considered not because they may be new to some schools or because they are educational, but because this department ought appropriate any features that are in harmony with its purpose of teaching to little children, the great religious truths, the love of God the Father and of His son, Jesus Christ.

Newton, Kans.

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Miscellaneous

OUR NEXT NUMBER

It is one thing to lay a plan, but quite a different thing to successfully work that plan. In the effort to carry out a plan there are nearly always some conditions met which had not been anticipated, and which not infrequently necessitate a change in the original plan and even sometimes make the plan impracticable so that it has to be discarded. One of the features planned for the May issue gives promise, at this writing, of being successfully carried out, although we know not what providential hindrances may intervene.

Nine special articles dealing with different phases of religious work in the rural districts, have been solicited. At this writing three of the articles are already in the hands of the editor, five acceptances to write on the articles assigned have been received, while one of those solicited has not had time to reply to our request, but we are depending upon him to respond with his contribution. These writers are all men who are engaged in rural work, men who have and are studying the problems confronting us as a Church. The discussions are not to be exhaustive, as space will not permit, but are to consist rather of a brief statement of conditions, possibilities and problems with probably some suggestions helpful in the solution of some of these problems. Some of these problems we believe to be vital and fundamental to the future progress of the Church and need to be frankly stated and fearlessly discussed if we as a Church would do our share of the work of bringing the Message to men. It is hoped that these articles will enable us as a Church to see more clearly our responsibilities and possibilities and quicken our interest and activities in the rural districts, and also stimulate further discussion of the problems.

The other departments will contain both original and select articles of interest and practical value.

We would appreciate to have our readers introduce the Christian Monitor to their acquaintances and induce them to become subscribers. Sample copies will be cheerfully sent upon request.

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ALONE WITH OUR SUBSCRIBERS

It is well occasionally to take an inventory, a retrospective view, in order to determine our position and note whether we are making any progress. Progress is a relative term. The occupant of a small boat on the river frequently can determine his progress only by noting his position relative to some fixed object on the river bank. So the study of the land marks along the way enables us to determine approximately the degree of progress.

On October 22, 1909, a little less than one year after the Christian Monitor was launched, our circulation was 1895. At this writing it is a little more than 3000, an average annual increase of about 250. This increase, while naturally not as great as desired, is nevertheless gratifying considering the keen competition in the magazine world today. We do not hesitate to say that this increase is attributable largely to the efforts of our readers and subscribers, for which we are thankful indeed.

The Christian Monitor is gathering to itself a constituency that is loyal and constant in its support. That it is more favorably received we infer from the increasing number of words of encouragement and commendation received. There are those who tell us that the Christian Monitor should be in every home, others, that they cannot do without it, etc. Whatever degree of success that has been attained and all the good that has been accomplished is due to the hearty co-operation of our readers and contributors for which God shall have the praise, and wherein there was failure or error it alone is attributable to human limitations of knowledge and judgment.

The editorial staff purposes to keep the paper in harmony with the principles and practices of the Church as generally understood and accepted. A casual glimpse at some correspondence in the editor's file, and other editors' files he knows of, will soon make it evident that a fallible editor will not always be able to have all the material published in perfect alignment with the ideas of all the readers. It would take an editor wiser than a Solomon to do so in this age of diverse and strong individual opinions. The prayer and aim of the editorial staff is that the Christian Monitor shall not be instrumental in setting in motion or lend its influences in the support of any tendencies or movements not in accord with Christ and His Church, but encourage only those in harmony with Him regardless of personal interests. The interests of Christ must ever be paramount.

The Christian Monitor is your paper. The editors are your servants. Suggestions for its improvement are desired. We want to make it serviceable and efficient. We are thankful for suggestions in the past. They have helped us. No one open to truth can resent friendly criticism. Honest men may have honest differences. Such men can discuss their differences and both be benefited. If there is anything objectionable in the Christian Monitor tell us first about it before you tell others.

While some progress, we believe, has been made by the co-operation of all interested and the blessings of God, we would not convey the impression that the path thus far traveled has only been strewn with roses, and that the future is only glorious. The future path is unknown. When we gaze into its unknown depths it is with trembling, but with the eye riveted on the Master let us press along the line of duty.

The majority of subscriptions expire with the close of the year. Examine your label, if in arrears, look for a subscription blank in your copy. Use it to renew as soon as you conveniently can. If there is a mistake in your credits inform us and satisfactory adjustment will be made. If you have sent in your renewal several days or a week before receiving this copy, pay no attention to the blank as your credit has not yet been entered on the mailing list, but watch for the changed label on the next number. If your label indicates that you are not in arrears, but find a blank, discard it as it was inserted by mistake.

These blanks are inserted for your convenience, and also at this time because the fiscal year of the Publishing House ends April 30, and we are anxious to have our subscription list in as good condition as possible. If you cannot renew at once we will be glad to await your convenience. We never like to lose a subscriber, but if for any reason you cannot continue taking the paper any longer, we will consider it a favor to have you inform us by card at the expiration of your subscription. Currency in the form of bills properly enclosed may be sent at our risk.

We will appreciate any efforts on your part to extend the circulation. When renewing send names and addresses of friends and acquaintances not now subscribers and we will cheerfully send them a sample copy.

Yours for the spread of good literature, Editor.

THE CHRISTIAN MESSAGE

(Continued from page 510)

way in which these great Bible truths take on the living message.

Many of the teachings of both the Old and New Testament may be stated as doctrines and may be borne in upon the mind and the conscience of thinking people. They may become the articles of our confession of faith. They may become the fundamental truths upon which we build our hope in God and in the future. These truths then cherished and nurtured and lovingly accepted in the light of our personal religious experience will also become a transforming power in the life of all believers.

It is the desire of our Lord that we give ourselves into personal fellowship with Him and that we believe the things that are taught in God's Word; but in addition to this, He also requires that we not only maintain communion with Him and believe His teachings but that we also do His will and keep His commandments. We shall become men and women actuated by holy desires and guided by convictions of truth and righteousness. A life that is truly yielded up in personal fellowship with our Master and that truly believes the teachings of Christ and His Word, also seeks to do His will and to keep His commandments and to be guided by motives of righteousness, holiness and purity. The Christian life then becomes not only a personal fellowship, not only a believing of God and His Word, but it also becomes a holy, righteous, clean, pure life. It is a life of pure motives and righteous conduct. It is a life that does deeds of kindness and shows sympathy and love for his fellowmen.

The Christian message then is incorporated in the great teachings of the Old and New Testament and consists in a personal recognition and acceptance of the teaching that man through sin was alienated and lost from God. Second, that the great problem of the Old Testament is to find the means of restoration and deliverance from the bondage of sin and this seeking for complete deliverance or a complete realization of one's desire for God finds expression in the New Testament in the life, ministry, teaching, death, resurrection, and glorification of our Lord; and this glorified Christ is and has been and ever shall be a personal factor in winning and guiding and keeping man in all truth, but the fullest, the completest expression of these doctrinal teachings of both the Old and New Testament can be appreciated and adequately realized only in the heart and the mind of one who is a personal disciple of our Lord and who is actuated by motives and desires that seek to do God's complete will and to know His glory and to share with Him in the joys of redeeming lost men.

Goshen, Ind.

THE LOSS OF INFLUENCE

(Continued from page 499)

our moral influence and prestige over others and their confidence in us. Let me instance one or two of these: they work at the roots of our influence as a worm works at the root of a flower, or at the heart of an apple—hiddenly and from the center outwards.

Any want of faithfulness to our spoken word is one of the ways by which we may stultify ourselves and reduce ourselves to impotence in relation to other people. And if we have given our word to a religious and Christian profession, to which we are not faithful in the actual habit and direction of our life, we have there reduced ourselves to the position of people who do not mean what they say, and who are treated accordingly.

It is not a very original thing to say, but it is a thing which will bear repetition, that it is just here that for the most part the moral authority of parents first begins to totter, or gradually wear through. We say things and do not stand by them to the letter. We promise things and we even forget what we promised. And so our children come to think that we are ready to say anything to suit the exigency of the moment. In this way we train in our children that most pernicious of all habits of mind, namely, that words are not real things; that they simply form what constitutes the higher subtilty of man over the animals, or over those who are weaker than himself; that speech is a mere trick, a mere accomplishment by which to escape some pressure of circumstance. But the day comes when a parent does want to speak gravely and lovingly to his child, a father to his son, a mother to her grown-up daughter; and God have mercy upon us if when we speak we see in them something which means that we have forfeited the right to speak to them as we are presuming to speak; that we seem to them what Lot seemed to his sons-in-law, one who is acting a part, one who is merely pretending.

There is only one thing that any of us can do to any purpose if we know or suspect that we are losing or have lost the moral respect of those with whom we should like to remain on sound and honorable terms. There is only one way by which it may be we can get back the right of entry into their minds and hearts. Of course, it is quite impossible so long as we persist in the very courses which have destroyed our influence. The only thing we can do, the one thing we must do, is to enter into our private chamber, and shut the door, and lift up our heart to our Father who sees in secret, who knows everything and understands everything, and who alone has the entrance into other minds as He has into ours. We cannot patch up a moral or spiritual reputation. We must get and win an entirely new one. And we must begin at

the beginning. Let no one regret too sorely that he has to begin again with God. It is better to begin now than to wish to begin some day when it is too late. It is better to try to win back our influence over our children and friends, if we have lost it or injured it, so long as they are alive, and we have occasion to prove the reality of our concern and love for them; better that, than to wait until they are dead or gone and we can only beat our breast in anger and impotence and shame.

The path by which we recover lost influence, like every path that takes a man nearer to God and to the truth about himself, is sure to be a hard path—a true way of the Cross. But a good man does not want things to be made easy for him. He may have to apologize here and there. He may have to confess things which have lain hidden in his breast. Still, let him not hesitate. He is standing at the gate of new life. It may be an iron gate. Still, let him go right up to it, and I believe he will find that it will open of itself and admit him to the City of God. There may be many a pang of pain by the way; but it will be that kind of pain which we even like to feel—the pain of an old wound which away down at its base has begun to heal. It will be that kind of pain which means that the principle of sound life within us has been established. It will be the pain which itself is a proof that we are now on the way back to moral vigor, back to personal honor and to candid dealings with ourselves and with other people and with God.

And it is on that way back, on that way up, on that way home, that Jesus Christ is with us with a depth and reality and blessedness which are in no other ways to be felt and known.—John A. Hutton in Record of Christian Work.

This is what life means to me: a place where a Father above deals differently unto His children, but with all in love; a place where true joys do not hang on material pegs, and where all the time the fact that God our Father is on His throne lines every cloud with gold.—W. T. Grenfell.

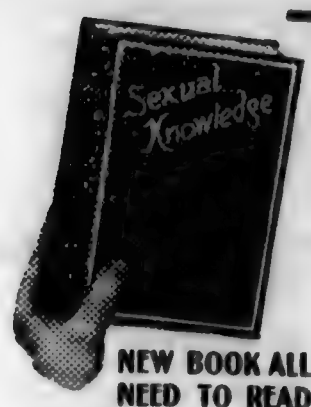
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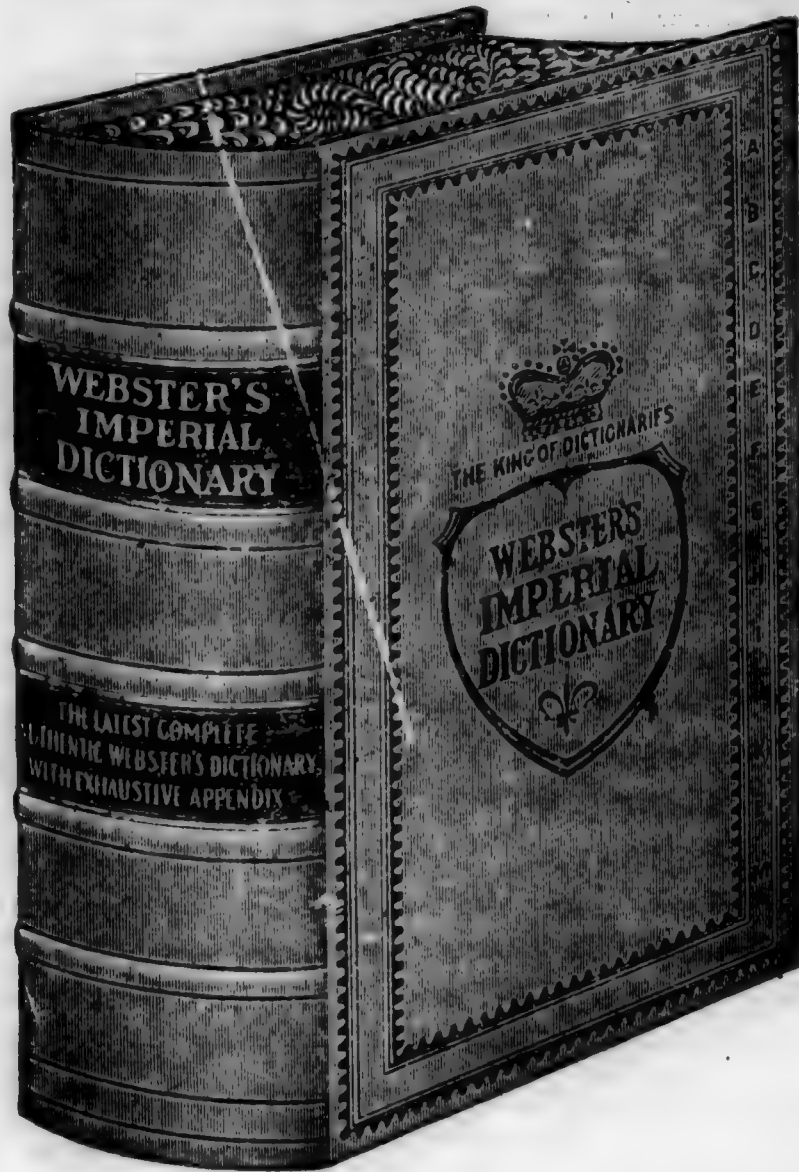
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CHRISTIAN MONITOR

MAY, 1914

THE FIRST WORK
of the
WHOLE CHURCH
is to give the
G O S P E L
to the
WHOLE WORLD
—Sel.

SELECT READING

MOTHER MADE IT

I was hurrying along the street in one of our beautiful inland cities, says a writer, when my attention was arrested by the appearance of a little boy on the side of the pavement, selling candy. He was not really beautiful, nor was he decidedly the reverse. His age was about nine years; his clothes were old and faded, but well patched. His candy was spread upon a coarse, white cotton cloth, neatly stretched over what had been a japanned salver, and was surrounded by a small group of boys, evidently belonging to different grades of society.

As I came nearly opposite to him, the oft-repeated interlude, "Candy, sir?" fell upon my ears, and, although opposed to the excessive use of candy, I stepped aside to patronize the light-haired, pale, freckled, home-spun little representative of trade. I purchased of him, partly for his encouragement, but with particular reference to the friendship of the little folks with which I was a temporary guest.

The candy was as white as the cloth beneath it, being free from the poisonous coloring ingredients so extensively used in the confectionery art. I tasted it, and found it delicately flavored and very nice. "My boy," said I, "your candy is very good; let me have a little more." I immediately saw that my remark had awakened in his young heart emotions which in themselves, were quite abstract from the candy trade. His countenance beamed with joy, as he raised his large eyes, sparkling with delight, and with an unconscious outburst of filial affection, replied "It is good, isn't it? Mother made it."

The incident, in itself, was trifling; but the spirit of the language carried my mind back through life more than thirty years, and at irregular intervals bade me pause and apply the sentiment to some fact connected with my own history; for I am not ashamed to profess my affection for my parents, and I hope I may not outlive the feeling of gratitude.

When I was a little boy at school and carried my dinner in a satchel made of calico, some of my schoolmates carried theirs in fashionable willow baskets, and sometimes teased me because I carried mine in a "poke." I felt vexed at their insults, but reconciled myself with the recollection, that if I did carry a calico poke, "Mother made it." In less than twenty-five years from that time, one of these same schoolmates was happy to avail himself of the privilege of sending his children to my school to receive gratuitous instruction, proffered in view of his extreme poverty. His children came to school without any dinner. They had

no nice willow basket, and they needed no calico "poke."

William Foster ruled his copy-book with a pencil set in a fine silver case. He said he would not carry such a great ugly club of a pencil as mine. I compared the pencils. His was the handsomest, but no better than mine. I had a good lead-pencil, hammered out of a piece of lead. "Mother made it," and I was satisfied with it. After we grew up to be men, William Foster came to me to get me to calculate interest on a small note at six per cent. per annum—he carried a pencil worth four cents.

When in school I had no gum-elastic ball as some others had, but I had one made with woolen ravelings and covered with leather. "Mother made it."

When in my twenty-second year, I left home to attend school in L. There were in the school some fast young men, the sons of wealthy parents. There were others whose good sense was not annihilated by pecuniary advantages. Of the former class was one, John Stokes, who wore very fine broadcloth. My best coat was not so fine; the cloth cost two dollars and fifty cents a yard; my mother had traded tow check of her own manufacture for it, while I was working to assist my father in raising his family; she paid fifty cents for getting the garment cut, and made it herself. John Stokes came one day to my desk, held out his arm, compared his coatsleeve with mine, and inquired, ironically, where I got such a fine coat. I proudly told him, "Mother made it." He feigned great surprise, and sarcastically observed he had mistaken it for imported goods; he wished he could get such fine clothes, and wondered if mother would not get him such a fine coat.

A short time afterward, while in a tailor's shop one morning with a fellow student, John Stokes's fine coat was brought in by a lad with instructions to scour and press it. He was not in his class that day; he had been seen the previous night on Water street, rolling in the mud, drunk as Bacchus. He left the school in disgrace. He now lies in a drunkard's grave.

I boarded myself while attending school from home. I walked 9 miles home at the close of each week, and returned on Monday morning with my loaf of bread under my arm. It would become stale before Friday evening, but I always relished it when I recollected that "Mother made it."

I am now so far advanced in life that my friends begin to call me old. But I have not lived long enough to learn why I should not still respect my mother and regard her affectionately. She is now quite advanced in years, and has nearly lost her

sight. She sits within a few feet of me, sewing up a rent in my linen coat, while I write this. She has been a widow eight years, and is still toiling for the welfare of her children. She has never studied grammar, nor philosophy, nor music. These things were seldom taught in her younger days. But she knows their value, and has toiled hard many a day to purchase books for her children, and support them at school. And shall I now curl the lip of scorn, or blush in company, to hear her substitute a verb of unity for one of plurality, or pronounce a word twenty years before the Websterian era? Never—no never! The old dilapidated grammar in my library might vary against her style; but its testimony would be infinitely more terrible against my ingratitude; for I recollect well when she rode seven miles, one cold winter's day, to sell produce and purchase that book for me, when I was a little boy. It required a sacrifice, but "Mother made it." God bless the mothers!—Sel.

HIGHEST AND LOWEST

She rises highest and falls the lowest. The annals of history reveal that no city rises higher than its best woman. And no city sinks lower than its worst woman. Incipient Rome is no more for the lack of virtuous women. Imperial Rome rotted on account of her lustful women. America's greatest monstrosity is Madam Fashion, upon whose altar is sacrificed home, motherliness, loveliness and virtue.—H. Russell Jay.

The sweetest lives are those to duty wed.
Whose deeds both great and small
Are close-knit strands of an unbroken thread,

Where love ennoble all.
The world may sound no trumpet, ring no bells;

The book of life the shining record tells.
Thy love shall chant its own beatitudes.
After its own life working. A child's kiss

Set on thy sighing lips shall make thee glad;

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself in every sense

Of service which to men thou renderest.
—Robert Browning.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter.

There's never a star but brings to Heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor.

No robin but may thrill some heart
His dawnlight gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTSDALE, PA., MAY, 1914

No. 5

MISSION AND POSSIBILITIES OF THE RURAL CHURCH

C. Z. YODER

The great mission of the Church of Jesus Christ is to evangelize the world. It was the great burden of the Father that man should be saved, and He spared not His only Son that through His shed blood men may be redeemed. The Son was obedient to His mission, now He, the Heavenly Bridegroom, has commanded His espoused Bride, the Church, to go and preach the glad tidings to all the world. Since faith cometh by hearing the Word, and since people cannot hear unless some one be sent by the Church, and since the world cannot perform this mission because it does not know Him, this work of heralding the glad message must depend upon the Church, the Bride. The greater her love for the Bridegroom, the greater will be her efforts and zeal to obey this last and great commandment, "Go ye into all the world, and preach the gospel to every creature."

To the degree that the love of God is shed abroad in our hearts it will constrain us to go or help others to go to rescue the lost souls. Christ said, that as the Father sent Him into the world even so He sends us. Can the Lord depend upon you? Can He depend upon me, who claims to be His true follower, to go out into the highways and hedges and urge them to come to the great Gospel feast? This is the mission of Christ's Church.

The early Christian Church went everywhere preaching the Word. Jesus was precious to their souls and they knew that Jesus was coming again to receive His own unto Himself and what the result will be when He comes, that He will take vengeance upon them that know not God and who obey not the gospel of Jesus Christ, who shall be punished with everlasting destruction, from the presence of God. (II Thes. 1:8,9.) The teaching of this of course is included in the last command, as well as all other truths of the Gospel. Has God and His Word been changed? Verily nay, but it shall be our judge at the last day.

Is the Church true to her mission? Let every individual member answer for himself and herself to God in the light of His Word. Life is short and uncertain at the best, and we go this way but once. We have only one life in which to manifest our love for Him.

There never was a time in the history of the Mennonite Church when her responsibilities were so great as now because of the many blessings, privileges and opportunities we are enjoying in this age which our ancestors did not have. We have religious liberty, Christian training, wealth, easy and rapid transportation, abundant opportunity to acquire intellectual and Biblical preparation for Christian work. Let us bear in mind the words of Jesus, "For unto whomsoever much is given of him shall be much required." Nevertheless with all these privileges and advantages the Macedonian cry can be heard everywhere. With our eyes open to the great harvest field we can see wonderful possibilities for the Church if she will only avail herself of the opportunities.

As we go to the North, South, East, and West we see men, women, and children coming to our meetings in churches or school houses to listen to the plain teaching of the Gospel. In our recent tour through the South, in Tennessee, Alabama, Louisiana and Texas, we were again reminded of the great need for more workers to carry out the Great Commission of our Lord to His Church.

It is sad to note that in the face of this great commandment of our Lord and with all these blessed privileges and opportunities there is yet so much latent talent in our churches, especially in our larger congregations. Why should this be so? What is the cause? Evidently there is a lack of consecration. When one knows what it is to be lost and then to be saved love constrains us to obey the whole Gospel, consequently much depends upon the teaching. People are largely as they are taught. Hence the Savior commanded to "teach all nations," and "to teach all things" whatsoever He commanded. This places a wonderful responsibility upon the bishops and ministers placed in charge of the flocks.

Again, we need united effort to bring about the best results for God. Hence Christ in praying in behalf of His followers plead that they all might be one even as He and the Father are one, so that the world might believe that He was sent by the Father. The more fully we obey the Gospel the closer we get to Christ; the less of self and partiality the

more united we become in Christ and the greater will be the results in winning souls for God. On the other hand if there is dissension and discord among those who profess to be followers of Christ many souls are lost because they fail to know that Christ was sent by the Father because the witness of these is not effective because of the lack of oneness.

As we read the life of Christ we also see that He did much personal work aside from His public teaching and preaching. This is a work in which lay-members can also engage and is often more effective than the public discourse. Also through the Sunday school, Bible meetings, and through the press the good seed can be sown and thousands of souls be saved through Christ. Others not having the talents to speak or sing may have been entrusted with earthly means, which, if consecrated to the Lord as He directs (I Cor. 16:1-3; II Cor. 9; Mal. 3:8-12), and by their prayers may help in numerous ways to bring the message of love to a dying world and some day, if faithful shall also be able to reap and gather fruit unto life eternal. Their reward may be just as great by making the sowing possible as that of the one who directly sows the seed.

Again because of a lack of Bible knowledge many are not burdened for lost souls as they should be and do not value souls as God values them and as we will in eternity where money, worldly pleasures, fashions, etc., will be recognized only as filth and of no eternal value. What would be our lot if our forefathers had not brought us into a land of Bibles and made it possible for us to hear of salvation through faith in Jesus. Think not, dear brother and sister, that we are excusable because many will not believe if they hear the Word. It is our mission to sow the seed regardless of whether men receive the truth or not. God in speaking of His Word says, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." "How long?" said Isaiah. God said, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Let every Christian in our rural churches bear in mind that we are individually responsible to God in carrying out the mission of the Church and her possibilities in the rural districts.

Wooster, Ohio.

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MISSION AND POSSIBILITIES OF THE RURAL CHURCH

C. Z. YODER

The great mission of the Church of Jesus Christ is to evangelize the world. It was the great burden of the Father that man should be saved, and He spared not His only Son that through His shed blood men may be redeemed. The Son was obedient to His mission, now He, the Heavenly Bridegroom, has commanded His espoused Bride, the Church, to go and preach the glad tidings to all the world. Since faith cometh by hearing the Word, and since people cannot hear unless some one be sent by the Church, and since the world cannot perform this mission because it does not know Him, this work of heralding the glad message must depend upon the Church, the Bride. The greater her love for the Bridegroom, the greater will be her efforts and zeal to obey this last and great commandment, "Go ye into all the world, and preach the gospel to every creature."

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THE COUNTRY CHURCH

HER STRATEGIC POSITION:—No religious movement in America today is more significant and hopeful than the revival of interest in the rural Church. Magazines of nearly every description, both religious and secular, men and women from nearly every walk of life are discussing rural life and its relation to national life.

Agriculture is at the foundation of our material progress and prosperity. This industry supplies nearly all the food of the nation and nearly one-half of the raw material of manufactured products. "Seventy per cent. of the exports of the United States are farm products."

Not only is the rural community at the foundation of our material prosperity, but is also the largest contributor to the moral and spiritual strength of the nation. The majority of the influential men and women of the nation today are sons and daughters of the soil. It is a well known fact that a city population tends to die out in the course of several generations, and, unless there were a constant stream of emigrants from country to city, the latter could not long exist. "Despite all efforts to prevent it, the emigration from country to city is bound to continue." When those coming from the country lack piety, moral and spiritual strength with which to revive city life the whole nation suffers because the city in a large measure gives tone and temper to national life. "The fact that eighty-five per cent. of the pastors in our (United States) churches were reared in the country and saved in the rural church is one very essential reason for not neglecting the out-of-the-city-work." Unless the rural districts are evangelized and high moral and spiritual standards maintained we have little hope of saving the city. The rural church holds the key to the evangelization of America. Her position is indeed strategic.

HER FIELD:—Geographically it is large and its area can be determined with accuracy; morally and spiritually it is needy, but the conditions and needs cannot be determined with mathematical accuracy. The whole field has never been surveyed. Small sections have been thoroughly investigated and the conditions revealed have startled us. The conditions in these particular communities serve as an index whereby we may form a more accurate conception of the condition of the field in general. Some of these conditions have been mentioned on other pages of this issue, and we desire to add several others.

A pastor in Windsor county, Vermont, made a thorough investigation of that county and found that during a period of twenty years, from 1888 to 1908, there was a

gain of only 4.28 per cent. in church membership. Out of a Protestant population of 29,785 there was a membership of only 4,889. Statistics of church membership were found to be very unreliable. He found one church with an enrolled membership of 271 "of whom only 186 were found to be in the land of the living, whether Vermont or elsewhere." In church attendance there was a loss of 31 per cent. In a similar investigation in Tompkins county, New York, it was revealed that there was a loss of 33 per cent. in attendance during the same period. In one county in Missouri 21 out of 180 churches were entirely abandoned, and 71 per cent. of the population belonged neither to Catholic or Protestant churches. Then when we realize that in some states are counties without a single church, where young people grow to maturity without hearing a Gospel sermon and without religious instruction, it becomes very evident that the rural church has an extensive and needy field, and that there is a rural problem, and a serious one at that. Whatever the condition may be in our own community, the fact remains that there are thousands of boys and girls in the rural districts of America who are not within reasonable reach of Sunday school and church privileges to whom we owe a duty and for whom we are responsible. Ideal conditions in our own community makes the obligation the greater to bring the Gospel to the more needy fields.

HER LEADERSHIP:—The fact that the spiritual condition of the rural church is so vital in determining the spiritual progress of the nation, and the fact that alarming conditions stare us in the face, it is at once evident that this work calls for and demands the best and most efficient leadership available. "The rural field is one of the most difficult fields to develop because it is a lost field." The thousands of abandoned churches all over the country bear silent witness to the fact that territory once in possession of the rural church has been lost, and, to regain it, is no easy task.

There is no field for moral and spiritual leadership that challenges the best in man more than this one. From this field will come the majority of America's future leaders. The rural religious leaders who come in touch with this young life in its formative and impressionable period have the opportunity of wielding tremendous influence in shaping and moulding character of moral and spiritual strength that will be felt throughout the whole nation; they virtually have it within their power to give definite shape to the future destiny of a nation. The spiritual conceptions formed early in life in the rural church will have a most

vital bearing upon later life. If the young men and women in the country are saved before they go to the city, the city can the easier be saved.

One of the grandest opportunities that comes to a pastor in connection with his ministry is to save young life, discover latent talent and encourage its development, and present the claims of Christ upon the talent, and, by presenting the great field of Christian service, assist this young life to choose a life work intelligently and with a full and due consideration of its relation to the spread of the Gospel. That pastor who definitely directs his young people into definite and direct Christian work will receive a new strength and inspiration in his work and multiplies his ministry manifold. If all the rural pastors in the Mennonite Church would do this our present dearth of workers would soon be supplied. It is because too many of our young people do not get a world-wide vision of the Lord's harvest field and their individual relation to it, that there are so few volunteers. If our pastors fail to present this vision and obligation, who will? Since we are decidedly a rural people we must expect that a large majority of our workers must come from the rural districts.

The rural church needs leaders who are able to inspire and retain confidence; leaders who can organize and direct the various activities of a live and wide-awake congregation; leaders who are familiar with the different rural problems not from the standpoint of the class room only but of actual experience from childhood up; leaders with the burning heart message—nothing but Christ and Him crucified.

HER SUPPORT:—Thus far we have discussed the rural church almost wholly from a general viewpoint. The support of this work we must discuss primarily from the denominational angle, because of the various systems of support in vogue today.

The question of support is one on which there is great diversity of opinion. This difference of opinion has more to do with the method of support than with the principle. A casual reading of the New Testament will convince every unprejudiced Bible student that it is definitely enjoined upon the believer to support the Lord's work with his substance. There are few teachings in the Bible clearer and more explicit than this one.

The seriousness of this problem is largely determined by the location and size of the congregation. In prosperous communities with large congregations the problem may not exist, but in a less prosperous district and where there are only a few members it becomes a very serious problem, one that needs the attention of the Church at large. In such a community may be lacking the necessary talent for the ministry, and consequently some talent needs to be imported to care for the work. Possibly the minister assuming charge of this work lacks means and desires to support himself, but industrial conditions in the community are such that he cannot earn sufficient for a living. Consequently if he is to continue his labors he will require the support of the Church at large. Such cases, we believe, are worthy of support, and the Church should stand ready to render substantial support so that the work may not suffer.

Among the reasons why there are neglected and dying congregations among us not the least important, we believe, is the lack of an adequate and efficient system of supporting the work and workers in such places. Virtually all our contributions for missions have been and are going to our work in the cities and foreign fields. Very few are the contributions to make possible a forward movement in enlarging and strengthening of our rural work. Are rural mission workers not entitled to some support to supply their temporal needs as well as our city and foreign missionaries? The strength of our city and foreign work is commensurate with the strength of our rural work.

We believe that the Gospel should be given freely and without charge to all men and that the Gospel ministry should never be prostituted and placed on a commercial basis; nevertheless the fact remains that this same Gospel teaches that the legitimate needs of the work and workers should be supplied so that they can give their best effort to their high calling. It is true that the Church is demanding more and more of her ministers. This is right, they are her servants. But on the other hand the Church, to be fair and honest, is under obligations to supply the conditions necessary to enable her servants to meet her demands. The Gospel does not make any demand without also supplying the conditions which make it possible to comply with it. Neither should the Church.

Not only is this need of support necessary in the smaller congregations but also quite frequently in the larger and more prosperous ones are found ministers who are greatly hampered in their ministerial labors because of financial limitations and family cares, who could do more efficient work if they were given some substantial support in some form by the Church, which would enable them to give more of their strength and energy to the work of the Lord.

Then also in nearly every community there are needy communities where a mission Sunday school might be organized, preaching services held, etc., which need support and assistance. On every hand are opportunities for us as a Church to reach beyond our present borders, to enlarge our field of labor and influence for Christ, and thus bring into useful employment much of the talent now latent. We are in need of some definite, simple plan for the support of this work; a plan which will result in supplying means and workers for these needy fields that the rural work may be systematically developed and enlarged.

There are only several more days until the close of the fiscal year of the Publishing House. We are grateful for the many renewals received to date, and would appreciate to receive as many more as possible ere the year closes. Examine your label, if in arrears, renew at once if convenient for you to do so.

Single subscriptions (new) 75 cents.

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LETTERS AND PICTURES FOR ISABELLE

XIII

The Land of Winter Sleep

To your city's din and roar
I send some artful country lore
Of old Mount Nebo, bleak and blare,
And the snowflakes scattered everywhere.

From this wilderness of tangled snows
My heart is longing now to rove,
Down the valley white and deep
Through the land of "WINTER SLEEP."

The ice-bound brook shall flow again
Through a resurrected glen;
The bluebird shall announce the day
Of the return of God's orchestra.

Down by the mill-pond way
Skaters scoop the snow and play,
And skim the icy plain
Like swallows do a summer rain.

All the hills to them are white,
When hearts are gay and light;
And in this world there is no lack,
Unless there fall a snow that's black.

Near by, of stone, the mighty span,
That arches high above the Casselman,
And carries far o'er hills away
The Ocean-to-Ocean Highway.

Nearby the snow-hung bridge
My fancy spies four loving "kids,"
Known to all our "Cublets" merry
As Edgar, Helen, Lena and Mary.

What a picture that would be,
To place a banner of the free,
Above the great old stony bow
In this cold world of drifted snow.

And let it float upon the breeze
In any storm from all the seas,
Thro' the sunshine and the shade
Until the universe in dust is laid.

But let the Dove of Peace forever soar,
Ever proclaiming—teaching patriotic lore,
Until o'er mountain, glade and glen
On all this globe are peaceful men.

Until along the way there plod
Under banner white, that's sent from God,
Aged men, that faintly scan
The mighty mystic span.

For beyond this snowy mist and sheen,
Beyond the stately hemlock evergreen,
Beyond this valley, white and deep,
There is the Kingdom of Eternal Sleep.

Your cousin,
Max Leo.

Mt. Nebo Studio,
March 8, 1914.

Where the winds are calmer now,
Where the limbs with whiteness bow,
There fern fronds lie buried deep
In the vale of Winter Sleep.

Down the Casselman's winding way
My heart is longing now to stray,
To take a picture all complete,
Of this land of Winter Sleep.

Ah! shrouded is the world today,
And dreamy sits the snow-bird slaty-gray,
The crowd is passing on with eyes that
weep
Through the land of Winter Sleep.

But the snowbunting is not dead,
That under wing of blue is hiding head:
And in the laurels there is a jay,
That calls along the great white way.

In the mystic sheen I see
Hying homeward a white winged bee,
And it turns my heart to June,
And the bumble-bee on the clover bloom.

Underneath the snow there sleep
Vines of evergreen, and mosses deep,
Berries red and leaves of winter-green,
In this land of Winter Dreams.



The Land of Winter Sleep



The Great Stone Arch, National Pike, Grantsville, Md.



CHRISTIAN LIFE



MAN'S NEED OF DIVINE ADORNMENT

Cornelia Wenger.

"Life is before you! and from the fated road
You cannot turn; then take ye up the
load,
Not yours to tread or leave the unknown
way,
Ye must go o'er it, meet ye what ye may.
Gird up your souls within you to the
deed,
Angels and fellow spirits bid you speed!"

We all know that our life is to be lived, and what are we going to do? How shall we face our lot? Shall man blunder around in the darkness and be content?

You promptly say no. This dictation comes from within because there is a prompting telling us that there is something higher and better. This is a divine prompting. The divine pertains to the true God; it is heavenly and sacred and far above the human. The human of itself is profane and not divine. Certainly man cannot afford to go through life in such a handicapped condition, consequently divine adornment, in its truest sense, is everything to man.

In mathematics when you subtract the total amount from the total you will have zero as a result. It is the same way with man when you take the divine away.

First, we need the divine adornment to deck, to cover, to protect and to build a character of modesty and refinement. Character is that which will make one's life shine. It is formed by force of habit, so we need divine adornment to give us strength which will make good habits and a strong, noble character. One leak will sink a ship, one flaw break a chain. Just in the same way will one mean act, one act of unkindness, dishonesty or untruthfulness have its ruinous influence on a character.

We are simply human beings born into this world with minds and power to will. Each character has to be built by each individual himself. "So in my voyage of life I must not drift but steer." "A good character is a precious thing above rubies, gold, crowns or kingdoms and the work of its making is the noblest work on earth."

All soldiers for Christ must be decked with the divine adornment. In the sixth chapter of Ephesians we have a picture of such a soldier. First, "Stand." How? We are to stand as a soldier in battle and be adorned with the girdle of truth, a breastplate of righteousness, have our feet shod with the preparation of the Gospel of peace, and above all take the shield of faith, a helmet of salvation and a sword of the Spirit of God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

We need truth to brace us up and give us constancy and firmness. We also need it to preserve these qualities and many other good ones. Truth is a standard according to which all things are judged. We all need to know and do the truth. Truth is the foundation of human excellence and the keystone of sincere affection and the seal of true discipleship with our God. God is the author of truth and we must be armed with it in order to be victorious.

The breastplate of righteousness is used to protect the most vital parts of the body, and we can readily see why this comparison has been made. Righteousness is the purity of the heart and the life of the divine law. It is next to holiness and includes justice, honesty and virtue. We need righteousness to keep off the fiery darts of Satan just as did the soldier his coat of mail to protect his body from the blows of his enemy. Righteousness produces true happiness. Above all we need faith because, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Here we see what faith can do for us. It seems that if we have faith that we are safe. The hope of salvation is to press forward. Would a true soldier go to war without one ray of hope? So we should march with hope written on our brows for victory in the spiritual battle.

The sword of the Spirit is the Bible. Do we need it? It is the Book of books, the master-piece of literature and has always stood the test, and always will. Christ used the sword of the Spirit to drive away Satan. It is the most sure

weapon with which we can defend ourselves today.

We now have our soldier's adornment completed and he looks as if he could stand against the enemy. But listen! Eph. 6:18 says, "Praying always." Then it makes no difference how perfectly adorned we are, or how complete our armor, we must always look to the Lord in prayer. Even if we are skilled and anxious, they do not help us if we depend on our own strength. For we of ourselves are nothing. Prayer crowns all righteousness with success and gives the victory when nothing else will.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels."

DOUBT: HONEST AND DISHONEST

"There is more faith in honest doubt,
Believe me, than in half the creeds."
So penned the poet (witless lout),
To praise the doubter's doubtless deeds.

But let me whisper in your ear,
There's no such thing as honest doubt;
For doubt will doubtless disappear
If it be honest out and out.

For doubt is very much like gou,
The more 'tis nursed the more it
grows;

When fed on atheistic stout,
It juggles, wriggles, cavils, crows.

Much of the doubt before our eyes
Is most dishonest in its heart;
It poses under honest guise,
And shoots with skill its subtle darts.

Its shafts have entered hall and hut,
And into churches not a few;
The preacher cracks the doubtful nut,
And spreads the poison to the pew.

'Tis now thought doubtful not to doubt;
Yea, we are taught to doubt our doubts;
And certainty is put to rout,
And no one knows its whereabouts.

Is there no knowledge to be had?
Has God not spoken once for all?
Indeed He has; all doubt is mad,
And destined to disastrous fall.

For God is God, and truth is true,
All doubt is sinful in His sight;
And doubters will have cause to rue
Their doubts through hell's undoubted
night.

—Thomas Baird.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE AGE OF SCIENTIFIC STUDY

There is no vocation of the present time that is of moral value that is not studied for the purpose of increasing efficiency. The teacher who refuses to search for the best methods and applies them in his work, the physician who does not keep in touch with the latest discoveries in medical science, are sure to suffer loss. Much money is spent in every vocation in order to find the best methods. It is perfectly in order then that we should study the rural commun-

ity. What is written in this number of the Christian Monitor is the result of some study and experience, and the object in publishing this material is evident. We trust some one may be encouraged to make more effort to make his community a better Christian community because of this issue of the Christian Monitor. Let us talk the problems over together, perhaps we may bring to the coming generation even a richer heritage than we have received from our forefathers.

SOME RURAL CONDITIONS DEMANDING EFFORT

JACOB K. BIXLER

It is only within the last few years that the Mennonite Church realizes that there is a rural church problem. While it was noticed that a number of our smaller congregations were losing ground and dying, yet it was not known to be a general condition in all denominations. The Presbyterian Church has been making a number of rural surveys and in general they find a decrease in membership in rural churches. They estimate the number of abandoned churches in Ohio at 800, in Illinois at 1700, and in Missouri at 750. Three counties in Indiana considered as typical counties had 31 abandoned churches; in that proportion the state would have about 800. In Indiana only 35 per cent of the people are church members; in some townships as low as 12 per cent. In Michigan 38 per cent are church members but of these 50 per cent are Catholics. These figures look alarming and some will be apt to doubt them, but the records in our own conference district (the Indiana-Michigan) show that 30 per cent of the 21 congregations considered as able to care for themselves are simply holding their own or losing ground. In these figures we have not considered the little flocks under the District Mission Board, but of these there are no less than ten ranging in membership from five to fifty.

Why these conditions? For many years there has been an exodus of country people to the cities, and rural communities are not populated as they had been. Young men and women have been dissatisfied with conditions on the farm and thought there were better opportunities in the cities. One of the requisites for keeping people on the farms is to have them **satisfied**, not only that as much money can be made but that the social environments, physical advantages, op-

portunities for mental development, and spiritual benefits are equal if not better than in the cities. The rural church problem does not stand alone but vitally connected with it are the problems of the farm, home and school; and such movements as affect these institutions will affect the rural church.

A certain writer says, "You cannot hope to build a prosperous country church on poor soil or maintain it on bad farming. This is not a mere matter of scarcity of contributions. It is a result of the poverty of personality among people who are poor Christians because they are poor farmers." It has been proven that when agriculture suffers that the Church suffers. A view of our own Church shows that the strong congregations are nearly always located in fertile districts and within reach of good markets and schools. Congregations may be established without these advantages but nearly always die or become dependent stations. Whatever affects the rural people in its economic problems will affect the rural church.

This then brings the demand for improved agricultural conditions. While not all can possess farms in fertile localities, many will locate where the soil is poorer preferring homes to being tenants. And in the best localities the soil has been depleted so that although the price is rising it produces less than years ago. What shall be done? What we as a Church need to do is to have our leaders able to instruct in crop culture as well as in the Gospel of Christ; in both exemplifying their words to their brethren and neighbors. We need men that can preach as well at the plow handles as in the pulpit; men who have been thoroughly trained in their Bibles so they are able to cope with the many false isms, but also able to analyze the soil and

state its needs, and willing to share their knowledge with their less educated neighbors. The brother entering upon rural church work can make no better preparation than by taking a strong agricultural course in addition to his Bible studies, and his mate should be well versed in domestic science; both ready to exemplify real home-making. There is no better way to win the confidence of rural people than by being able to show them a better way to do the work in which they are engaged. The demand then is for young men qualified as leaders not only in religious work but leaders in all that will make the home, farm, school and neighborhood a good place to live, and to bring up children and educate them and prepare them for life.

But poor agricultural conditions are not the only reasons for rural church decay. Some of our little flocks are in good farming communities. While the plea is made by some that communities are over-churched, the facts are that many are under-churched and not dealt with on a Christian and business-like basis. In Daviess, Marshall, and Boone counties, Indiana, less than 2 per cent of the country churches have resident pastors. Just 4 per cent of all the rural churches in 19 counties in Ohio have ministers giving all their time to one church, and one county has no minister living in the country. In three counties in Missouri having 83 country churches only two have resident ministers. Again, of the 192 Presbyterian ministers in Missouri, only two of them are living with their people in the open country. What has been aptly called "mail order preaching" or long distance ministry is partly to blame for these conditions. Investigation shows that congregations generally prosper in proportion to the time given them by their pastors. But the ministers live in the cities or villages, prepare their sermons for town people, and then once every two, four, or six weeks make their appearance in the country church for an hour or two and preach a weak, effeminate gospel of culture instead of the Gospel of Christ. Often times unacquainted with their hearers and their life problems, and still oftener unwilling to share their problems with them, is it any wonder that such religion does not appeal to men? Out of 91 churches in Marshall Co., Ind., 25 have no young men, and out of 83 churches in Boone Co., Ind., 21 have no young men under 21 years of age. One township surveyed had no young men in the churches. Where shall the future leaders come from? The need is resident ministers who preach the Gospel of Christ not only as a hope in a future reward, but as a vital force in men's lives affecting them to deal honestly and justly with their neighbors, and who by exemplary living make their teaching appeal to men as sane, reasonable and worthy of acceptance. While not all will accept Christianity however

well presented and lived, yet the general tendency to take a passive attitude towards it and to reject it is more the result of presenting religion as only one of the emotions instead of the coming in of a Divine Being and divine principles which move us to take a right attitude toward all influences that build up or destroy a person's life whether physical, mental, moral or spiritual.

But it is evident that the scarcity of laborers is as great as it was in Christ's time. The divided minister—the minister serving two or more congregations—is ample proof of this and is one of the results of a lack of consecrated workers. While the financial problem must be considered yet if the proper workers are forthcoming the financial problem will be solved also. By many ministers the country church has been used as a stepping stone to the city pastorate and their so-

called liberal education was partly to blame for it. This problem must be solved by farmer-preachers not only in our Church but in every other that desires to win the rural people for Christ. But these farmer-preachers must be men of intelligence, wisdom, experience, and training along practical lines; only thus will they be able to win and hold the respect and confidence of the classes with whom they come in contact. And when once convinced that the Master desires their service in the rural community, they should strive to serve Him there with all their ability and never envy their city brother's charge. What motive and calling could be higher? What phase of church work will bring greater results? These are some of the rural conditions that demand our efforts. Will we be true to the call?

Wakarusa, Ind.

THE RURAL SOCIAL PROBLEM

ESTHER M. LEHMAN

Although great progress has been made in various phases in rural life, it must be admitted that the social institutions of the country are not keeping pace with the development of our nation as a whole.

The history of various nations has taught us that the ultimate greatness of any state depends on the character of its rural population. The growth of population and wealth in the cities can not make up for the loss of number and character of our rural people. Nearly half of the children of the United States are born and reared on the farm. The farm produces the raw materials for our various manufacturing establishments. As a result of these demands we have spent our time and energy almost exclusively in the development of agricultural pursuits.

To double the average yield of wheat and corn per acre is a great achievement, but how much greater the aim to double the intellectual and social ideals of the farmers' home life? There is no more important home than the farmer's home, and in influence upon our future citizens there are no more important characters than the farmer and his family. It is therefore to our social and political advantage to do the best we can for them.

Whatever have been the causes for neglect of rural life no one will gain much in determining, but to search into the consequences and their remedy is a more opportune phase of the subject. Horace Plunkett, the sociologist, divides the consequences into three heads: economic, politic, and social. There is an economic interdependence of city and country under present day circumstances. This is more true of America than foreign countries where foreign trade is not so important in comparison with domestic trade. The influence of good or poor

farming is therefore very great on the whole population.

Many years ago a Chinese philosopher said, "The wellbeing of people is like a tree: agriculture is its root, manufacturing and commerce are its branches, and if the life of the root is injured, the leaves fall, the branches break away and the tree dies." Is not this statement as true at present as it was in olden times? The income of a country depends on the development of its natural resources which depends on the skill and energy of its inhabitants. In order that England and America should for ages maintain the high position they now occupy it is necessary to encourage a proper system of agriculture. "The industry about which," James Hill says, "all other industries revolve."

The political condition depends largely for its steadiness on the strong infusion of rural sentiment into the leaders of the nation. In a democratic form of government a high degree of intelligence and stability of character is needed especially among the masses of common people. They not only need intelligence but experience which can be had only by informing themselves of and taking part in the various social and philanthropic movements of the country. While the economic and political phases of this subject are large, the social and moral conditions of the people must be recognized as the basis from which all other improvements and reforms must originate. The rural problem is more social than political; more human than material. Do we realize fully how much the moral and physical health of even our modern cities depends on the renewing of flesh and blood from the country? The rural exodus to the city is no longer an individual affair

nor is it peculiar to any one region. In many cases elderly people go to town because it is socially more attractive, young people go to better their chance for earning a living, others go to secure better educational and religious advantages. All this tends to lower the social standards of the rural communities. The problem before us then is to determine how the various attractions which the rural people find in the city may be had in the country. Rural social science is the application of these principles of economics and sociology to the practical problems of rural life today. In order to solve the social problems it is necessary that mind culture precede soil culture. President Butterfield of Massachusetts Agricultural College says he would change the old adage, "Raise more corn to feed more hogs, to buy more land, to raise more corn to feed more hogs," and so on, into the following, "Train better farmers to do better farming to grow better farmers," etc. It must be kept in mind that the farmer is of more consequence than the farm. The improved acres must be expected to yield not only more corn but a higher grade of civilization; not only more wheat but manhood and womanhood more capable and effective in coping with the world problems of the age. The maintenance of the American farmer as the essential element of the middle class, who is intelligent, who keeps a good standard of living, who educates his children, and who has at heart the good of his country is the central figure of the rural problem. This ideal farmer will teach his children not only the science of the soil but social psychology and will point not out only the germ which causes milk fermentation but the causes of the fermentation of morals of young people on the farms. The ideal farmer will also be the ardent supporter of the country's school and church.

No one has acquired a complete agricultural education who has not been trained in rural social science and does not recognize and admit the importance of this influence on farming as an industry and on America's destiny. The honest dealing with the rural social problem will bring a new atmosphere into our agricultural colleges. The agricultural college must help the farmer solve not only his scientific, economic and political problems but his social problems as well. With few exceptional cases the agricultural schools offer no courses bearing directly on social development. In considering the part of the various institutions as the church, college, and home in the improvement of rural social conditions the rural school seems to be of no small importance.

The country school compares quite favorably with the city school considering advantages. The object of the rural, as well as any school, should be to teach boys and girls to live, but the particular purpose of the rural school should be to

teach the boys and girls to appreciate life on a farm. They should be taught the nearness and beauty of nature. The young eyes should be enabled to see and the ears to hear the wonderful things God has made on land, in sea, in sky and soil. In many ways our rural social conditions could be benefited by the consolidation of rural schools. In this way stronger teachers, better libraries and laboratories could be secured and maintained.

We must admit that the Church is a vital institution in the solution of the rural as well as all other problems facing the sociologist today. Church and industry are intimately associated. The Church is the servant of human welfare. The crisis of the country church consists in the question, Has it the power to meet the present situation different in detail from the old system yet the same in respect to the abiding needs of the human heart? The work of the farm, the household, the life of the family, the amusements of the community, interests of the school, are all intimately related to the interests of the Church. Changes come more gradually, traditions and public opinion live longest in rural communities. The farmer has been the last to come in con-

tact with the rapid modern movements which do not directly concern him. The average population in a good agricultural state is about ten families to the square mile. Farmers meet with men of trading towns in a business way but do not associate from a purely social standpoint. Farmers have time to think and to think deeply thus developing a sturdy independence and freedom of will power. Many of the greatest benefactors of our nation have been products of the rural home. The farmer's child has every opportunity to be informed on the subjects of botany and zoology. The handicaps of isolation are being gradually overcome by new modes of communication and a country home is becoming a very desirable habitation. The ingenuity to plan work and a sympathetic love for nature in all its phases take away the monotony of the intelligent farmer. The country church, school and home with all their allies should then be enabled to enlarge and maintain both individual and community ideals. They should help the rural people to inculcate those ideals in personal and family life which will uplift them and enrich their social relationships.

Goshen, Ind.

the other denominations have left their country churches to decay, then it behooves the Mennonite Church, as a rural people to save the country community for Jesus Christ. It is for this reason that the Mennonite country church should keenly feel her great mission to the rural districts. And when the importance of the country church work is emphasized, it is not done so with an utter disregard for the city mission work or the foreign field. The city missions and the foreign work of the Mennonite Church will depend to a large extent on their home base, the country church. Or in other words, only to the extent that the country church realizes her real mission in her own community will she be of any help to the city and foreign work.

In speaking of the real mission of the country church, it is not the purpose of this paper to discredit any of the country church work that has already been done. Our leaders of the country church in the past deserve much praise for the service which they have so faithfully rendered. But with the change in the economic, industrial, intellectual and social conditions, there has also come a change in the religious conditions of the community. The country church with her methods of twenty-five years ago is not able to cope with the present problems. The Church must adapt herself to the present problems. This is what gives a new meaning and significance to the mission of the present day country church.

Any institution has no excuse for existence unless that institution fulfils its mission. So then any country church that does not fulfil her mission in the community in which it is located, ought to and inevitably does cease to exist. Hence the large number of dilapidated, empty, country church houses in our rural districts.

What then is the real mission of the present country church? And when I say church, I mean a normal church. One that is built on the solid Rock Christ Jesus. A church that has regenerate members, who seek the will of Christ at all times. The great mission of such a church is the same as was that of Jesus Himself, to **seek** and to **save** that which is lost.

This great mission as it appeals to me may be expressed in the two great phases of church work:—Worship and Service.

It is the first mission of the country church to provide a place in the community where the people of that community can congregate to worship God in song and prayer and to receive instruction by the preaching of God's Word. The church is the place where men and women come on Sunday to check up their lives and to receive strength for the next week's work. From the standpoint of worship alone the Church has a great mission to perform.

Let us consider for a few moments of what our audience is composed. Here

THE MISSION OF THE COUNTRY CHURCH

WILLIAM WEAVER

The Church is a body of believers united to carry out the will of the Lord, or, in other words, to establish His kingdom upon earth. This definition of a Church is general and applies to the country church as well as the city. According to this definition, then, the mission of the country church would be to establish Christ's kingdom in the community in which the church was located.

After a careful investigation of the rural problem and especially the country church problem, this subject seems to receive a new meaning and significance. The question immediately arises in one's mind: Does the country church today realize her real mission?

In a discussion of this subject, a few facts should be borne in mind. First, that the country church problem is one of this present age. It is not the problem of the Church fifty years ago. The country church today bears a far more vital relation to its community than it did a few decades ago. It is because of these facts that the mission of the country church becomes very significant.

It might be of interest to note what are a few of the problems of the rural church today. There are people in rural districts who have a look of surprise when the fact is mentioned that the country church is in a critical condition and that many of the country churches are losing in numbers and spiritual power. They are contented with second-rate conditions, and are even unaware that they

and their environments are being studied as a problem at all. But neither sordid rural complacency nor urban obliviousness will solve the problem.

Statistics tell us that out of 232 country churches in Indiana, 47.8 per cent are losing out; 13.6 per cent are standing still and 38.6 per cent are growing. These people are not all going to the city. They have simply quit going to church. Notice further. In one of our northern counties in Indiana there are ninety-one churches. Out of the ninety-one, twenty-five have no young men. In another neighboring county twenty-one out of eighty-two churches have no young men. In one township there are seven country churches. One of these is stationary; two are dead; and the other four are rapidly losing out. Realizing then that our country churches are dying; young people leaving them and going to the city, the question that naturally comes to us is: Is the country church important?

Her importance is proved to us when we realize the fact that practically all our great men in all professions testify to the fact that much of their success is due to the teaching and discipline received in the little brown church in the vale. It is true as some of you may suggest that those statistics given do not refer solely to the Mennonite Church. But that fact simply brings to the Mennonite Church her great **opportunity**; yes, may I say, her great **responsibility**. For if it is true that

come the children from the community who want a part in the service. The Church must provide it for them. It is the mission of the Church to so direct these little lives that they may become strong men and women for Jesus Christ. Here are also the boys and girls in their teens, with their peculiar difficulties and problems. The Church must be ready to lend a helping hand to these and help them to overcome. The young people of the community dare not be neglected. It is the age when they are considering great problems of life. They are becoming conscious of the fact that God has a plan for every human life, and they are making life decisions in the light of this fact. The Church must know what these young people are interested in and must encourage, advise and instruct. The fathers and mothers have come to church on Sunday morning with all their family cares and perplexities. The Church must do something for them. I might mention other classes but these will suffice to show the great mission of the Church as far as worship is concerned. All these classes come to church on Sunday morning for help and the Church that realizes its mission will supply the need.

But on the other hand the religion of Jesus Christ is not only a Sunday's work. It is a seven days' job. The country church then has not fulfilled its whole mission when it has provided a place of worship. The other phase of church work that I wish to emphasize is **Service**.

As we look at the history of the country church in the past and see some of her failures, we believe that it has been due to her former conception of Christianity. She thought Christianity was merely a Sunday's work, going to church on Sunday and sing and pray and preach was all that was required. She thought that if she opened her doors and said, "Let everybody come if they want to," she had fulfilled her mission. But such is not the case. That is only a beginning. Jesus, in His beautiful parable of the sheep and goats, does not divide the good and bad on the basis of ceremony, ritual or form. He says the sheep are they that **did** and the goats they that **did not**. That is, He bases it solely on service. The great mission of the country church then is, that it shall be a community-serving church. This former conception of the Christian religion has also brought about a narrow conception of the mission of the country church. We have held the idea too long that the purpose of the Church was merely to save us for heaven and to get us out of this wicked world in which we are living. I believe that the country church will only be a success when she takes a more optimistic view of her work. Her mission is not to sit and wait to be carried to heaven on flowery beds of ease, but is to bring heaven to people in the community in which the church is located. What then should a Church do for the community? It should

first of all interpret life to that community. It should create a common standard of morals. It should inculcate unselfishness into the lives of men and women. Or to express the Church's mission in a few words, I should say, "To keep right with **God** and with the neighbors."

A community-serving Church will not only save every man in the community as far as possible but it will also save the **whole** man. By this I mean that it's the real mission of the country church to be interested in the man's physical and intellectual as well as spiritual welfare. The Church should care for the sick, the poor and needy in the community for it is often through the physical that we can gain our approach to the spiritual in man. In the intellectual development of man, the Church should be interested in the educational interests of the community. The Church should be concerned as to

what kind of teachers they send their children and young people when they go to our public schools, and high schools. As far as the spiritual life of man is concerned the Church must save the individual and keep him saved.

In view of these facts, then, the country church has before her a great opportunity. But with this great opportunity there comes also a great responsibility. And it is only as the country church realizes her opportunity and becomes burdened with the great responsibility and then acts, that she will be able to fulfil her real mission and to bring the kingdom of heaven to our rural districts. May this need bring the call to many young men and women, that they will be willing to say in a sacrificing manner as did Isaiah of old: "Lord, here am I, send me."

Goshen, Ind.

THE CHURCH IN A NEW FIELD

J. R. SHANK

The Church of Jesus Christ is designed to enter the New Field. (Matt. 28:19, 20.) There is danger that we get settled down in the old field and grow into habits of selfish self-satisfied enjoyment. As the rising generation grows up the parents feel content when they marry well and settle down in reach of kinsfolk and the old home church. The old church field is a necessary field and makes its progress from generation to generation with a better place of worship and new leaders and methods suited to the spiritual needs. But if in all this, the spirit of evangelism, which spreads to the neglected regions beyond, is lacking, the vital purpose and power of her mission is lost. There must be a certain establishment of forces around a common center, of course, with all that such establishment involves by way of houses, lands, settled homes and schools. But unless such establishment is also vitalized by the larger view that looks to bring the blessing of the Church to fields where her blessing does not exist, there is a certain stagnation that sets in which ultimately means ruin.

But some are doubtful about the possibility of ever establishing the work in these fields that have never heard the message before. To such we need only point to the Acts of the Apostles and the early days of Christianity and then ask, Has the Christian religion lost its old time power? Are the Apostolic methods no longer of value to us? Must a person have been born of a parentage that belonged to the old church before they are of value in promoting the Church for the generations to come or to build up a work in parts where the Gospel is unknown? Again let us look in the New Testament writings for the answer.

But we must not expect that the establishing of the Church in new fields is an easy task. Pioneer people always have to battle with forces that are unknown to those who live after them or to those who never ventured into new countries. But we should not be discouraged at difficulties. Thank God for a means whereby all the difficulties common to man's soul life may be overcome. We cannot expect in a few months or even in a few years that the Church in a new field will be rid of all the snags and sprouts that have long been rooted out of the old. But we may expect and do know that God's remedy for sin and His abounding grace is just as effective for the new field as it was for the old. If our message is not suitable to bear to the stranger and is not able to transform him and fit him for the service of the Master we need to look into God's Word to see if we really are bearing the true message. But we believe in the message which is borne by the Church now called Mennonite not because it bears the name, but because it bears the stamp of the Gospel and has been proven in the lives of those who have accepted it in ages past and in our present age.

But to get at our task. The field is open for entrance. A neglected people, an abandoned people, or a broken down church that failed to bear a whole-gospel message, are waiting to be given a chance to labor in the vineyard of the Master. The old set customs that have been handed down from a life of Godlessness are deeply entrenched in some lives, doubt in the truth of the Gospel is also fixed in others because of inconsistent professions, pride of denomination and views of popular churchism hold the lives of others. Caste systems even prevail where

social standing and financial inheritance puff up the individual to think himself superior to his lowly neighbors. Low, degraded habits and purposes bear fruits of corruption in its victims under the head of licentiousness, drunkenness, divorce, evil, and general profanation of God's name and laws. Having a diagnosis of the disease, ugly as it may look, and fatal as it is to all who are seized by it, our duty and the manner of our bearing the message is clear. Someone must leave the old established church community and cast in his lot with a people whom God is calling to a higher calling and who must have a message-bearer and an example.

Who is to go? One is fearful to take his growing family there; another would go if his companion would be adaptable or could agree to make the sacrifice; another has financial difficulties that cannot be met on the new field; another would like to establish a home but the prospect of this is meager in the new field. All

these difficulties must be overcome in some way if the new field is reached effectively. Some one must go either with a family or without. Some one must brave the financial problems. Someone must adapt their life to new and sometimes dangerous surroundings. Someone must trust God and hear His call to this service. May it not as well be you or I as another?

And having entered the field through preaching, teaching, exemplary living and gathering a little flock of God's people together, you are beginning on the foundation of the apostles to erect a spiritual temple for God. Though trials assail, and storms of religious prejudice rage, and vice and crime threaten, and even some of the flock fall away, hours of toil and privation come, and brethren discourage, yet our Redeemer is mighty and will establish His people and make them a light in the midst of darkness. Blessed be His name forever and ever.

Carver, Mo.

THE RURAL CONGREGATION ORGANIZED

WILLIAM H. HAARER

In speaking of an organized church we usually have in mind a church which has its ordained pastor and deacon, trustees and other officials to look after its business affairs and which provides for regular meetings. Such a church, however, is but sufficiently organized to effect a more complete organization.

Present conditions demand a more effective work of the Church. Our young people are facing problems which our forefathers did not have to meet, besides, in some of the work of the past and present, the methods of work prove deficient; not that we want to censure our ancestors, for considering their opportunities they labored faithfully, but unless we do more effective work and make more strenuous efforts to meet present conditions we are not doing as well as they.

There are a number of agencies that should be included in this church organization. Some of them have already been included quite generally while others are just beginning to receive recognition in some churches, which by others are yet considered as too impracticable or too revolutionary.

Probably the most generally accepted of these is the Sunday school. Here many children obtain their first religious principles and most children obtain the greater part of their religious instruction. It is a fact that most of our preaching is not adapted to children and it is also a fact, and a most deplorable one, that even in our Christian homes the children receive very little direct Bible teaching. Since then so much depends upon the Sunday school it is important that the work should be made as effective as possible,

and yet we find our present work very deficient.

Our chief difficulty in many schools is the deficiency of the teaching force. This is a delicate problem and yet we must face it. When we compare the importance of religious instruction with secular instruction and then compare the methods of imparting such instruction some bold facts confront us. Either raise our standards or lose to the Church the strength latent in our rising generation. Our teachers must be consecrated and prayerful, but this is not sufficient. One might as well expect a crop of corn by praying and not working according to the laws of nature as to successfully teach a Sunday school class without knowing at least some of the major principles of teaching.

It is true that many of these principles can be gained by experience, and we have real good teachers who have thus been developed. But if you were suffering from some acute disease would you ask some honest farmer to experiment on you or on your children so that he, by repeated experiments upon yourself and others, would finally after allowing a number to die, probably your child, too, be able to cure such disease?

There are then some facts about teaching that every Sunday school teacher ought to know, and one of the best ways to obtain such instruction is through the Teacher Training class. How this class should be conducted depends upon local conditions. A special class for prospective teachers may be organized and recited during the regular Sunday school session, conducted by the most competent person available in the church. This class may also be combined with the teachers'

meeting, at which at least a part of the time should be given to the discussion of some text and current problems.

It were also well for each Sunday school to have a lookout committee to look up and invite such in the vicinity as might but do not attend Sunday school.

The church should also seek to enlarge its borders by establishing mission Sunday schools in neglected localities and put in charge some competent persons.

The Young People's Bible Meeting, though it should not be limited to young people, affords the young workers excellent opportunity of topical Bible study and training for public work. A short period in each program or occasionally an entire program should be devoted to children as well as an occasional sermon preached especially adapted to children.

Another agency in helping to carry out the great commission of Christ is the Mission Study Class. It is a fact that our Church has been sadly negligent in carrying out this commission of teaching all nations. The Church, however, has been awakening, but is yet far too deficient because of a lack of knowledge. We are not interested enough and that primarily because we lack a knowledge of conditions in heathen lands and even of the workings of our own missions, where already established. The best way to overcome this difficulty is to make a systematic study in an organized class of the conditions of the mission fields. Such a class might meet weekly some evening about the middle of the week, or on Saturday evening, or, if not suitable then, the hour just before Young People's Bible Meeting will be a good time.

An organized charitable department is another agency that would prove beneficial to the Church. If there is no organization to especially look after such work, the needy often suffer and the sick and discouraged are not properly cheered, especially by the young people. It were well to have a committee appointed which was to investigate all such conditions and see to it that the needy receive what is needed and that the sick and especially the old and feeble are not neglected, whose heavy lot might be made much easier if an interest were manifested in them.

It were also well if each church had some systematic way of providing for and expending help for charitable and mission purposes outside of its own immediate community.

Some of these things are new and we hesitate to accept them, but may we consider them carefully. The question is not whether this is something new or whether it takes some of our time, but will it help us as a Church to more effectively carry out the work of the Church—that of strengthening its members in the faith, preparing the young people for definite Christian service and extending the borders of the kingdom. Midland, Mich.

PROBLEMS OF THE RURAL PASTOR

SANFORD C. YODER

Each age has its own problems peculiar to itself. The day in which we live has problems perhaps no greater nor more important than those of any other day in the previous history of the Church, but it has some which are vastly different, and the solution of which will mean much to the Church in the future.

We have many advantages in this age in solving the problems which we are facing. We have precedents to follow and conference organizations to direct us, etc., but with all this the final working out of a solution will ultimately rest with the pastors and shepherds of the flock over which the Holy Ghost has made them overseers.

Below we note a few of the problems which we have met by the way and which have appealed to us as being worthy of consideration.

1. How can we keep up the spiritual life in our community?

We realize that physical life depends upon food, exercise, and some cases where a discord has risen, an occasional dose of medicine; sometimes bitter; sometimes sweet. We find also that a variety of food and exercise is necessary. In keeping up the spiritual life all these elements need to be supplied. First, spiritual food and a variety of it that every part of the spiritual man may be edified. Second, exercise and a variety of it, that every fiber in your spiritual makeup may be fully developed because Satan will surely try you at every point. Third, an occasional dose of medicine; words of reproof and rebuke to correct a disordered condition, at other times words of encouragement.

2. How can we counteract the attractions of the world and stay on Gospel ground?

In this day when distance has been annihilated by fast moving vehicles, trolleys, etc., rural districts are no longer out of reach of attraction, vice, and sin which can flourish alone in places where population is dense. Hence Satan holds forth the city with all its attractions, its fascinations of society, and places of amusement, and calls to the sons and daughters of the field to partake of them, thus leading them into snares and traps of sin and shame and to cultivate tastes and desires which are not in keeping with the teachings of the lowly Nazarene. May the Mennonite Church profit by the experience of others who have sought a solution of this problem and have set up counter attractions in a worldly way, and when it was too late to have found that Satan had slyly but surely stolen the spiritual life out of the Church, so that today the Church where once the songs of Zion were sung and the Word of God preached is vacant or else Christian in name but not in practice.

3. How can we keep the congregation from segregating on account of educational attainment?

It is indeed with much regret and not a little pain that we notice that there are those who make educational attainments an excuse for social distinction. Some one has said that the minister of tomorrow must prepare to minister to college bred men and women. I had always fondly hoped that the man or woman with superior educational training would be fitter to minister unto the Church instead of the Church having to fit itself to minister unto them. However the problem is before us and must be solved by this and coming generations or the Church will some day pay dearly for its negligence.

Heretofore the rural congregations consisted mostly of men and women who were about equal as far as educational attainments were concerned. Now it is not an uncommon thing for the extremes of literacy and illiteracy to sit side by side in the same congregation. (Praise the Lord that such is the case. May it continue as long as the Mennonite Church shall be a factor in the religious world.) However, I have observed instances in some communities where they no longer sit together with the same naturalness and quite as much grace as they once did.

In this day of denominational schools of our own and instructors of like precious faith we expect that this condition will be prevented and in whatever degree it may exist, be corrected.

4. What can the pastor do with regard

to checking the incoming tide of worldliness?

Some say, Let Conferences take action and bring those individuals or congregations into line, but I am sometimes inclined to believe the trouble lies not in the fact that Conferences have not placed themselves on record on this question, but rather that pastors and those who have direct oversight of the flock were often not as diligent in teaching and enforcing as they should have been. Hence the condition.

In conclusion may I say that the above few of the many problems must be met and solved by this generation if the Church is to remain in the simple Gospel way and accomplish the greatest amount of good in days to come. And if you reader are so fortunate as to have no problems which call for a solution in your immediate community, remember that "the field is the world," and the Church for the most part has passed out of a period of conservatism during which it was gathering energy for this present age of aggressiveness, which promises to be an age of great results for the Master. Be therefore no longer content to meet the adversary when he comes to you but put on the Gospel armor and seek him where he is, be he entrenched in strongholds and high places of the world or wherever he may be. In the hour of victory give God the glory. In the hour of despair remember God's words to Isaiah, "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, . . . and for strength to them that turn the battle to the gate."

Kalona, Iowa.

SUPPLYING QUALIFIED WORKERS FOR THE RURAL WORK

J. S. SHOEMAKER

"The harvest truly is plenteous, but the labourers are few."—Jesus.

It is evident that there has been a shortage of laborers ever since the Christian Church was founded. It was true in our Lord's time; also true in the Apostolic age; equally true in the Mediaeval period; and sadly true at present. The harvest is immensely great both in home and foreign lands, and the workers comparatively few.

Why this scarcity of active Christian workers when the membership of the Christian Church is multitudinous in number? We believe it is because the Church in this age does not live, give, and pray as she is commanded to. If the Church of today would live as believers in the Apostolic age lived, and give as they gave, and pray as they prayed, then we would behold multitudes going forth, both into the cities and rural districts, to gather in the ripened harvest.

In considering the subject of supplying the rural districts with qualified workers, we are confronted with at least three distinct facts, viz., that mission work is needed in rural districts; that the Church is held responsible to deliver the Gospel message to the rural class; and that qualified workers are needed in rural fields as well as elsewhere.

We frequently hear it said that "ours is a Christian land having the Gospel preached everywhere, that all have an opportunity to hear and be saved, and consequently we should direct our efforts in behalf of those in heathen lands." Nevertheless there are many communities in this so-called Christianized country where the Gospel is not preached, and the way of salvation is not known, hence the urgent need of aggressive work in rural districts is very evident.

We as a Church should be greatly concerned about the salvation of the lost in

foreign lands, but we cannot afford to neglect the unsaved ones at our very doors. In comparing statistics we are convinced that the time is ripe for more extensive work in the rural districts. Some attention has been given to mission work in rural communities, but the efforts have been very feeble in proportion to the needs of the various fields, and the resources of the Church. The Master's command is to "preach the Gospel to every creature." To those who live in rural communities as well as to those who live elsewhere. But alas! much of the golden grain is perishing because of a lack of harvest hands.

As a Church we are responsible to the rural class, at least to the extent of our resources, which are greater than many of us comprehend. The Mennonite Church is especially fitted for the rural districts, because she is composed principally of the rural class, and her manner of living is especially suited to those who live the simple and unpretentious life, which is more characteristic of country people, than of those who live in the cities.

The doctrines believed and upheld by our Church are more readily accepted and adhered to by rural people. Fraternities, Labor Unions, Pleasure resorts, and various worldly innovations, are not so prevalent in country communities, hence not so difficult to build up a strong consistent body of Christians, as in the cities.

Have we lifted up our eyes and looked on the fields? Have we not allowed our eyes to be fixed so intently upon the fields beyond the seas that we have failed to see the neglected fields near at home? Have not we allowed souls to perish near our door, on account of being so much occupied in trying to lift up those beyond our reach? As these questions loom up before us, What answers shall we give?

Calls are coming from the East, West, North, and South; from mountains, hills, plains, and valleys; from sadly neglected fields; from scattered members; from weak congregations. Send us workers, is the cry.

Workers; willing workers; consecrated workers; qualified workers, are greatly needed, to carry the great message of the great salvation, to the great multitudes who are living in the various districts.

How shall the present needs be supplied? This is a momentous question, one that should not only be asked by the Church in all seriousness, but an earnest effort should be put forth on the part of the Church to solve the problem as soon as possible.

We herewith give a few thoughts which if put to the test would at least to a certain degree solve the problem of supplying the rural districts with qualified workers.

When the Church sets herself to pray as did the One Hundred and Twenty in

the early Church, with a similar faith, earnestness, and unity of purpose, then the Lord will raise up and send forth many more workers.

When the present day disciples leave all and follow Jesus as did the twelve, abiding in constant communion with their Master, sitting at His feet as pupils, drinking in His teaching daily, denying self for His cause, then qualified workers will be forth-coming and in turn there will be a going-forth.

When Twentieth Century believers with one accord become willing to sacrifice ease, luxuries, home comforts, self interests, and earthly possessions for Christ's sake, and for the salvation of the lost; then we shall see the kingdom of God come with power.

When Christian parents become willing to give up their sons and daughters for the work of the Lord, and the Church encourages and makes provision for the necessary training of such as have volunteered for service; then the supply of efficient workers will be greatly increased.

When the Mission Forces lift up their eyes, and are made to see more clearly the needs of the various rural fields, and the attention of the Mission Board is directed more toward the rural classes, then will the calls "Come over into Macedonia and help us" be more readily met.

When each congregation is impressed with their sacred duty and responsibility of looking after the neglected families in their respective communities, and make special efforts to bring all within their reach under the saving and keeping influence of the Gospel, then home talent will have an opportunity to develop efficiency, and thus be constrained to labor more earnestly and extensively.

When all our District Conferences imbibe the true missionary spirit and organize for active work in their respective districts, appointing Spirit-filled brethren to look after the mission interests in their particular districts, with authority to look up workers to supply the weaker congregations with leaders, and open up work in neglected fields, then new inspiration will come to the churches, and able young men will be more ready to place themselves upon the altar for service.

When the stronger congregations which are well supplied with efficient workers, become filled with the mission spirit, and are willing to give the best they have to supply the more needy fields, then the supply, so much needed, will be greatly increased.

May the Lord hasten the day when the foregoing conditions shall be realized at least to a great degree.

Freeport, Ill.

WAYS OF SUPPORTING THE RURAL WORK

A. J. STEINER

It is just a little embarrassing to enter upon a discussion of this subject relating to the support of rural church work. It is one of those questions we do not all see alike. Nevertheless we are face to face with it. Every day it is looming up more and more as one of the great problems. To shove it aside and give it no thought or consideration would seem unwise. This problem, like many others, is largely the outgrowth of the various activities and organizations of the Church. A live and prosperous Church always has problems. We should be conservative in doctrine, but progressive in method.

Very often our work can be made more effectual by adopting new methods and making slight changes from the old. Extremes should be avoided. We should always proceed carefully and judiciously. On the other hand there is danger to guard and direct the present and future too much by what has been the rule or custom irrespective of growing demands or actual needs. It took a Jesus to break the traditions of the Jews and give us a Gospel that saves. Our simple faith must be retained and the principles of truth and righteousness maintained at any cost and we must preach the Gospel with greater effort to larger numbers.

Of late years the Church has been quite active in her various departments

of work. Missions have been started in the home land and the Orient. From fair to good interest prevails in many of our churches, but that there is room for much improvement and better work is quite evident, especially so in many rural districts. May we turn the search light upon the Church and get a bird's-eye view of conditions.

Follow up, if you will, the reports of our state evangelists and conferences for the last six years and you will readily observe that we have not much more than held our own. The actual gain by accession over the actual loss by death and otherwise is comparatively small. Is this all the Lord expects of us? Are we satisfied with a record of this kind? Shall we remain a body of thirty-three thousand members or should we be enlarging our working forces and double our membership in the next several years?

It seems to me there is a reason why we have not made greater progress. Have the ministers and workers been idle? No! we have good evidence to know they have not. This is what most of them did because we require it of them and in many cases force them to it. They worked, and very hard many of them, to provide for the family or themselves as the case may be. Some would not need to do this but are doing it because they love

this world's goods. While they are doing this they cannot well be working for the Church at the same time, consequently the Church suffers. Work is left undone that should have been cared for. Often to relieve this situation a call for more help is made and another worker placed into the harness by way of ordination. This preacher finds himself in a similar position as were the former. He still has the same duties to attend to as he had before entering the ministry, but added to that are hours for study and meditation, and work in and out of the pulpit. The reasonable thing to do in many cases when you have a qualified man, who could properly care for the work of the Church if the other burdens were lifted from his shoulders to some extent, is to help him in providing for the family so that the work of the Lord can receive the attention it ought. It is better to have fewer well trained and qualified men in the field who can devote more time to the work, than to have many who cannot take time to develop themselves and care for the Church.

Let us look at the conference reports from another angle. How many rural churches or missions have been opened and developed in the past? The reports are silent, or nearly so, on this point because very little has been done. On the other hand we hear the sad intelligence ringing out at nearly every conference that some of our churches are failing and gradually dying. Some have been without a regular pastor for years. We must have a better system to supply these needy fields and others with workers, and be able to help them where necessary. Outside of our own needy places there are hundreds of others ready to develop.

Our Ohio Church conference did a good thing to empower the Executive Committee to supply the needy congregations with workers, but we need to go a step farther. We should become a regularly organized board given full authority to receive, hold and distribute funds in connection with this work. A reasonable levy should be made upon each congregation throughout the state annually to open up work and support workers as may be deemed necessary to thoroughly establish the work.

The Church is making larger demands each year upon her workers and ministers. It is right too that she should. But the Church must remember that as she is making these demands she must, to be fair and strictly honest, keep pace with her demands. She is calling for better work in and out of the pulpit. To do this satisfactorily all around it is necessary for us to work together and share each others burdens. Some ministers are working hard and devoting too much time to secular work when they might be accomplishing much more good if they could take time to attend to church affairs. Some need help badly, others not.

There is no need of preachers working for wealth. It is wrong. But the fact remains that some congregations who have ministers and workers in need owe them some support in some form. A salary has its weak points. It need not and should not come to that if the Church does her duty and works out the other system. If this is left to lag along there is danger of it resolving itself into a salary basis.

If you want Bible references on the supported ministry look up the following: I Cor. 9:3-17; Num. 35:1-3; Deut. 18:6-8; Matt. 10:10; Luke 10:5, 7; Gal. 6:6 (Ger.); I Tim. 5:17, 18. Jesus declared Himself freely on this. Paul expressed himself in no uncertain tone. Menno Simons re-

ceived aid and used it to a good advantage.

A great deal more hinges on this matter than we imagine. The greater the effort the greater the results. The minister working hard, the laity hard at it, each in their respective place will accomplish wonderful results. The home church will be strengthened and enlarged, outlying districts will be supplied and developed. Talent that is not devoted to the larger interests of the Church may thus be directed into channels of greater usefulness in the establishment of the great kingdom of Christ. Let the Church pray, call, prepare and assist her workers to the salvation of many souls.

North Lima, Ohio.

REASONS FOR NEGLECT IN THE RURAL DISTRICTS

S. S. YODER

Just at present there are many encouraging features to be seen in many sections of the rural field. In many localities the Church is awakening to the opportunity of doing rural mission work, but in many more she is neglecting this phase of work and is doing more for city and foreign mission work than she is for more favorably situated Christless communities. Many reasons for such neglect may be given. Here are a few:

Workers are handicapped because they do not receive the recognition that their work justifies. The city missionary receives his livelihood from the work which he does for the Church. The rural worker may be equally busy but is expected to support himself and probably family at the same time. In many cases this is not all but he is even yet expected to help support the city and foreign work and sometimes to be an example to the flock in this support.

The zealous young worker who launches out with high ideals of what might be done for the rural community in which he is placed soon finds that he must spend most of his time in "making a living" if his work is to have any influence upon those he wishes to help. He should be an expert agriculturist. There is but one way to be one and that is to spend most of one's time in the studying of and experimenting with the things which pertain to agriculture. The young men, who can do this and at the same time do what they should do along the line of Bible study and keeping in touch with the workings of the Church in her various activities in different portions of the field, are few. They will generally lose out along one line, simply because too much is expected of them. Thus one of the great reasons for neglect of rural mission work is lack of leadership, and that not so much because of a lack of material but rather a lack of adjustment.

The Church as a whole has never awoken to the great opportunity and fruit-

fulness of doing personal work. When the Church has been taught the value of such work, and where she is not weighed down by sin-within, she is doing good work along this line. Some evangelists are slow in perceiving the value of such work and even when through the efforts of the laity, in personal work, ninety per cent of the converts confessed Christ in private before they did so in public, the evangelist throws out the idea that it was through his efforts and calls them his converts. This may seem like a small thing, but it is a damper, after all, on the great work which should be accomplished through personal efforts.

Another reason for neglect of rural work is, that which hinders all Christian work, namely, a lack of zeal. The need is seen. Each is desirous to see the work done but likewise is not willing to do it himself. Shifting responsibility upon others is not only true of the ministry but of the laity as well. Even where there is no lack of zeal, there is often nothing done because no one wants to take the initiative step. There is a lack of organized effort and each one considers, "what is everybody's business is nobody's business." Wherever the opportunity is given, the Church, through the Sunday school, should see that the right brethren or sisters are appointed to look after this work.

Sometimes social functions interfere with the rural extension work. Friendly visiting among the brotherhood is something that should not be discouraged and in many a busy rural community Sunday afternoon seems to be the only time for such work. But could not things be arranged so that visiting would not seriously hinder the work of mission Sunday schools? It seems to me that such conditions could and should be brought about, that our social relations would not hinder but help in the discharge of our duties as given through the Great Commission.

Middlebury, Ind.

ITEMS OF GENERAL INTEREST

In order to understand appreciatively the appeal for home mission workers, especially in the West, one should thoroughly know the ground to be covered. For instance, in Wyoming there are only a few towns of over one thousand inhabitants—none over fifteen thousand. The smaller places have communities nearby that are dependent on the towns for supplies and churches; too far out, however, to attend the town services. If the town does not supply them, therefore, they are destitute and neglected. The state is largely American in population; a larger per cent than most other states, and there are more college men in Wyoming in proportion to its population than in others. Distances between towns are often great; men must do outside work from the nature of the situation, and for the demand as well as need. The outstations will die spiritually unless the townsmen look after them. To some extent many of the fields are limited in prospectus, for development has not yet reached the standard of other states. There are room and resources in reserve.

"It requires a true missionary to inspire men in the West," writes one who has been long familiar by personal experience with the field. "Only those who intend to devote their entire lives to the home-mission work in the states should attempt it. Men cannot come here and assume superiority because they are ministers, nor pose with the dignity of a pedestaled statue. A man must be a MAN out here, and play the game with live, red-blood men."—Sel.

If anyone has an idea that the folk who are unacquainted with the Bible all live in Africa or the Orient, let him read the diary of a home missionary, working in the Middle West, in a section where there once flourished a strong Scotch Presbyterian Church. The building seats 275, and he managed to get in six services, audiences of two, three, six, and twelve respectively, all different persons each time; on Sunday he drummed up from twenty to thirty-three. Few of the people could read in their own language (German), all were suspicious, and one man even offered him a subscription for his book (the Bible) if he would go away and not ask his children to come to Sunday school. In an out-door meeting was found a young man, twenty years old, who had never been inside a church door in his life. When asked if he had a Bible, the young man said: "No, I haven't. I think my grandfather had one, but it disappeared." In a poolroom, the missionary sat down with a middle-aged man and told him the story of Jesus. It was the first time the man had heard it. One old German woman, persuaded to come to one of the church services, acknowledged that it was the first time she had heard a sermon in over twenty-five years;

while in a discussion, brought about by the assertion of one man that he "didn't believe the Bible because it had such whopping stories in it," several versions of Jonah were given, his stay in the whale district ranging from three and six to forty days and nights.—Sel.

Glancing over the various reports of the field workers and mission leaders from month to month is like catching glimpses of a moving army through a field glass. One thrills to the bugle call and trumpet blare, or catches his breath in prayerful, sympathetic suspense at momentary lagging or seeming defeat. From South Dakota, at the end of a hard year's work, comes the hopeful news: "All our people are manifesting a marked spiritual awakening. While we have been reminding ourselves of the greatest event in history, our people have shown an earnest desire that Christ should be born into their hearts as a Savior."—Sel.

Last year was a history maker in home mission annals of the Rocky Mountain States. Two presbyteries and one synod were given their first separate recognition: Laramie and Northern Arizona presbyteries, and the Synod of Arizona. The Charles H. Cook Training School for Indian Helpers was transferred from Tucson to Phoenix. A school for Mexican evangelists was opened at Albuquerque and affiliated with the Menaul School. The district shows a net gain of 1,633; 5,511 communicants were received into the churches. Thirteen new churches were organized, twelve new houses of worship have been dedicated, while others have been enlarged and improved; five manses have been built, and a large number are in process of erection. The Indian tribes reached in this district are the Pima, Papago, Maricopas, Navajo, Mohave, and Apache; no church organizations for these have as yet been effected, but the educational, evangelistic, and medical service rendered are of untold influence. It would be difficult to find a field that more nearly meets the idea of a purely missionary presbytery.—Sel.

The work among the mining and lumbering camps of Montana is practically at a standstill for lack of missionaries. There are places waiting for the right kind of a man. The managers and superintendents in the lumbering districts are giving every encouragement to missionary effort among their men, and would come to the financial support of the work, could workers of the right calibre be found—men who, by their character and tact, and personal knowledge of Christ, would and could appeal to the lumberjack. In the lumber or mining camp, a spiritual misfit is by all means to be avoided. Where are the young men of spiritual brawn and muscle to tackle this task?—Sel.

Nine home mission churches with members praying and working over an at-home-foreign-mission proposition, with Sunday schools doing foreign service, with three saloons closed through the influence of these Sunday school children; Bibles and Testaments supplied in any language; an old house of ill-fame transformed into a mission play-room for the little children of the community; informal boarding-house meetings every week; services for the children every day after school; and services weekly in Italian in the Presbyterian church—this is the record of home mission effort in one community in the West.—Sel.

A home mission worker pioneering among the Mesaba (Minnesota) Iron Ore Range, writes of meeting a trio of Italians at a range railroad station a few weeks ago. An interest in things religious, awakened at a boarding house meeting, had led them to purchase Bibles. They were going back to their homeland for the winter, each had his Bible with him, each had already read much in the "Good Book," and each would look up the missionary when he returned to the range with the opening of work in the spring. One meeting had meant three foreign missionaries. Does home mission work pay?—Sel.

Japanese in Korea

Since Korea became a part of Japan, the Japanese are flocking thither in great numbers. It is estimated that there are now 250,000 in the country, and they are entering rapidly. It is generally agreed here that the material results of Japanese dominion, and even the distinctively educated, will be good; but that the spiritual results will be bad. Of course, Christian workers can do nothing in regard to the political supremacy of Japan, but they are doing what they can to bring the Japanese in Korea to Christ, so that their personal influence will not be detrimental. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home, being separated from their friends and relatives.

The great importance of this work in Korea will be recognized when it is pointed out that these Japanese are the most important personages in the cities in which they are located, being political, financial and industrial leaders, and should have the encouragement of religious leaders.—Sel.

Is there an unspeakable longing in your heart to see your friends brought to a saving knowledge of Christ? Well, the most natural thing in a child is to tell its longings to the parents. Go and tell your heavenly Father. Listen to what He gives in reply. Work according to His instructions.

BIBLE

STUDY

Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XVIII A Study of the Epistle

Grace Decides the Believer's Relation to the Law (Concluded).—Rom. 7, 8.

9. The triumph of grace over the law, through the calling, justification and exaltation of believers by God through Christ Jesus.—Rom. 8:28-39.

a. God's purpose for and calling of believers is revealed through Christ. Vs. 28-32. Christ is the means of the good wrought by God, and the medium of His calling. God's purposes toward and for believers is through Christ, hence, not by the law. This attitude depends—

- (1) Upon the grounds of faith, ("to them that love God") and not on works of righteousness.—V. 28.
- (2) Upon God's grace ("called") and not upon merit.—V. 28.
- (3) Upon the fulfillment of His own will and purpose for believers. The following are His purposes—
 - (a) The Heavenly glory of believers, like unto that of the Son.—V. 29.
 - (b) The honor of the Son among many believers.—V. 29.
 - (c) The complete vindication of believers, and their certain glory.—Vs. 30, 31. These conditions were utterly impossible under the law.
 - (d) The benefit of every grace and gift. The measure of these blessings is the measure of His love to His Son.—V. 32.

b. God's grace in the absolute defense and preservation of those who are in Christ.—Vs. 33-39.

- (1) From every moral opposition.—Vs. 33, 34. This directly refers to the law, for by the law iniquity, guilt and condemnation was made manifest and by it no flesh was able to be justified. The grace of God, through the intercession of Christ, gained a complete victory over the law, and its moral opposition.
- (2) From physical opposition and persecution.—Vs. 35-37. The expression "More than conquerors," designates the complete triumph of faith and grace, since it destroys all power over death. The believer has no need to fear death, and its consequences.
- (3) From spiritual opposition.—Vs. 38, 39. In these two vers-

es the apostle suggests the conflict with all of the spiritual Powers, Angels and Demons, and all eternal conditions in which the spirit will be proved. The love of God absolutely protects the life which His grace has saved, but which the Law would have failed to succor.

This last section of the argument of Paul concerning the relation of Grace to the Law is rather a conclusion than an argument. His discussion practically ceases in the previous section when he sums up the infirmities of the creature and shows how dependent the flesh is upon the superior power of God, and how God supplies the needs through His grace, and supplies the power of intercession through the Holy Spirit. Another argument, or thought, in this section might be found in the statement concerning the intercession of Christ—V. 34. "Who also maketh intercession for us," would connect this section with that of verse 26. This would also prove the powerless condition of man under the law, and the need of Divine aid, or grace.

But, in this section there are found two general conclusions, both relating to the triumph of grace. The failure of the law to justify man or to save him from condemnation of God had so thoroughly been stated and proven in the previous chapters that we would expect to see some great contrast made concerning grace. "All things work together for good to them that love God," is a contrast to "the carnal mind is enmity against God;" and "—in the flesh cannot please God." Love is the condition in grace.

The triumph of grace is possible because it is according to God's purpose. It includes every provision on God's part for the salvation of man, and every quality on the part of man which is acceptable to God. God's provisions all have to do with His Son, and man's qualifications have to do with love and faith, which attaches itself to God and His Word in loyal obedience. (Cf. Rom. 1:4-6.) The calling, election, and predestination of God all manifest His sovereign will, but all are associated with His work through Christ, as all are dependent

upon the exercise of faith on the part of man in order to become effective unto salvation. This is the condition set forth in this section, and by which grace is made so triumphant. The first conclusion, then, is that grace will bring about the fulness of glory for the souls that trust in and keep the sovereign will of God through Christ. They have no place in their lives for the works of the flesh and the deeds, of the law.

Under this condition of favor with God through Christ, there is no limit to the blessings which God is willing to bestow upon the believer. What a contrast with the conditions under the law? There was only one thing to expect under the law, and that was "death"—Rom. 6:23. It is no wonder that Paul did not begin to enumerate all of the blessings to be obtained in Him. General benefits are mentioned, but the unmentioned ones are classed as "all things," and the worth of them is estimated by the value of the Son and the Father's love to Him. Such benefits could not be received by us without grace on God's part. Let us be ashamed ever to suggest that the benefits and blessings of salvation come to us according to our works.

The second conclusion in this division is respecting the spiritual opposition as well as the outward persecution of believers for their faith in Christ. It is evident that there will continue to be cause for condemnation in the believer's life for there will be accusations, condemnations, and—more convincing than all else—there will be need for, and the active service of an Intercessor. If the law were in force, what a triumph of judgment and condemnation would there be? But since "grace reigns" (both love in the heart of man, and Christ as the gift of God) every accusation will fail, since righteousness is in the heart, and atonement made for the failures of the flesh, and our means of grace is ever present before the throne of God. Even the body, which dies because of sin—8:10—will have a resurrection through Him that "died and rose again."

Another form of opposition comes to the believer through personal persecution and physical suffering. The physical is a counter-part of the spiritual opposition. But the hatred and persecutions of men will not effect the condition of love and

fellowship which exists between those who love God and the God of grace. The experience of personal suffering on account of faith is not an evidence of the absence of God's love. It is so steadfast that, though death should result from the persecutions, the persecuted one has gained a great victory. He has conquered his adversary. The body has been destroyed, but the love of God still abides with him in an eternal condition, and the body will be raised again in a glorified life beyond the reach of the opposers. It is a "more than conquerors" victory of faith and grace.

The climax of Paul's declaration concerning his second conclusion is found in the last two verses of the chapter. From the accusations brought against believers before the throne of God, to the conflicts of man against man for his faith in God, the Apostle takes us to the great battles that are waged in the spirit world, those which are unseen by mortal, but are felt in the soul and are as real and often fiercer and more distressing than those in the flesh. "We wrestle—with principalities and powers." Beyond the realms that now are, beyond the limits of time and sense and the possibilities of human perception there exist conditions which would prevail against the possibility of our salvation if left to our own resources and to personal righteousness. In that realm and for the sake of those conditions God has already wrought. "He led captivity captive." Before those powers God shall display His wisdom and His power and shall present us before His throne without fault. His provisions for us in Christ will not fail. His love will not be severed from us who have been reconciled to Him by the blood of His own Son. Oh, the triumph of that grace! Oh, the power of that love! Oh, the wonder of that salvation and the splendor of the glory of the Son which shall also be ours! But, what of those who are not in Christ, and who are not trusting in His grace?

THE SPECIAL BIBLE-STUDY NUMBER OF THE CHRISTIAN MONITOR

We are not inclined to give so much attention to articles that are continued unless they are of the greatest interest to us. Things that are given out piece-meal lose in attractiveness because they lose their power to hold the attention and the continuation of the thought. Much of the effort of the Bible Study department is possibly ineffective on account of it being of that extended nature. Much of it, too, is lost to many individuals because it is a subject in which there is not the greatest interest. We are all Bible readers, but not all students, in the sense that we make a special study of the Bible or of any particular part of it, outside of the Sunday school lessons.

One of the greatest problems in the Church in general today is that of Bible

study. When the orthodoxy of the faith is called in question, it becomes a matter of Bible study, and has to do with those who have studied and who are now making investigations into the realms of Scripture knowledge. When the work of the Church is inquired into, the Word becomes the source of inspiration and direction. If it is a matter of personal salvation or of comfort or hope the believer seeks information from the Book. If there are moral questions to settle and problems of proper conduct to investigate the Bible becomes the source of information. It is the Book that is needed and the one that is used to decide every question of our moral and spiritual life. The Church and the nation will stand or fall as she keeps or discards the teachings of the Word of God. Rather than lose interest or grow passive in our attitude toward Bible study the whole nation should make it a matter of careful study and investigation. We need the Bible in the home, in the schools and in the halls of our Legislatures. The Church still stands by the Bible, and her place in the world requires that she continue her steadfast adherence to it and live by it. She is the one exponent of its precepts in her pulpits and by the lives of her adherents. Her own welfare and prosperity, as well as the success of her mission in the world depends upon her study of the Bible.

It is but natural, since the Bible has been removed from our public schools, (as it has been since the days of our immediate predecessors) that the Church should take steps to more thoroughly impart to her children that knowledge of the Bible which is essential to the life of Christian people. The Bible schools are just as much an outcome of the needs of the Church, brought about by natural conditions, as are the public schools, and other organizations of our day. The Church will not depend upon those Bible schools for all her information and help, but she will expect those institutions to supply that thorough investigation and that familiar acquaintance, sincere devotion and helpful inspiration from the Word, which the Church at large has not been able to acquire because of natural limitations.

In arranging for the 1914 issues of the Christian Monitor, the Editors desired to present to its readers the Bible study work as it is carried on in the Church at the present time. We have reported several Bible Study classes, and the work as it is carried on in the different Missions stations. The June issue will be devoted largely to the Bible Study work as carried on in Goshen College. The different phases of Bible Study will be considered. The departments will be represented, and some of the problems of Bible students considered. As complete a representation of the work as possible will be given our readers, so that the Church at large may become better acquainted with this important

phase of Christian work, receive inspiration, awaken an interest, and lend its influence and devote its prayers and powers to promote the ever increasing power derived from the Word of God. A future issue will be devoted to the Bible Study departments of Hesston Academy and Bible School. We look forward to an interesting and helpful number in which the great subject of our interests is fully and connectedly considered, as well as those who have maintained a steady interest in this department. We invite your prayers in the compiling of these special numbers of the Christian Monitor, that through them the vital interests of the Church may be built up and the cause of the Author of the Word be advanced.

The Workers' Column

CONSECRATION

Sowing with, or without a Harvest.—Jno. 4:34-42

May 3

- I. The Master's work requires both sowing and reaping.—Vs. 34-38.
- II. Reaping sometimes comes unexpectedly.—V. 35.
- III. We may be the reapers of what others have sown and others may harvest what we have sown.—Vs. 36-38.
- IV. Jesus sowing and reaping on the same day.—Vs. 39-42.
- V. Another sowing with a great harvest in Samaria.—Acts 8:5-17.

WORSHIP

Gratitude in Worship.—Psalm 103
May 10

- I. A spirit of thankfulness.—Vs. 1, 2.
- II. Benefits which create gratitude.—Vs. 3-18.
 1. Material ones, physical benefits. Vs. 3-5.
 2. Spiritual grace and mercy in forgiving sins and withholding judgment.—Vs. 6-12.
 3. Compassion toward human infirmities.—Vs. 13-16.
 4. Respect for the affection and love of humanity.—Vs. 17, 18.
- III. His universal goodness and power inspires praise and worship.—Vs. 19-22.

HOW MAY WE HELP THE CAUSE OF TRUE UNIVERSAL PEACE?

Heavenliness on the Earth.—Col. 3:1-17
May 17

- I. The affections must be set upon the pattern.—Vs. 1, 2.
- II. Life must partake of the nature of the Coming Kingdom.—Vs. 3, 4.
- III. Present conditions and nature must be repudiated in order to give place to the new.—Vs. 5-11.
- IV. Maintain the principle of Christian equality among men.—Vs. 10, 11.
- V. Exercise Christian forbearance and

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THE COUNTRY SCHOOL AS A RELIGIOUS FACTOR IN THE RURAL CHURCH

W. W. OESCH

Whatever influences the country school can exert for good or ill upon the spiritual progress of the rural church must come primarily from two sources—the teacher and the pupils. Let us first consider the teacher as a factor in the religious life of the country church.

We will assume that he is a true follower of Christ. By virtue of his position as a teacher and his intellectual training, he should be a spiritual asset in carrying on the work of the Sunday school and in a measure that of the church. Indeed he is not in the highest sense truly qualified for the work as a teacher unless his life is such as to fit him in a measure to be a teacher in the things of God. If his life in the school-room is what it should be, his influence ought to be all the more effective when he is called to assume responsibilities in religious work. His experience in dealing with children will naturally tend to develop those faculties that enable one to become a teacher of men in the larger things of life. He will—if he is a conscientious teacher, true to progress in his profession—keep intellectually active and will develop the ability to deal successfully with problems of the religious life which demand clearness of thought and largeness of mental grasp. His work in the school-room and Church should mutually strengthen each other. His work in the Church and Sunday school, if it is a sincere expression of his desire to help advance the cause of the kingdom, should help to establish his confidence with the patron and pupil in his moral and spiritual integrity. His work in the school-room should place him on terms of intimacy with his pupils and make his efforts along religious lines more successful.

Let us now consider what the teacher may do in the way of direct religious and moral instruction in the school. It is a problem not always easy of solution. There are practically few schools where the reading of the Bible as a part of the daily exercises would meet with serious disapproval by the patrons. At least

one state, in my knowledge has a law requiring the same. Suffice it to say that no teacher should pass by this opportunity.

The courses of study in some states specify portions of the Bible to be studied, or place them in the lists of suggested reading in literature courses. These selections from the scripture accord an excellent basis for moral instruction. The teacher must decide to what extent he will avail himself of the opportunity to inculcate moral ideals into the mind of the child in this study. If he does not, he is certainly losing a good opportunity. To what extent this instruction should go should be determined by local conditions.

In no way can the teacher probably be as effective in directing the child mind in safe moral channels, than by living a life of consistent faithfulness to Christian principles. While the average child cannot well grasp abstract moral truths, and is not very enthusiastic about religious ideals, he is quite sensitive to concrete examples of virtue. He does not care to have one persistently sermonize to him but he will respond to kind treatment, and he will recognize the nobility of virtuous living. The years of attendance in the country school include the early adolescent period of the average boy and girl. It is a period when religious and moral ideals are being unconsciously formed. It is consequently a time of great moment in determining the religious bent of the child. For the child of proper training and environment, it is the period of the awakening of the religious faculties. The majority of those who ever enter upon the Christian life, do so during this period. Improper influences and teaching do incalculable harm. The influences and associates of school life probably do more to mould the moral and religious ideals of the child than any other agency with the possible exception of the home.

But there are influences brought to bear upon the life of the child in school over which the teacher has but limited control. The general tone of school life

is a vital factor in determining the susceptibility of the child to religious teaching. Each home represented in school has its standard of morality. This standard is, in a degree, shown by the habits and conduct of the child. The child from the ungodly home where things of the divine life have no place, where carelessness in personal habits and conduct is general, where profanity and gross forms of sin are tolerated, often contribute as much to the moral status of the school as the child from the godly home. While the child has one teacher in his studies, he has many teachers in morals. Each child is a teacher of every other child. It is this which constitutes the great peril to the well-being of the child. How to restrain the vicious and ill-bred child and neutralize his evil influences and raise the moral status of the public school is a difficult problem for many a teacher and school board.

The morals of our public schools are frequently far below what they should be. It is here where many a child receives his first lessons in impurity, dishonesty, and is first introduced to filthy habits that make for moral decay. And it is not always the children from non-Christian homes that are responsible for such conditions, but frequently from the passively religious homes, where the parents exercise little concern about the habits and associates of their children and imprudently allow them to learn from their vicious associates habits which are soul-destroying in their nature. Unfortunately, a good many parents fail to realize the danger confronting the child at this age and their neglect of parental duty makes the task of safe-guarding the child all the more difficult for those who do know—the teacher, the Sunday school teacher, the pastor. Anything that will save the child from the blight of sin in these years will greatly enhance its usefulness as a child of the kingdom in later years.

Bristol, Ind.

"The church member who gambles a little on the side generally gambles on the wrong side."

"Our sins may find us out but they have an unpleasant habit of calling again."

THE ANABAPTISTS OF MUNSTER

I

JOHN HORSCH

(The patience is not given to all of us to spend hours poring over books which throw light on the progress of the Christian Church during all the centuries from the time of her establishment to the present day. To gather fragments of Church history from their various sources and put them together so as to form a complete whole, whereby the conditions extant during a particular period appear in bold relief, is fascinating to the student of history. Since most of us are not inclined to search ancient records and documents, or if so inclined perhaps have not the leisure nor access to such records, but are, we believe, interested sufficiently to know some of the incidents and events associated with Church history, we herewith publish the first installment of an article dealing with events during the time of the Reformation, which, we believe, will be read with interest and profit by all. The author is a well known historian who has made Church history a life study and who has, and is at present searching old records for facts of history. He informs the Editor that some of the incidents related in this article have never, to his knowledge, appeared in print in the English language. This fact will make this article of special interest to all, and especially so to those who are more or less interested in the labors of the early Church fathers. We solicit an extensive reading of this article.—Editor.)

Every reader of Menno Simons knows that there existed in his time a sect of enthusiastic Anabaptists which rejected the principle of nonresistance and pursued political and revolutionary aims. They set up a state and kingdom at Munster, a city in Westphalia, Northwest Germany, and hence were called by Menno and other contemporaries "Munsterites."

Munster, with a population of about 15,000, was the capital of the province and bishopric of like name. The bishop of Munster was the civil ruler of the province. The city enjoyed a large measure of self-government, however, under the sovereignty of the bishop. The government of the city was of a democratic nature, making radical political changes possible at any time. The guilds or trade-unions, seventeen in number, possessed great political power. They were united in a corporation which held regular sessions and possessed a building for this purpose, each guild being represented by two men. The city was governed by the Council and the guilds. The guilds were properly represented in the Council and no important measure could be passed without their consent.

One of the priests of the city, Bernt Rothmann, began in 1530 to advocate anti-Catholic doctrine. He visited Wittenberg, the headquarters of Lutheranism, in 1531 and then went to Strasburg. Here he was a guest of the Zwinglian reformer Wolfgang Capito, in whose house he also met Caspar Schwenkfeld. Upon his return to Munster he found great favor with the common people as an evangelical preacher. He held the office of the priest in St. Maurice Church. The attempts of the bishop and magistrates to banish him ended in failure; the guilds and a few of the patricians sided with him and thus his further labors in the city were made possible. Evidently he lent his energies to establishing a new state church. In January 1532 he published a confession of faith which contains a sentence demanding that "a government which would de-

sire to be considered Christian must punish false prophets," indicating that Rothmann was a representative of state-church reformation.

On July 1, 1532, the guilds, upon the initiative of Rothmann and Herman Knipperdolling entered into a revolutionary covenant, pledging themselves to protect Rothmann and his doctrine against the authorities of the city and of the state. They demanded of the magistrates that nothing must be done touching the pending questions without the consent of a committee of 36 men whom they elected. Consequently the city council promised on July 15 to protect Rothmann. On August 10 all the churches of the city with the exception of the Cathedral were given to the evangelical party.

Franz of Waldeck, the bishop of Munster, did all that was in his power to restore Romanism in the city. He blockaded the streets leading to the place. When word reached the citizens of Munster that the bishop was in conference with his principal counsellors in the town of Telgte, a sudden attack was planned through the instigation of Rothmann and Knipperdolling. A few hundred citizens of Munster surprised the canons and knights at Telgte on the night of December 25, 1532, and captured all but a few of them. The bishop had on the previous day gone to the castle of Iburg and thus saved himself. The counsellors were led in triumph into the city and were held as hostages. They were not released until the bishop through the intervention of the landgrave of Hesse consented to yield the city churches, except the cathedral, to the evangelical party.

In the month of August, 1532, Heinrich Roll, an evangelical minister, came to Munster from Wassenberg in the northern part of the dukedom of Julich in northwestern Germany. The Drost or highest civil officer of the county of Wassenberg, Werner von Palant, granted protection to all that were persecuted, hence a number of evangelical preachers, besides Heinrich

SCHOOL NOTES

Goshen College

The Executive Committee recently purchased a sixty-acre farm with the end in view of establishing in the near future an agricultural department. This tract is especially desirable for this purpose because it is only about one-third of a mile from the college. Steps will be taken at once to develop it for the future use of the college agricultural department.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at the college March 19 and 20. Among those present were J. S. Shoemaker, C. Z. Yoder, D. D. Miller, D. J. Johns and D. S. Yoder.

By special arrangements with the city schools of Goshen a number of our students are given the opportunity of doing substitute teaching. This arrangement offers an excellent chance to get experience in this particular field of work. A number of our young men and women have already had in this way their initial trial at this vocation.

President Hartzler is at present visiting churches in Ohio in the interests of our educational work.

Bro. Noah Gerber and wife from Alberta, Canada, have recently moved to this place for the purpose of giving their sons school advantages. We are glad to welcome them.

Roll, notably Johann Klopriss, Dionysius Vinne, Herman Staprade and others found an asylum in Wassenberg.

It should be said that in the countries and cities which discarded the Roman Catholic faith the rulers decided for either Lutheranism or Zwinglianism and compelled all preachers to accept the creed which they adopted. Not so in the county of Wassenberg, however. Here the magistrates protected all men regardless of their faith. The authorities did not prescribe a certain creed. Hence there was here a doctrinal development that was neither along the lines followed by Luther nor was it altogether in unison with Zwinglian thought. The Wassenberg preachers agreed with Zwingli on the doctrine of the Lord's supper. They entertained doubts as to the scripturalness of infant baptism, but on this point they did not differ from Zwingli as much as has sometimes been supposed. Zwingli, in his early labors as a reformer, openly questioned the practice of infant baptism. He wrote in 1525: "A few years ago the error has misled me also that I considered it far better to baptize [not the infants but] the children after they have attained to a goodly age." When he came to realize that the state would not go hand in hand with the church, and a state church (for which he meanwhile decided) was

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Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

Keep a copy of the Bible Meeting Topics always at hand. Be familiar with the series of topics for the year. As each month appears, try to find the relation of each topic to any series of topics that have gone before or of those to follow. Then develop each topic in a way to lead on or strengthen, but not to take the territory of other topics.

The Consecration topic is the third in the series for the year. Remember that if we have been true to the preceding ones we are already sowing well and should encourage a forward march. If not true, it is time to remember that we will reap a harvest nevertheless.

The Second and Fourth topics should be planned with reference to each other. There is much room for growth in our devotional spirit. Not that we can put a worshipful spirit on, but that like every other gift we can let God have a place and He can fill our hearts with reverence for Him. May all our service mean more to us when we have meditated on these lessons.

The Third Topic was placed in the position it is on account of that day being set apart as Peace Day by various people. It is an opportune time to call attention to the fundamental truths of the Gospel on the subject and to give due warning against the popular world idea that would use the subject as a means for self advantage without giving pre-eminence to the kingdom of Christ and His methods of work.

The Last Topic calls our minds to the Lord's mission field in the country districts. It speaks for itself. Let us use the opportunities of the year in bringing the Lord's work in its various phases before our people. Read the special articles on the rural work found elsewhere in this number.

We place our meditations before you. May they fulfill their design and enlarge the thoughts of your heart and fill the lives around you with nobler purposes.

"American citizens of the Mormon faith are being expelled from Sweden, and the Sweden and Norwegian governments are planning to warn their people against them by means of lectures and literature."

CONSECRATION: SOWING

Gal. 6:7-10

Topic for May 3

MOTTO

Sow only good seed.

THE STUDY HOUR

I. The Text.—Gal. 6:7-10.

The subject under discussion in verse 6 of this chapter, is communicating to the teacher of good things. It is not expressly stated what manner of communication is to be made but the structure of the language implies that something is given by the one taught to the one teaching. It is not difficult to make applications. Out of what one has, touching the needs of the other, gifts of proper measure are to be given, in the way of substance, words of encouragement, and acts of helpfulness.

Verse 7—continues the discussion showing that we cannot deceive God and hence will reap what we sow.

Verse 8.—If we use our energies in the interest of the flesh, our sowing is in that direction and will result in a harvest of corruption; but if we labor in the interests of the Spirit, our reaping will be everlasting life.

Verse 9.—The harvest may not appear at once but we may be sure that it will come in its due season "if we faint not."

Verse 10.—The conclusion is then that we use our "opportunity" to "do good." This is what constitutes our sowing. This doing good is to touch all our fellowmen, but in a special manner to those of the household of faith. For in helping the household of faith we are doubly helping. (1) those who are furthering God's kingdom, and (2) making other lives happy by what we make possible for our brother to do for them.

II. Outline Study.

1. Successful Farming.

- Consecrated to a purpose in sowing.—Psa. 126:5, 6; Isa. 28:25.
- Sowing good seed.—Hos. 40:12, 13; Jas. 3:18.
- Sowing in season.—Jno. 9:4; Eccl. 11:4, 6.
- Patience in looking for the harvest.—I Pet. 5:7, 8.
- Well prepared ground.—Hos. 10:12; Jer. 4:3.
- Bountiful sowing.—II Cor. 9:6.

2. Sowing to Avoid.

- Discord.—Prov. 6:14, 19.
- Strife.—Prov. 16:28.
- Iniquity.—Prov. 22:8; Job 4:8.
- Wind.—Hos. 8:7.
- Mingled seed.—Deut. 22:9; II Cor. 2:17.

PERSONAL THOUGHT

We are all sowers. What a solemn truth when we know that we all shall personally reap our own sowing! How earnestly we should sow the seeds that bear a harvest of everlasting blessing!

SUGGESTIVE ASSIGNMENTS

For Children.—

- Text word, **Sowing**, etc.
- Seeds to Scatter.

For Young People.—

- Sowing for the Lord.
- Fanning out Evil Seed.
- Bountiful Reaping.
- Patience in Sowing.

For Older People.—

- Reaping.—Here and Hereafter.
- The Harvest of Old Age.

SEED THOUGHTS

In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know truth by being true; you recognize God by being like Him.—F. W. Robertson.

A divine life is hidden in every seed we sow for Jesus. It matters not how small the seed may be, nor in what secluded part of the vineyard it may be sown—a prayer, a word, a look, a pressure of the hand—God's Almighty energy is enfolded in every seed which we sow in the Master's name and for His glory.—A. E. Kirtledge.

WORSHIP: THE SPIRIT OF REVERENCE.—Psa. 33

Topic for May 10

MOTTO

"Worship God."

THE STUDY HOUR

I. Meaning of Our Topic.—

- Worship** — worth-ship,—and means, (in action) to pay honor to; to reverence with supreme respect.
- Reverence** is a quality that belongs to the spirit of the worshiped. It is a word made up of the Latin *revereri*—re, again, and *verere*, to fear. To feel awe.

The spirit of reverence is best understood by experience. It is an emotion that comes from a recognition of the superiority of a being above ourself. There is a sort of recognition of superiors by animals that comes only through the physical senses in the feel-

ing of fear that came by man's control over the creature. But man the most enlightened creature has a sense of worship in the recognition of superiority of being. He who sees no cause of reverence to a Supreme Being is stupid, overestimating himself and underestimating or ignoring the manifestation of God.

All worship of any person or being inferior to God is blindness and ignorance or else the highest handed presumption and wickedness.

There is a reverence that is due one's fellow creature to another in respect to the office God may have assigned him which does not conflict with reverence to the Supreme Being. For example,—Reverence of child to parent, pupil to teacher, wife to husband, Christian people to the overseer of their spiritual interest. Reverence in these instances when rightly observed is respect to God's plan and becomes due reverence to God. Reverence of one fellow to another does not conflict with a return of similar reverence to the one giving it, from the one revered, in honor to the calling wherewith God may have called. Thus while the wife is to reverence her husband as head of the home, the husband is commanded to give honor to the wife (I Pet. 3:7) in her sphere of service. Reverence therefore when rightly directed, and properly inspired is the most beautiful spirit found in humanity.

II. The Study of Our Text.—Psa. 33.

1. Find what things worthy of praise and adoration are mentioned in this psalm.
2. Find expressions that describe the spirit of reverence due to God.
3. Is there anything said that shows the folly of man worship?

III. Outline Study.

1. Reverence.—
 - a. Reverence for God.—Gen. 3:6-17:3; Heb. 12:28.
 - b. Reverence for God's house.—Ex. 19:30; Eccl. 5:1.
 - c. Reverence for His ministers.—Phil. 2:29; I Thes. 5:12, 13; I Tim. 5:17; Heb. 13:7, 17.
 - d. Reverence for parents.—Ex. 20:12; Lev. 19:3; I Tim. 5:1.
 - e. Reverence for the aged.—Lev. 19:32.
 - f. Reverence for rulers.—I Pet. 2:17; Rom. 13:7.
 - g. Reverence for one another.—Phil. 2:3; Rom. 12:10.
2. False or Improper Reverence.
 - a. None before God.—Ex. 20:3; Matt. 4:10; Acts 10:26; 12:21, 23; Col. 2:18, 19; Rev. 19:10.

PERSONAL THOUGHT

How much of my thought is given to a contemplation of the excellency of the Lord in the earth and heaven? Do we give room to the spirit of reverence in every department of our life?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Worship**.
2. Thinking of God's Greatness.

For Young People.—

1. Appreciation of Superiority.
2. God the Center of all Reverence.
3. The Value of Reverence to God.
4. Misapplied Reverence.

For Older People.—

1. Reverence in the Home.
2. Reverence in the Church.

THE SPIRIT OF REVERENCE AND ITS POWER

We are living in an age of irreverence. Men question the authority of almost everything that in one way or another has demanded respect. Turn in what direction we will in matters religious, or political, public or domestic, this spirit of irreverence invades them all. Where shall we begin to apply the remedy? Surely no one can know until they have found out the cause of the disease. None will apply for a remedy unless they recognize the fact of a disease and the need of a remedy.

The Disease of Irreverence is a Fact

When we look into the principal institutions of our land, viz., the home, the Church, and the civil authority, we will find the malady strikingly manifest:—

1. **In the home.** The child "behaves proudly against the ancient." It hears the word of command and the voice of threatening, but does as it pleases. When its provocation has become too presumptuous so that the wrath of the parent is kindled into an administration of punishment, the reproof is received in the spirit of hatred and purposed retaliation. As the child comes to years the cases of leave-taking or throwing off the yoke is an occurrence no longer considered rare. Even in cases where there is apparent toleration of continued dwelling in the parental home it is with an understanding that certain demands and privileges of self-government are allowed.

2. **In the Church.** We find the same lack of submission and respect for authority. Not being a penal government there is either a laxness of regulation on the one hand or a great falling away or disregard of church authority on the other. Ministers and church authorities no longer administer as representatives of God, clothed with delegated authority, but as tools in the hands of a people who heap unto themselves teachers having itching ears who shall turn them from truth to fables. When regulations are still fostered in accord with the spirit of the Gospel by certain churches they are usually looked upon as out of harmony with the age, and as holding to relics of a barbarous age.

3. **The Government.** It likewise brought into slavery to the voice of the rabble who would clamor for the right to do what is right in one's own eyes. Authority there must be but an authority which is constantly in dread of being snubbed and tried to its utmost power before it will be recognized. And even so when the voice of public sentiment and backing forces one into submission, it is with the hope of getting an advantage in some way or of finding a way of dodging the issue of law.

Why is this State of Affairs

so much the prevailing sentiment of the age? We may begin in the home and trace the causes up through the Church and into the state. But even so there is

danger that we miss the cause. Some one will say it is in the parental authority and discipline. This is indeed true. Parents have a very important duty and one that lays a foundation for the future citizen of Church and nation. But why is the parent so negligent of duty? Why are well disciplined homes so rare? And then why are the well disciplined churches ignored, and the laws of the nation not respected? There is a fundamental remedy somewhere. Look for it in the well regulated home? What difference can you discover? Is it because the parent has a whip laid up that he uses with unsparing precision? Not exactly, for we find whips in other homes too. Is it because their children are better than their neighbors? No, for they have occasionally adopted ones among them. Not deducting one whit from what virtue may come from the fact that a pious parentage will impart some of their own heritage to their children, we still must ask where lies the power?

Worship God

We believe that the deep piety and reverence for God found in the homes of those who train their children around the altar of worship and bring them up in the nurture and the admonition of the Lord, is the fundamental explanation. In the lives of such parents are found that spirit of reverence and unquestioning obedience of the Bible as God's authorized revelation. They recognize the Church as God's institution and her ministers as God's agents. They look upon the regulations of the Church as in line with the power God delegated to her to keep all where "with one mind and one mouth" they may glorify God. They regard the laws of the land as binding as the Bible commands as long as they are not in direct opposition to God's teaching. This spirit pervades the home. It pervades the regulations of the home. It directs the use of the rod. It shapes the instructions and moulds the life of those who grow in its atmosphere. And those sons and daughters are the hope of the Church and the preservation of the nation if they keep the heritage of their fathers in sacred trust and hand it to the generations to come.

HOW MAY WE HELP THE CAUSE OF TRUE UNIVERSAL PEACE?

Isa. 9:6, 7

Topic for May 17

MOTTO

"Blessed are the peacemakers."

THE STUDY HOUR

I. What Our Topic Means.—

1. "Peace."—That condition as applied to the life of men in which harmony, righteousness and goodwill prevail.
2. "Universal."—Means that which includes every place in heaven and earth.

3. "True."—Not a sham.
4. "Helping the Cause."—This implies that there is a work going on that is expected to bring about the result of a true universal Peace.

The topic recognizes that this is a subject that is being considered by men and that it is possible that some who are thinking of bringing about such a condition may not have a true conception of peace nor as to the way of bringing it to pass universally. It is well for us to get a Bible view of the situation and keep our hearts and activities along proper lines.

II. The Text.—Isa. 9:6, 7.

1. What significant event is foretold?
2. What relation does the event have to the cause of Peace?
3. What as to the certainty and extent of the power of Peace?
4. Are there any hints as to the state of affairs in that time?
5. What hope as to universality may be gathered?

III. Outline Study.

1. **Prophetic Pictures.**—Isa. 2:2-4; 11:6-9; Micah 4:1-5; Rev. 21:1-5; 22:1-5.
2. **How the Kingdom of Peace is Ushered in.**—
 - a. The advent of the King.—Luke 2:10-14.
 - b. The nature of the kingdom.—Jno. 18:36.
 - c. The citizens of the kingdom.—Matt. 5:1-16; Rev. 17:14; Phil. 3:20; II Pet. 1:4.
 - (1) "Called."—II Thes. 2:14.
 - (2) "Chosen."—II Thes. 2:13; Jno. 1:12, 13.
 - (3) "Faithful."—II Thes. 2:15; II Pet. 1:11.
 - d. The war for Peace.
 - (1) Weapons.—Isa. 11:4; II Cor. 10:3-6; Eph. 6:11-18.
 - (2) Tactics of war.—Rom. 12:17-21; I Pet. 3:9; Matt. 5:38-48; Jas. 3:14-18.
 - (3) Enemies.—Eph. 6:11, 12; Heb. 2:14, 15; I Cor. 15:24-26, 54.
 - (4) Peace a present reality and an extended reality forever.—Jno. 14:27; 15:33; Isa. 9:7; Dan. 2:44.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Peace**.
2. Keeping Peace with Playmates.

For Young People.—

1. Peace in the Heart.
2. Peace under Test.
3. The Kingdom of Peace Extended.
4. Peace that is not Peace.

For Older People.—

1. What Movements Bring Lasting Peace?
2. What Duty do We Owe to Our Rulers with Reference to Peace? (I Tim. 2:1, 2).
3. What Relation should the Church Sustain toward the Modern Peace Movement?
4. What Contribution can We as a Church make toward Universal Peace?

PEACE MOVEMENTS

As it was in the days of Jeremiah, prophets were ready to heal the hurt of the people slightly, saying, "Peace, peace; when there is no peace," even so it is in our day. Prophets of world-peace are counting the steps of her progress in elo-

quent words. They see in peace conventions and arbitration courts signs of a universal cessation of war upon the earth. With Jeremiah of old we could also say, "Amen; the Lord do so," but God's true Word and the true working of His laws speak out that the prophecy is false.

True peace only makes progress as it is established in the individual heart. All the fixtures of human laws and plans of earthly government, good as they may seem for the present, even embodying many Christian sentiments, can never stay the progress of corruption in the hearts of unregenerate humanity. God knew this and so has pointed out the fact that "evil men and seducers shall wax worse and worse deceiving and being deceived" (II Tim. 3:13); and that the last days will be marked by peril because of men's wickedness (II Tim. 3:1-5). Good and wise as it is for the rulers of our nation to arbitrate and establish treaties with nations looking to peace, does not give evidence that human hearts are gradually getting better because of the sentiment of Christian people. The sentiment of Christianity has brought about a disposition in our rulers to use such plans, and such plans are used of God in various ways to bless His people and to further the tidings of salvation to the ends of the earth. But let none suppose that expedients of so called civilization can form a substitute for that personal salvation that must affect each life before they are safe from the wiles of the devil. Let prayers ascend for the rulers but let us not forget our Mediator between God and men and the Power of Grace to lift the soul from darkness to light. Let us commend our rulers for good and wise regulations but let us exhort all men to prepare for the day when God shall "judge the world in righteousness by that man whom he hath ordained." Let us not trust to good government for the salvation of the world and the progress of true peace, but let us give all our being to the spread of the tidings of salvation. Then only will our effort count for real progress even if it cost our life and fame in the eyes of men.

SEED THOUGHTS

Two sorts of peace are more to be dreaded than all the troubles in the world—Peace with sin, and peace in sin.—Joseph Alleine.

War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ.—Channing.

WORSHIP: HOW EXPRESSED

Psa. 95

Topic for May 24

MOTTO

"Worship God in spirit and in truth."

THE STUDY HOUR

I. The Meaning of Our Topic.

In the topic of May 10 we learned something of the spirit that belongs to the worshiper. While the spirit of reverence is also found in our relation to fellows it is only truly applied when it is expressed with a motive of doing honor to the Supreme Being—God.

Every inward emotion in man seeks to find expression in the life. Worship therefore is no exception and has numerous ways in manifesting its feeling.

II. The Text.—Psa. 95.

1. How many ways are suggested for the worship of God in this Psalm?
2. What use is to be made of the voice?
3. What of the tongue?
4. What of our bodies?
5. What of our hearts?

III. Outline Study.

1. Forms of expressing worship.
 - a. Lifting up the hands.—Lam. 3:41; I Tim. 2:8.
 - b. Bowing.—I Chron. 29:20; Gen. 24:26, 52.
 - c. Kneeling.—Dan. 6:10.
 - d. By an altar.—Gen. 35:2; Ex. 20:24, 25.
 - e. By singing.—Psa. 101:1-4; Col. 3:16.
 - f. In a special house.—Ex. 25:8.
 - g. By silence.—Hab. 2:20.
 - h. Without formality.—Jno. 4:23.
 - i. By various offerings.—Deut. 12:5, 6; I Cor. 16:2.
 - j. By preaching.—I Cor. 14:26.
 - k. By eating and drinking.—I Cor. 10:31.
 - l. By whatsoever we do.—Col. 3:17, 23.
2. Abominations.
 - a. Human sacrifices.—Lev. 18:21.
 - b. Bodily inflictions.—Deut. 14:1.
 - c. Sensuality.—Ex. 32:6.
 - d. Kissing idols.—I Kings 19:18.
 - e. Serving the creature.—Rom. 1:25.
 - f. Fellowship with devils.—I Cor. 10:20.

PERSONAL THOUGHT

Does the act of worship I engage in mean anything to me? Do I go through it for the sake of custom or from a real spirit of worship? Does my Bible study, my giving ear to the ministry of the Word, my daily duties, appeal to me as an expression of devotion to my Maker?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Serve**.
2. How to Honor God in Time of Worship.

For Young People.—

1. The Privilege of Worship.
2. The Meaning of Common Forms of Worship.
3. A Whole Life an Expression of Worship.

For Older People.—

1. Expressions of Worship in the Home.
2. Expressions of Worship in Our Secular Labors—Example:—Provision for Sabbath, Time for Thanks, Time to Talk of God in the Field, etc.

MISSIONARY: THE CALL FROM THE COUNTRY.—Psa. 23

Topic for May 31

MOTTO

Heed the Master's call.

THE STUDY HOUR

I. The Meaning of Our Topic.

Among the other places where urgent needs are found the country districts in many places reveal the fact that a Christian service is needed. These needs, in the light of the Master's commission constitute an imperative call to the Christian Church to provide food for the dying. Will we meet the demands of this call?

II. The Text.—Psa. 23

The Shepherd Psalm furnishes a beautiful illustration of God's care for His children. Its setting is taken from the open fields and streams of the country districts. While we are under our Master's kind providence, there is no danger that can molest and no place of His leading but what we have the very best of His bounties.

This lesson will serve as an inspiration to us to fully trust and enter the field of service into which He leads. It also forms a standard condition for us to seek to bring the lost and erring to realize.

Will we be the Lord's under-shepherd to bring these joys into the lives of others?

III. Outline Study.

1. A Country Famine.—

- a. A lack of hearing the Word of the Lord.—Amos 8:11-13.
 - b. A lack of exemplary lives.—Jer. 5:1; Mark 9:50.
 - c. Perishing youth.—Amos 8:13.
 - d. Uncared for children.—Prov. 22:6; Lam. 2:19.
 - e. Desolated churches.—Jer. 9:19; Matt. 7:26, 27.
2. Relief Needed.—
- a. Shepherds.—Jer. 23:1-4; Acts 20:28.
 - b. Consistent Christian lives.—Matt. 5:13-16.
 - c. Higher ideals for the youth.—Matt. 6:33.
 - d. Provision for children.—Jno. 21:15.
 - e. Well regulated churches.—Matt. 7:24, 25.
3. "Who will go for us?"—Isa. 6:8.

PERSONAL THOUGHT

"Here am I, send me."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, I will.
2. Commit Isa. 12.

For Young People.—

1. Will We Bear the Yoke in Youth? (Lam. 3:27.)
2. The Neglected Rural Community.
3. Problems for the Worker.
4. Qualifications for the Work.

For Older People.—

1. Calls and How to Supply Them.
2. What Can We do to Help the Perishing while We wait for More Help?
3. The Power of Prayer for Efficient Work.

Note.—There will be considerable material found in this issue upon different phases of Rural Mission work. Take a careful survey of the field. Plan the program in a way to get the facts before the meeting. Clinch each fact with God's opinion and make plain our duty in the matter.

The August number of the Christian Monitor for 1912 is also full of material, look it up and read it.

THE NEED AND VALUE OF YOUNG PEOPLE'S BIBLE MEETING REPORTS

With this number we again make an appeal to our workers to send in the names and addresses of some one who has charge of the Young People's Meetings. In order that we may send out report blanks it is necessary that you give this request your attention.

"But what is the use?" We hardly think a conscientious person, who has thoughtfully studied the work and read the "Summary of Reports" and meditated on the task of the Topic Committee, will ask the question with any degree of doubt.

Personally my heart feels enlarged in

sympathy to know that fellow-workers have problems like mine. As a topic committee we feel a more definite sense of the needs of the young people's work. As Editors we feel that we can more fully supply the needs after learning from each worker how he views it.

From year to year as we record our work and give expression to our impressions we will have history that will never be amiss nor lose its value in time to come. Its value will really increase with the years as by God's grace and wisdom future workers use it as an ensample for admonition and encouragement. Will we not therefore respond without fail in a wholehearted, prayerful, willing spirit? Send names and addresses at once to Christian Monitor, Scottsdale, Pa.

Committee, per J. R. S.

SOME OF OUR MOST SERIOUS PROBLEMS

Problem III—How Maintain the Separation from the World Enjoined by the Scriptures, in Every Phase Among both Old and Young?

J. S. HARTZLER

The word from our worthy editor, "You have been assigned problem three as found in the March number of the Christian Monitor. Write and no excuse," was enough to stagger almost any one after seeing what number three was and noticing the ground which it covered. Look at it carefully. It involves both method of procedure and Church discipline. It supposes the best disciplinary methods according to psychological laws and the direction of the Holy Spirit. It means to cover the subject in its entirety for the question calls for "every phase." Classification is required for "old and young are included." This wide range, with the fact that it is a question which involves the eternity of thousands makes one tremble at the undertaking.

The temptations along this line are so strategic that they omit none. The young with their air castles, which promise great things with scarcely a chance for a failure, bring temptations which are hard to overcome and which try the metal of the young Christian. Then "the way that seemeth right" is so deceptive that many are in the wrong when they honestly believe that they are in the right. Later these air castles explode and some of the things which were real temptations now look like utter foolishness, but the manner of reasoning has been formed and the ways of the individual have become more and more fixed, and observations teach that the old are about as much inclined to be linked with the world as the young, but along a different line, experience and environment being largely responsible for the difference. A certain bishop once said "I find that the trouble is not all with the young people. Older ones are about equally apt to be entangled with the world and when they are, I find it much

harder to convince them and get them to turn."

Since the Bible is the basis of right and wrong on this as well as on all other questions let us turn to that first. Does it actually teach separation from the world? Nothing can be more positive or distinct. It would be impossible to express it in plainer words than are found in II Cor. 6:14-18. I John 2:15, 16 are no less strikingly clear. Read these passages, not once, but twenty times before laying your Bible aside then with a real desire to know and obey, ask God just what He means by these references. Nothing will be more convincing. What is true of these passages is true of a score of others along this line. When Israel carefully avoided alliances with other nations they were divinely favored, and universally when these alliances were formed they forsook God and were punished. Is humanity different now? Are you different in this? Lack of separation from the world, to God, means a corresponding submission to evil.

Great care is needed in teaching along this line. Be sure to make right applications. Wrong applications have done untold harm and possibly in no other subject as much as in this one. Here is an illustration. A teacher or minister presents two texts to prove a point. The one is positive and if presented alone would not have been gainsaid. The other is weak on this point and in fact must be strained to make it apply. The teacher knows that the real interpretation is other than that which he gave it. Invariably those who should be reached by the teaching are conscious of the misapplication and are likely to brand the teacher as a hypocrite or an ignoramus and ignore the teaching of the convincing text

thus losing the whole effect. How far are they right in their judgment?

This is a personal question. It is an inward condition. It is one on which we may often pass wrong judgment. One may have the outward appearance of separation and not only be connected with the world but actually be a part of it. The world has so many ways by which it gets allied with people. Pride (no difference whether it can be seen on the outside or not) is not only a sign that the person is not separated from the world but that there is living within that which is abominable in the sight of God, yea, that which He hates (Prov. 6:16). A malicious heart and a modest look in the same individual are by no means an impossibility. There are many such. If these things are true where there is an appearance of modesty what must be the condition where the linking with the world is so glaring that it can not be hid; where even he who runs may read? Sad it is that such will not consider. Think of it; harbor yea, cherish what God hates. Can such claim to be sons and daughters of God? No person who has a proper regard for himself or his crucified Redeemer would, after a careful consideration deliberately ignore such a condition. These conditions exist because they have never been properly considered.

Thus far the question has been discussed from a personal standpoint only, for in reality it is a personal question. Little or no good comes to the individuals from complying to certain forms and rules simply because they "must." God compels none. Forced service is not in the least acceptable to Him. He appeals to the sense, the will and the heart of the individual but He wants the service to be willing and free, hence so far as the individuals are concerned they get no blessing except from the service which comes from the heart and which the will freely endorses. From this it would appear as if the Church would do better "to leave hands off," and let the individual continue to hold Church membership, but there is another side to this. The Church has a duty to perform. This duty is personal as well as congregational. If it be that form of alliance with the world in which some member has been personally injured the injured should at once do all that he possibly can for the restoration of his brother, leaving out the idea of personal revenge, yea, rather showing that if there is any way of the offender getting right with God that the offended would prefer not to be considered but that the offended is here for the sole purpose of helping the erring one. This is the spirit of Gal. 6:1, which, however, goes a step farther and shows the duty of such a visit regardless of whether there was a personal grievance or not. This would do much but it will not accomplish all that is needed.

The Church has a right to make such regulations as she believes will be most

conducive to her up-building. This is both stated and inferred. So positive is the statement that what is bound on earth is so considered with God. Then notice the numerous admonitions urging submission to each other. There always were and there always will be differences of opinion and those who can not see as the others are urged to put themselves into line for work with the body. If the Church were to have no rules there would be no need for two admonitions in the same chapter to obey those who have the rule over us.

It is the duty of the Church to keep herself as pure as she can. To this end she must admonish, counsel and if need be expel. If the first two are carefully and wisely done, and the members have done their part in personal work and prayer, the last will not need to be very frequent. The Church is a family. One member of

the family gets sick. Every member of that family is interested. Finally the disease develops into a bad case of gangrene. Amputation is advised. The family becomes more interested. Each member expresses his sympathy. Both look and words express their sorrow. Each give their counsel but the counsel is not all the same. Something must be done and that very soon. Some must submit to the others but all with a common desire for the welfare of the sick do all they can in harmony with the others to save the life if possible. Amputation is the last resort but it must be done or death is sure. Sad, sad, but there are times when the Church must make the application. Duty to God and the other members demand it but let it be as a last resort and with the most tender sympathy of every member of the family.

Goshen, Ind.

Problem IV—How Secure Obedience to the Letter of the Commandments without Drifting into Cold and Rigid Formalism?

D. H. BENDER

Obedience is one of the first, most vital and most potent of all the requirements of a good citizen, earthly or heavenly. The very fact that commandments have been issued makes obedience an essential element in governmental economy. That there is more than one way, one spirit in which to yield this obedience is presupposed by the wording of the subject of this article. It is one thing to be obedient simply for the sake of form, or to escape criticism, and it is quite another thing to live the obedient life because such obedience is the natural outflow of the mind and heart, supported by the conviction that it is not only right to obey but the line of obedience suggested by the commandment is conducive to the best and highest interest to the individual and the cause. It is the latter phase of obedience that is to be upheld and fostered.

How may genuine Gospel obedience to the commandments of God be secured without drifting into the cold formalism that means spiritual death?

1. **By a proper conception of the value of the requirement of the commandments.** Why have commandments at all? Why have laws of restriction and dictation? Why am I not allowed to use my own judgment? Why should another dictate what I should or should not do? These are questions asked by the liberalist and the anarchist. The individual needs to recognize the important fact that not a single commandment of God's Word is given arbitrarily; not one is burdensome to him who has a desire to be and do right. Conversely, every commandment contains suggestions conducive to the best interests of the individual. The commandments of God serve the same purpose as do the finger-boards

along the public highway. Some one who knows the way thoroughly has placed them there for the good of him who travels. They point the turns to be made, the direction to be taken; they warn against dangerous places, bridges out, etc. The man who knows, obeys the dictations of the finger-board as a matter of course. He knows it would be disastrous to do anything else. It is a matter of form with him, but he obeys not for the sake of outward form, but in real thankfulness of the knowledge he possesses of the way and for the good it brings him. The stranger along the way obeys for the same reason but possibly not with the same appreciation as he does after he becomes thoroughly conscious of the danger averted and the benefit derived by such obedience. Even so with the finger board of God on which are written His commandments. "His commandments are not grievous" (I Jno. 5:3).

2. **By a true desire to honor God.** "To obey is better than sacrifice." God is honored more by an obedient life than by a sacrificial life. Too much cannot be said in favor of the life of self-sacrifice, self-denial and self-abnegation for the cause of Christ, but such a life lived without proper regard for or a faithful yielding to the commands of the Word is still not pleasing in His sight. It is a dishonor to God for any one to lightly regard or openly violate one of the simplest commands. The obedient life honors God and the individual in turn is honored of God.

3. **By a correct realization of individual responsibility.** No one who professes to be a child of God wants the Word of God lightly regarded. We are all zeal-

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OUR SUNDAY SCHOOL

THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL

II Its Organization

CRISSIE YODER

Having found the purpose of the Primary Department to be in harmony with the purpose of the Sunday school and Church, it might be well to investigate the Sunday school as it exists without this department, to determine whether or not it accomplishes this purpose, and to determine whether or not a change from the traditional lines to which we have held rather closely is advisable.

Let us take a peep into such a Sunday school room and look at conditions as they are. A number of children, of from two to ten years of age are crowded on the front seats of the building. There they sit while the Superintendent goes through with the advanced opening exercises. The songs are such that the little ones do not know. The prayer is far above their understanding. Much of the lesson hour is taken up by the teachers in hearing the children say the text for the day and while those at one end of the seat are saying the text, those at the other end are probably pinching each other, not because they are bad but because they must do something. The platform review is a bugbear to them because long and deep questions are discussed, and the children wiggle in their seats until they are dismissed. Rather than wonder that those teachers accomplish so little with their classes, we wonder that they accomplish anything. Certainly the Sunday school as it was organized did a wonderful work and we thank God for the privilege of having been pupils in it, but if we are changing methods and making progress in the secular educational system and fail to make our Sunday school better we are not discharging the duties that devolve upon us as pupils in that Sunday school.

The first features in the educational system of our country that we may appreciate and adapt in our Primary Department are its organization and classification. Experiments have proved that these features have an advantage and I shall suggest a plan, which, while it by no means attempts to say the final word, may furnish a basis upon which a Primary Department may be begun.

A Superintendent, a Secretary who also cares for the funds, and teachers, constitute the usual organization. Where the number of children is large and one person is unable to successfully take charge of all the work, an assistant superinten-

dent, who shall be responsible for some definite phase of the work, may be advisable. The Superintendent must be a good, patient, sweet, Christ-like person, and in addition to being able to plan and direct he should be able to sing with the children. To say that any Christian is fitted to be a Primary Sunday school Superintendent is to deprive the position of the sacredness and importance it possesses. He must be carefully elected, not taken at haphazard, for upon him rests the responsibility of the spiritual education of the children in your community. In the nature of the case there are not many who reach the ideal, but he who is most nearly the ideal must be selected.

Since someone must take the initiative in such a work, the Sunday school officers together with the heads of the church ought first to see the need and best be able to see the individual whom they can put in charge of the new department. This individual having been found, he with the same officers should decide upon his helpers, the assistant and secretary, and then is the work of classifying the pupils. A class for each year of age is ideal, but in many schools classes will be too small if graded on that basis, while in large schools it will be advisable to have two classes for one year, with boys in one and girls in the other, perhaps. Ten pupils should be the maximum number assigned to a teacher and three or four should be the minimum. Above this number it is impossible to have every pupil reached individually by the personality of the teacher, while below this number it is difficult to keep up the interest.

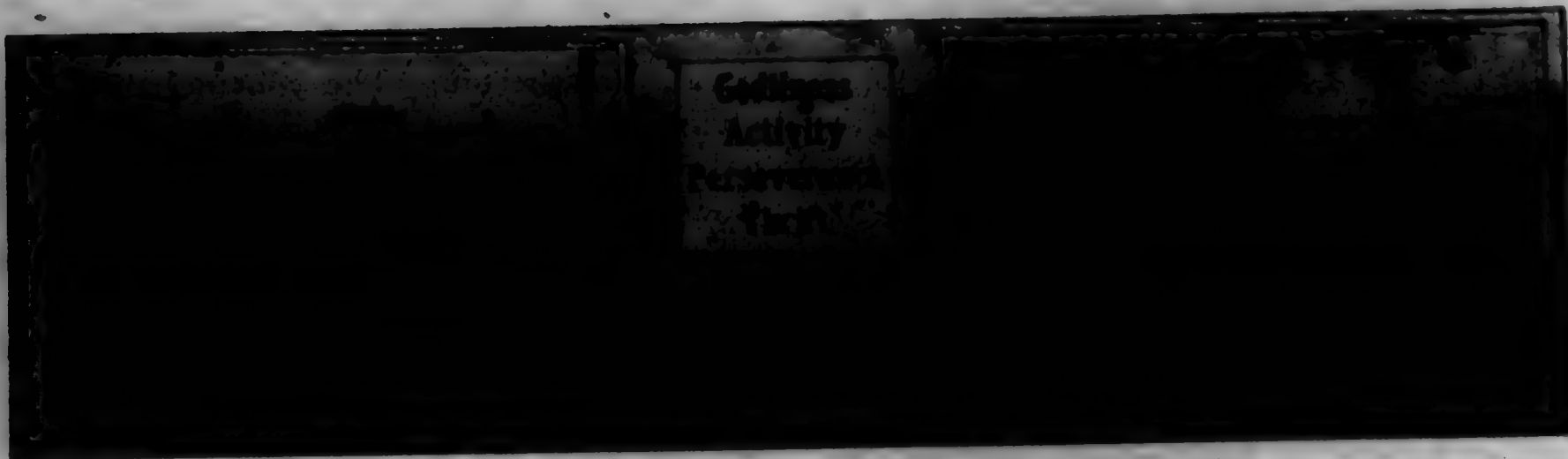
Having classified the pupils and determined the number of teachers necessary, they are now to be selected. How to secure competent teachers in sufficient numbers is frequently one of the serious questions. The fact that one can teach is not proof that one can teach in every grade of the department, for there are many details of method that make each grade somewhat different from every other. In general, it is found to be increasingly difficult to secure good teachers as one moves downward through the grades, but the observant Superintendent will find some persons who are most successful in the lower grades and he should see to it that each teacher has the class in which the best work can be done.

Certainly teachers already in charge are to be retained if possible, but merely the fact that they have been teaching is not sufficient reason to retain them. As a matter of fact godly young men and women are among the best available teachers, and those in authority need constantly to remember this. A young girl can often have a power over smaller girls that a woman of maturer years does not possess, because the fundamental truths of the Bible are newer to her, and she can impart them better. A young man is often preferable to an older clergyman as a teacher for an average class of boys because he is nearer a boy and tells the primary truths of the Bible without attempting to expound its deepest mysteries.

But most of our church buildings are not at the present time arranged so that the Primary Department may have a separate room, and what is that Superintendent to do who has charge of a department and no place in which to put it? Many buildings have basements or cloak-rooms which may be fitted up for this purpose, and certainly the children would be benefitted by having this separate room as much as the wraps. A capable Superintendent, one who sees the need and wishes to work, will do the best he can, and if nothing else is available will proceed to make a room to separate his department from the rest of the school, for it is necessary to have the children shielded from the gaze of the older persons that they may not be disturbed. This room may be made by using one corner of the back of the church. Have a pole fastened securely against the back of one of the seats next the aisle. Then stretch a stout wire from one wall to the pole and from the pole to the other wall. Sew small rings along the top of a curtain and slip on the wire. Here is a room which makes it possible for a Primary Department to be conducted in the best possible way, under the circumstances. Difficulties may arise but after it has been conducted in this room long enough for the children to enjoy Sunday school more than ever before, to love the Bible more, and to want to give their own pennies for helping to tell the good story to children who have not yet heard it, then it will have proved itself indispensable and a better and more ideal room may be obtained.

And now let us take a peep into the room of a Primary Department. It is light and cheerful, on its floor is a hemp matting, on its walls are lesson picture rolls and scripture verses. Bright-faced children are seated on chairs of suitable height. Scattered throughout the room among the children are their teachers. Before them stands the Superintendent singing with them something sweet and devotional, the words of which they can understand. Then he leads in prayer, a simple, child-like prayer for particular

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THE CROOKED CURTAIN

The two young daughters were preparing the house for their mother's return. She had been away on a month's visit, and they had kept house in her absence. They were very anxious that she should see how competent they were. Every corner was cleaned, fresh flowers decked every room, the lunch was the product of much thought and care. All was ready, and they waited for the carriage to drive up. When the mother came in she gave them each a loving kiss, and then cast the quick eye of a housewife over the rooms.

"Oh! girls, look how crooked that curtain is," she said in a shocked voice, and crossed the room to straighten it.

For alas! she was one of the "troubled" women who allow a defect to loom so large before their eyes that it shuts out everything else. "I hope it hasn't been that way all the while I've been away," she continued. "Some of the neighbors would be sure to notice it."

And that was all. There was no word of commendation for the young housekeepers' painstaking work. When the daughters were going upstairs after lunch one said to the other. "The only thing she noticed was that crooked curtain." She was voicing the sense of injustice in their hearts.

Oh! the pity of such a lost opportunity. This mother had put her daughters a little farther from her. She had taken away some of the joy of service. The next time they will not be quite so ready to try to please her. The work will seem a little more like drudgery.

When the mother of Frances Willard was asked in her old age what she would change in the upbringing of her children she said, "I would praise more, and blame less."

I suppose all of us will see the wisdom of this when we are old and wise. But we would better accept it on faith now. There are so many mothers who see the defects in all that the children do, and forget to praise. Do not be afraid that praise and love and appreciation will spoil a child. They are the sunshine without which there can be no real growth.

I think now of another mother who went away for a few hours in the afternoon leaving three little children to play

about the yard. They planned a surprise for mother, and carried a good part of their sand pile up on the front porch where they built an elaborate sand castle. I suppose one of the "careful" mothers would have shrieked in anguish at the mess. But this one admired the castle, thanked the small workers, and then said she was afraid someone would step on it in the dark. Did they think they could move it back to the sand pile, where they could build a fence around it and keep it quite safe?

Of course they could. They tore it down joyfully, and built it up more splendid than ever. Then mother came out and admired it again. She counted the cleaning of the porch a small thing beside the keeping of the children's faith in her love.

The children are grown now, but they sometimes think of the sand house on the porch, and never without a warming of the heart toward mother, who never failed them.—Sel.

AN ODD LESSON

Mrs. Adams was suddenly taken ill, and the younger daughter of a neighbor came in to stay with her until some competent help should arrive. It happened that Mr. Adams had great difficulty in finding anyone, and the young girl had to stay with Mrs. Adams all day. By dinner time the extreme symptoms had subsided, and Mrs. Adams told Laura that she thought she could eat something. She looked up, however, with a feeling of something like dread when Laura entered with the tray. Of course, the child wouldn't know how to prepare an invalid's meal properly, and with an invalid's unreasonableness she felt that a horrid tray would be more than she could bear. But at the first glance she drew a breath of pleased surprise. There was hot toast of just the right thickness and degree of crispness; there was a cup of amber tea, steaming hot, and a perfect poached egg on a little hot saucer; the orange was cut, and a spoon lay beside it; the tray was covered with a snowy napkin; the dishes were the finest she owned; everything was piping hot, and a tiny spray of lilacs lay on the tray.

"You dear child!" cried Mrs. Adams, "I feel as if I should recover entirely as soon as I eat those things. But where

did you learn it? Not one grown person out of a dozen knows enough to prepare a tray just right for a sick person."

Laura was pleased to see her charge eating what she had prepared, and she told all about it.

"All our girls know how to do it," she said. "It seems like a funny kind of lessons, but we took lessons in it. You see one time mother sprained her ankle. After awhile the pain wasn't bad, but she had to sit in her room and be waited on. And how she must have groaned at the meals we girls brought her at first. But she said that since we had an invalid in the house we had better take a lesson in taking care of one. So she would explain to us all about getting a meal ready for a sick person, and we would go and do our best. We had lots of fun, and so did mother after awhile. She gave prizes and rewards for the best trays. We all got a prize before we got through. I suppose it was lucky mother had nothing wrong with her stomach, for we tried just everything that sick people ever have to eat. But toward the last she and the doctor both declared that we were getting to be experts. We learned some things at any rate. I know that a sick person's tray must be absolutely dainty, for the least little wrong thing may take away the appetite. I know, too, that hot things must be hot, and not lukewarm, and that there should be only a little of each thing. We learned other things besides the cooking—about getting hot water bottles right, and making the beds, and rubbing painful places, and keeping the sick room tidy. But mother said that it was important, because every woman at some time in her life will find that she must cook for a sick person. Mother says it may seem like a little thing, but many an invalid really suffers greatly because the person taking charge doesn't know how to do things right.

"I am sure that in the course of your life you will find more people who will be as thankful for your mother's foresight as I am," smiled Mrs. Adams.—Sel.

"If the corn should have been cultivated once more, and it wasn't, don't think that it should go one hundred bushels to the acre when it doesn't."

"A farmhouse without ventilation can offset the fresh-air benefits of a thousand acres."

"The mule has a reputation because it knows which end of its ability to use."

"Work is a great multiplier, but shiftlessness is a non-breeder."

"Prophecy is safe business provided you don't invest in it."

Current Events

Great Britain is in the midst of a crisis such as it has not had for a number of years. The situation is tense and what the outcome will be is difficult of prediction. Since 1871 Ireland has been agitating and requesting Home-Rule, with the exception of the province of Ulster which is largely Protestant in religion. For some time it has been evident that the British Parliament would grant Home Rule soon. The Home Rule bill has passed the House of Commons twice, and has been twice vetoed by the House of Lords which ends their power of veto. It can now become a law if passed by the House of Commons and endorsed by the King. The bill is now pending in the House with a majority in its favor. Ulster has for some time been making preparations to resist Home Rule in case the bill is passed. Large armies are being drilled and supplied with arms and ammunition with the purpose of resisting with force. Ulster declares it will not submit to Irish Home Rule which, they say, means Catholic rule. Recently the Government ordered more troops to Ulster to protect the arsenals and government property they claimed, while the Ulsterites claimed it was to coerce them. When the order was given many of the officers resigned declaring they would not fight against Ulster, which threatened the demoralization of the army. Two high officials of the army have resigned and at this writing have refused to reconsider their resignation. Many of the other officers who had resigned were again reinstated upon the assurance that they would not be called upon to act against the Ulster people but later the government declared such assurances were unauthorized. The government is helpless without the army, and consequently the question has been raised as to whether Parliament or the Army is ruling. The king is severely censured by those desiring Home Rule because, they say, he interfered and reinstated the officers rather than force Home Rule on Ulster. At this writing both sides see victory just ahead and each is confident its cause is right and the other all wrong. There are those who claim that religion is at the bottom of the trouble, while others deny this and say that it is business. Ulster is one of the most prosperous provinces of Ireland, having large manufacturing industries, while the other provinces are largely agricultural and not wealthy, consequently it is claimed the Ulsterites oppose Home Rule for fear their prosperous industries will suffer and that the burden of supporting the new government will fall upon their shoulders because of their prosperous industries. At this writing the Home Rule bill has not been passed by the House of Commons,

and the next move is awaited with interest.

One of the underlying causes for the disturbance in Mexico is found in the system of land distribution. Much of the agricultural land is in the possession of large land owners whose tracts are called haciendas, and very little land is owned by the poor people. That this need of legislation to distribute the land among the poorer people is fundamental in bringing about better conditions is evident from the fact that all the factions aspiring for power are making promises that such legislation will be enacted. General Villa, the Constitutional general says, "Every man in the Republic who wishes it shall be given a little piece of land for his own; the great haciendas must go forever." In his sweeping campaign in the north of Mexico where most of the large haciendas are located, he has confiscated them with the intention of distributing them among the people. In the southern part of Mexico Zapata, the bandit chief, in control of territory has divided it into small farms for the people. President Huerta states that as soon as he can he expects to distribute 10,000,000 acres of government land to about that number of persons, and institute other land reforms. Madero promised land reforms and then, it is alleged, he retracted them. It will require a statesman of no mean ability to solve this agrarian problem. It is a question even if the land is distributed whether it will solve the Mexican problem. Much of the land must be irrigated before it is available for agricultural purposes, which must necessarily be undertaken by the government at great expense or private corporations organized for that purpose. Then also many of the Mexican citizens, Indians, and halfbreeds, are inclined to be idle, improvident, shiftless, and lack agricultural training, and would hardly make a success of farming. It is a difficult problem confronting the Mexican people, one that cannot be so easily and readily solved. The Mexican people have been oppressed by the rich and the country exploited in the interest of the few, so that it appears that only a slow process of education and training will bring about the desired reforms and more ideal conditions. The country must be ruled in the interests of the masses and reforms gradually put into operation.

After considerable agitation by legislators, physicians, writers, social workers, etc., the United States is awakening to the fact that the "drug evil" is fastening its grip upon her. The increase in the use of habit-forming drugs is alarming, despite the legislation enacted which is intended to curb the use of such drugs. It is claimed that the United States has "distanced every other nation in the world in the volume per capita of its illegitimate drug consumption." "Twenty years of practically unrestricted traffic in drugs has made drug addicts of 4.5 per cent. of the

population" in the United States. The deadliest of the habit-forming drugs are cocaine and heroin. The cocaine habit it is claimed is acquired through the use of patent medicines containing small quantities of it; "25 per cent—in a doctor's office," etc. Students frequently resort to drugs to counteract the effects of overwork, writers to "whip their inventiveness to action," waiters to quicken their memory, and "it has been estimated that 15 per cent. of all the medical men in the United States are drug addicts." The use of cocaine is almost universal in the underworld. Many of the crimes committed are the direct result of a cocaine crazed brain. The effect of a dose of this drug is short-lived and another dose is craved, thus making this perhaps the most expensive drug habit. A cocaine victim requires from \$4 to \$5 worth a day to satisfy this craving, which often drives the victim to stealing in order to get the funds to buy it. The enormous profits in this business, ranging from 500 to 1,500 per cent. is an incentive to establish the cocaine business on a large scale. All patent medicines containing habit-forming drugs should be studiously avoided, as no drug of that kind should be used unless under the direction of a physician and even then it is a question whether it should be used, except in extreme cases.

Despite the calamity howls and complaints of big corporations of bad business conditions during 1913 the annual reports of the Steel and Standard Oil Corporations for that year show unparalleled profits. While it is true that the last three months of the year were not quite as brisk in the steel trade, nevertheless the Steel Corporation reports net earnings \$29,000,000 in excess of those in 1912. The sales of steel were one per cent. less than the previous year, but better prices were received. The increase in wages and salaries paid during 1913 amounted to \$12,000,000. The Standard Oil Company, since its dissolution a little over two years ago, has made a total profit of 115 per cent. Shares in one of the companies were sold two years ago for \$640, today they are quoted at \$1230. The cash dividends paid by Standard Oil during the last two years aggregate more than \$160,000,000. The Railroads in their hearing before the Interstate Commerce Commission in an effort to secure a 5 per cent. increase in freight rates, were obliged to admit the fact that the year 1913 was the most prosperous year they have had since 1910. One of the largest systems in the United States is laying off thousands of men and discontinuing many of its passenger trains on the plea that they must reduce operating expenses to the minimum because of insufficient revenues, and at the same time admit that during 1913 they have made a profit of over 9 per cent. on their capital. The sentiment seems to be quite general that this particular railroad is simply trying to intimidate the Commission into granting the increase in freight

rates, because their own figures and admissions do not give any reasonable grounds for their present course.

The French Republic was recently shaken to its foundation when Madame Caillaux, wife of the Minister of Finance, shot and killed her husband's political foe, Gaston Calmette, editor of a prominent French newspaper. Calmette published some private correspondence of Caillaux which purported to show that at the time he was working against the interests of France. His wife was fearful that some more private correspondence might be published and to prevent this, she says, she shot the editor. Her husband at once resigned his office. As an index of conditions in France one brilliant French writer has this to say: "He (Calmette) was the victim of a murder which compels those most blind to recognize toward what goal is rushing godless society which believes itself to be the civilization of the future, while it represents the most fearful retrogression toward barbarism." Another French writer in discussing the tragedy says: "France has sapped the solidity of all beliefs, has scouted all traditions, has broken every tie, and despised all sentiments of honor and of duty. Little by little men have come to treat those who remain fast in their convictions which are so noble and so proud as if they were insane, witless and without moral standards. From head to foot the community is diseased, the contempt for a moral person results in a contempt for human life." What the political outcome of this tragedy will be is not known. In France there is a strong Royalist party which is seeking to reestablish the monarchy and which takes advantage of every possible incident to discredit and weaken the Republic. Whether the republic is able to weather this storm remains to be seen.

Brazil, South America, one of the strongest republics, and, one which was considered as being satisfactorily governed, is in the throes of a revolution. Because of rigorous censorship very little of information has come to the outside world of the real condition of affairs existing. The cause and extent of the disturbance is not definitely known. It is claimed that Brazilian politics are exclusively directed by one or two men of wealth and that the martial law that has been declared is a piece of political strategy to insure the election to the presidency of the man picked by these bosses. Then it is also alleged that the finances of the country are in a "weak state," and the commercial situation, because of a decline in the price of rubber, is very discouraging. In three of the states it is alleged that a revolutionary movement has existed for some time, caused by racial differences. "The negro population, which is nearly 80 per cent. of the total in Brazil, is a serious factor in the present situation."

President Wilson won another victory on the last day of March when the House voted to repeal the free tolls clause of the Panama Canal act by a majority of 86 votes. This grants free passage through the Panama Canal to American vessels engaged in a coast-wise traffic. The repeal bill is now in the Senate where it is meeting with considerable opposition and its passage will not be so easily accomplished in this body. Public sentiment seems to be divided on the issue. Some of the most prominent leaders in the Democratic party are opposing the President on this issue. The advocates of the repeal bill claim that the granting of free passage to coastwise vessels is a violation of the Hay-Pauncefote treaty with England and in order to remain true to our promise and retain our national honor we are bound to repeal the clause. The opponents of the repeal clause maintain that there is no violation of said treaty and to repeal it would discourage the building up of an American Merchant Marine and permit the transcontinental railroads to maintain higher freight rates.

After a nine months' struggle the copper miners of Michigan voted to return to work. All their demands, with the exception of the recognition of the union, they claim have been virtually granted by the operators. These demands include better working conditions, an eight-hour day and a minimum wage of \$3. When the strike began the union claimed that there were 13,000 men on strike, but since then many have returned to work. About 2,000 men have been imported to take the place of the strikers. These will be retained, but the strikers returning will be given the preference over other outsiders. This labor struggle was very bitter. Peonage charges were made against the operators. The calamity at Calumet on Christmas eve when no less than 72 persons, mostly children, were killed in a stampede caused by a false alarm of fire given in a crowded hall, occurred in the heart of the strike district and intensified the feeling of the strikers against the mine operators.

Dr. Carrel, head of the Rockefeller Institute of Research recently discussed before a number of surgeons his latest experiments in surgery of the heart. His experiments were performed on dogs and consisted in stopping the circulation of the blood for several minutes while a rapid operation was performed on the heart. After the operation and the removal of the clamps the heart resumed its pulsations. In these experiments the valves of the heart were exposed by an incision. Dr. Carrel indicated that this new surgery would make possible the curing of many valvular heart troubles. Similar operations have not yet been attempted upon a human being.

The liquor interests are almost daily driven into closer quarters. The recent order of the Secretary of the Navy Daniels forbidding the use of intoxicants on war vessels gave a new impetus to the temperance movement. This order is looked upon with favor by business men and it is predicted that steamship companies operating merchant vessels will soon take similar action. On April 7 one thousand saloons were voted out of existence in the state of Illinois. Sixteen counties were added to the thirty already on the dry list. Eleven of the larger cities of the state entered the dry column. The success of the temperance forces is attributed primarily to the votes of the women who had their first privilege of using the ballot. In Pennsylvania a larger number of communities than ever before, in some instances whole counties, have been placed in the dry column by the refusal of the court to grant the applicants license.

The equal suffrage amendment was recently defeated in the Senate, thirty-five votes were cast in its favor and thirty-four against it. Two-thirds of the votes are necessary for its passage. Equal-suffrage is now a national issue. Ten states have already granted the ballot to the women, which gives the women in these states an opportunity to embarrass men who are candidates for public office by casting their ballot on this issue alone. There are those who think the question of equal-suffrage should be decided by each state and not by the Federal Government. The Southern senators nearly all voted against it because of the fact that such an amendment would complicate the question of negro suffrage, which is already a perplexing problem in those states having a large negro population. The suffragettes are vigorously pushing their campaign and find much encouragement in the close vote on the amendment in the Senate.

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Miscellaneous

WIRELESS IN THE RAILWAY SERVICE

The operation of railway trains by wireless has been successfully demonstrated and promises to revolutionize the present system of operating trains and will also insure greater safety. Recent tests made by the Lackawanna Railroad show that the Marconi system may easily be adapted to railway service. The Lackawanna Railroad has wireless stations at Scranton, Pa., and Binghamton, N. Y., separated by a distance of 65 miles. The stations have a working radius of about 300 miles. The train equipped with wireless was enabled to keep in communication with the nearest station while running at a speed of 55 miles an hour. At no time during the test was the train out of communication with both stations. When the train was unable to communicate direct with the farthest station it could do so by the nearest station taking the message and relaying it to the other station.

"The special usefulness of the system was indicated the other day when the conductor of the train was taken ill while his train was running at high speed, west-bound. The next station at which a relief conductor could be obtained was Scranton, thirty miles away. Ordinarily a delay would have been unavoidable—either a stop in order to send a telegram by wire asking for a relief conductor or a wait at Scranton after arrival at that point. Instead, the conductor notified the wireless operator on the train, and the latter sent a message direct to Scranton, with the result that a relief conductor was on hand to take charge when the train pulled in. In the same way an extra car, needed to provide accommodations for an unusual crowd of passengers, was ordered to be in readiness to be coupled on at Scranton, thus eliminating the delay that would ordinarily have been experienced in getting the car from the yard."

Other advantages of the new system are given as follows by the Superintendent of Telegraph of the Lackawanna Railroad:

"Signals can be set by wireless as easily and as surely as they are now set by electricity conducted in wires. We have a selective device by which an operator can set a signal at any point if he has occasion to flag a train. This means that if any mistakes are made in the orders issued to engineers and conductors at stations or in the case of an emergency in which a train must be stopped to avert an accident, the station-operator can signal the train as certainly as if he had direct wire communication with some one on board.

"Another valuable use to which the wireless-controlled signals can be put is the handling of freight-trains on long runs. At present a through freight must make many stops between its starting point and destination, so that orders and instructions concerning right of way can be delivered to the conductors, but these

freight stops are a source of expense and delay which will be abolished by the wireless telegraph."

Recently when a sleet storm put all the telephone and telegraph lines of a division of the Lackawanna Railroad out of commission, the trains were operated for two hours with the wireless system, during which fifty-four messages were transmitted. The service can be put into operation without increasing the train crews. It soon may be found profitable to have an operator on limited trains running long distances in order to handle commercial telegrams for the public. It evidently will only be a short time until wireless will be extensively used in the railroad service.

FOREIGN CAPITAL IN MEXICO

Mexico is immensely rich in natural resources. Humboldt called it "the storehouse of the world." In the midst of this wealth its people are living in poverty. A number of families own a large part of the land, some estates comprising over a million acres. These families are very rich and do not develop their estates—thousands of acres of farming land lying idle. If these estates were divided among the poor people and cultivated much of the poverty would be eliminated.

Mr. Middleton writing in the *Word's Work* for January in describing conditions says:

"The Mexicans can play at war and revolution in their own country and do little harm to anything they actually own themselves. They can tear up railroads, burn bridges, flood the mines, destroy factories and mercantile establishments and yet harm Mexicans very little—at least directly. Outside of the baronical families that hold enormous tracts of land—for the most part undeveloped—and a small minority of the mercantile and educated classes, the Mexican citizen is an Indian, either of pure blood or a half-breed, whose capital consists of a pair of trousers, a cotton shirt, a gaudy blanket thrown over his shoulder, and an adobe hut into which he huddles his wife and children. The authorities differ as to the proportion between these two; the illiterate, hand-to-mouth element, however, probably represents not far from 10,000,000 of the total 15,000,000.

"Whatever the average Mexican does, he touches elbows with the capitalistic foreigner. On a railroad journey he rides in an American train, hauled by American locomotives in charge of an American engineer. In every large town he rides in an American trolley car; if he can read, he does so frequently under electric lights or gas installed by foreign capital. The oil for his lamps and other purposes comes from his own country, but it is owned and pumped out by American or English enterprise. He deposits his money, when he has any, usually in banks which are owned by foreigners, particularly French. . . . Even the greatest sources of the nation's wealth, the mines, have practically passed out of the hands of Mexicans. The Mexican miner of the present time is a man who works as a day-laborer in mines or smelters controlled by foreigners. A recent exhibit shows that Mexicans own more than foreigners only in houses, lands, and live

stock, breweries and small retail stores. They also control the theatrical business."

The American capital invested in Mexico is variously estimated at from \$500,000,000 to \$1,000,000,000. About \$500,000,000 is said to be invested in mining industries alone. The writer quoted says that the financial and industrial capital of Mexico is not Mexico City but New York.

It appears as though those in political power exploited the country for personal gain. Politicians while aspiring to retain or gain power allowed foreigners to take possession of the rich resources of the land. These conditions may throw some interesting light upon the present war. The character of the masses makes them an easy prey for those aspiring to political power.

Since a few missionaries have ventured into Tibet, it is rather common for missionary speakers to say that the whole world is now open to the Gospel. But pleasant as it is to say such a thing, it has the disadvantage of not being true, for Afghanistan is closed as tight against missionaries as ever, and in spite of the predominant British influence in Baluchistan, there is no missionary work in that territory save at the town of Quetta, where the distribution of the Scriptures is the main item of possible activity. In both Afghanistan and Baluchistan the ancient Mohammedan penalty of death for abandoning the faith of the prophet is still enforced. No care of the resident British consuls is sufficient to avert the stealthy fate that overtakes a Moslem convert to Christianity.—Sel.

"Many Christians are like the stream—they dry up in summer and freeze up in winter."

"Kind words take less breath than harsh ones."

THE PRIMARY DEPARTMENT

(Continued from page 554)

things which the children have suggested—for a sick brother, for grandmother who must stay at home, etc., while the children with bowed heads repeat each sentence after him. Again they sing, review the golden text for the preceding Sunday, repeat the text for the day and count the pennies as they are dropped into the collection box. After this, curtains are drawn and each class is alone with a loving teacher for the lesson hour. The lesson is told in a way that interests and makes lasting impressions. Then perhaps there is a short review together, a bright song and the Sunday school hour closes quietly and solemnly. Do you wonder that those children love the Sunday school and are impatient for Sunday to come again?

Newton, Kans.

BIBLE STUDY

(Continued from page 546)

forgiveness toward all men.—Vs. 12, 13.

VI. Give place to the Spirit of God and His Word in the heart.—Vs. 15, 16.

VII. Seek only the glory of God in all things.—V. 17.

WORSHIP: HOW EXPRESSED

An Example in Christ.—Jno. 17:1-9.

May 24

- I. He recognized the sovereignty of God.—Vs. 1-3.
- II. He accounted Himself subject to God, as a Son.—Vs. 1-3.
- III. He magnified God before the world.—V. 4.
- IV. He submitted His own glory to the will of the Father.—V. 5.
- V. He spent His life in the service of God, manifesting His name before men to turn them to God.—Vs. 6-8.
- VI. He lived for others because God's interests were in them.—V. 9 & ff.

MISSIONARY

The Scattered Flock

May 31

- I. They are dwellers in the high-ways and hedges—outside of the cities—who have received the Lord's invitation.—Luke 14:22-24.
- II. They are represented by the "Other sheep, which are not of this fold," which must be gathered into the one fold.—Jno. 10:15, 16.
- III. They are like those who have no citizenship, but are to be brought together in one body.—Eph. 2:12-22.
- IV. They are part of our opportunity to go unto "All the world."—Mark 16:15.

ANABAPTISTS

(Continued from page 548)

impossible if infant baptism was not retained, he began to defend this practice. But even after he had taken this position, he wrote (in December 1534): "It must not be supposed that I care much for infant baptism. . . . If I should notice that infant baptism were not conducive to God's honor and to a Christian life, I should without hesitancy change my opinion."

Zwingli held that the prosperity of the Church should not be endangered on account of baptism. "If the matter is closely looked into, it will be seen that ye contend for vain outward things," he wrote to the Swiss Brethren who insisted on the practice of believer's baptism. "Even if infant baptism were without scriptural ground, is this matter of so great importance that they, on account of it, make so great disturbance? Should not infant baptism as well as all other outward things be discretely used or abandoned, whichever would be most conducive to the prosperity of the Christian Church?"

Now this was virtually also the position of the Wassenbergers on the point in question. In later years Zwingli held that

the abolition of infant baptism would be decidedly detrimental to the best interests of the Church, while the Wassenbergers were inclined to the opposite opinion. The prevailing difference on this point was one of expediency rather than of principle. Another important point of agreement between Zwingli (in his earlier years) and the Wassenbergers was their emphasis on the importance of the illumination by the Holy Spirit.

For about three years some of the above named preachers labored in the county of Wassenberg, when Werner von Palant was taken to account for tolerating them. He lost his office. The preachers fled to Munster. To this city some of their number had gone even while persecution was not threatening them at Wassenberg.

Heinrich Roll was the first of the Wassenberg preachers to come to Munster. When he arrived, in the summer of 1532, the evangelical party of the city was to all appearance a unit, although for some time it became known that Rothmann favored the Zwinglian view of the Lord's supper. Before the close of the year 1532 Rothmann openly accepted the Zwinglian doctrine. Consequently Martin Luther in a letter warned the magistrates of Munster against tolerating Zwinglianism and other heresy. The magistrates had it not in their power, however, to silence Rothmann. Thereafter the Lutheran standard was upheld in the city by the syndic Johann von der Wieck. Thus a division took place in the evangelical party.

It has been said that Roll, at the time when he came to Munster, was virtually an Anabaptist, for the reason that he questioned the validity of infant baptism. But Zwingli also, as was shown above, for a time favored the abolition of infant baptism, and yet no one would class him with the Anabaptists. Neither did the Wassenberg preachers who came to Munster desire to be classed as such. Heinrich Slachtscaep, one of these preachers in a letter to Martin Bucer asserted that the Anabaptists in their doctrine of baptism, insist too much on the letter of the Scripture.

That Heinrich Roll was not by any means considered an Anabaptist by Rothmann is evident from a letter written by the latter to the theologian Hermann von dem Busche. A few weeks after Roll had come to Munster to stay Rothmann, who had become his friend, wrote: "I have already been called upon to deal with Anabaptists. They have left us now, but when they went have threatened to return in greater force. However, if God be for us, who can be against us?"

(To be continued.)

Scottsdale, Pa.

"When we say a man loses his temper, we mean he finds it."

"A hot argument is quite apt to put friendship in cold storage."

Y. P. B. M.

(Continued from page 553)

ous for the truth and the worth of the Holy Law. Each person espousing the cause of Christ assumes his share of responsibility in seeing that the Master's teaching is respected and lived out in the lives of His followers. No one can lightly regard a command of God, or submit to the same in a cold, lifeless manner and at the same time feel that he is discharging his personal responsibility. "Be thou an example of the believers" should be kept ringing in the ears of every young Christian.

4. By a happy yielding on the part of the leaders in the Church. Half-hearted yielding to the teachings of the Word and the doctrines of the Church on the part of those who are considered leaders has a damaging effect upon the rank and file of believers. This is particularly noticeable in the way obedience is yielded to the "peculiar" commands of the Bible. Get into the spirit of the command. Make its requirements a part of your life. Recognize, feel, live its principles, then be happy in its obedience. This will go a long way in keeping mere formality from becoming the dominant principle in its observance. Besides, it will have the beneficial effect of helping others to see and realize the importance of the issue involved in the command and thus help them in observing it in the spirit rather than in the letter only.

5. By a clear vision of results. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). A clear vision of what is in store for those who faithfully keep the commandments of God, will serve as a live incentive to yield full and happy obedience to all of them without the danger of drifting into rigid formalism.

Hesston, Kans.

"Your own church steeple is not the only one that points to heaven."

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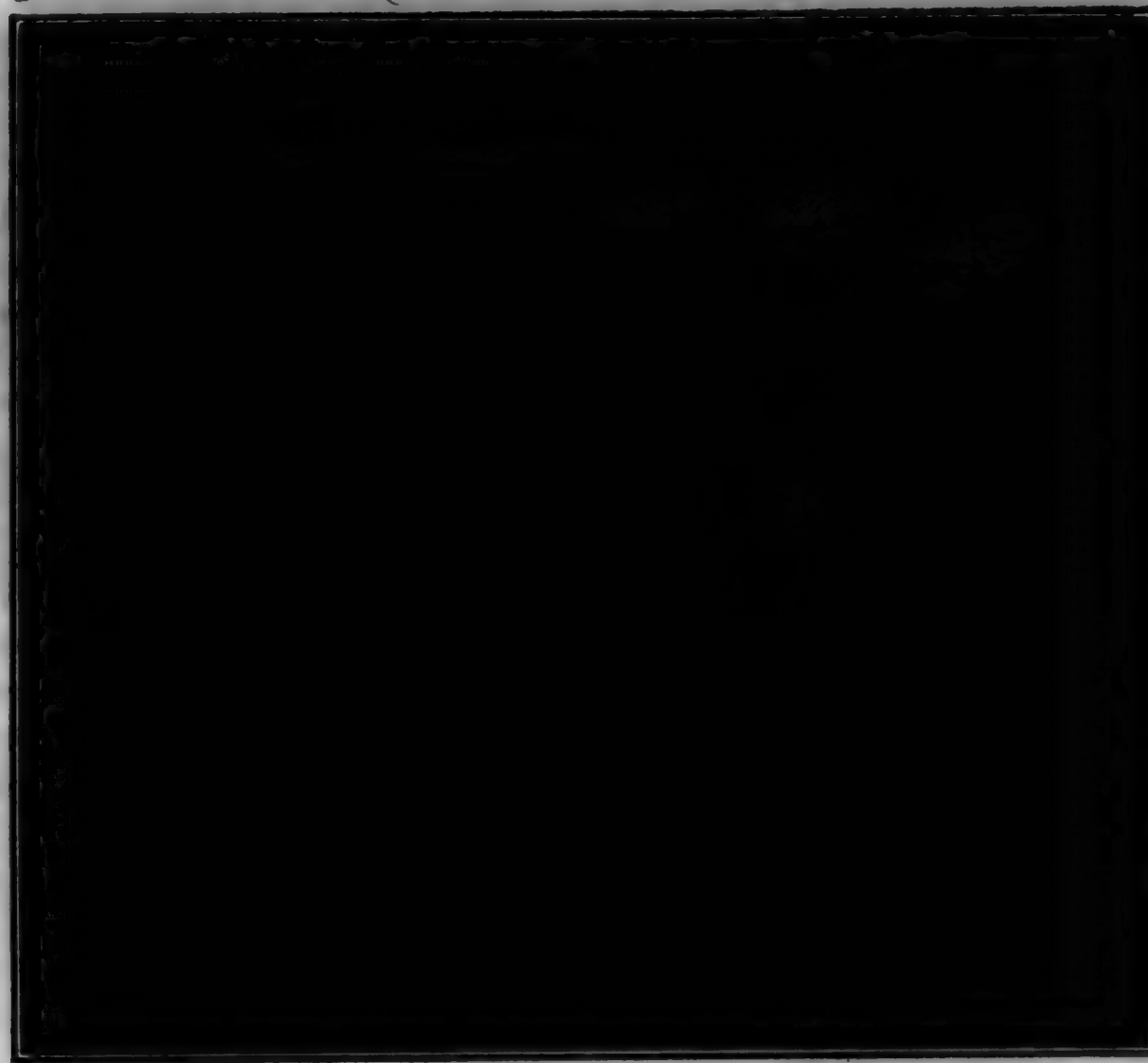
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CHRISTIAN MONITOR

JUNE, 1914

You can do
more than Pray

AFTER

You have Prayed:
But you cannot
do more than Pray

UNTIL

You have Prayed.

—Selected.

SELECT READING

"A NEW BIBLE FOR THE JEWS"

Recently seven Jewish scholars of America completed a translation of the Bible into the English language. It is to supplant the old Lesser version, hitherto the only one available for English readers. This translation has been in preparation for seven years, and it is not expected that it will be ready for distribution until later in the year.

The essentially American nature of the work is pointed out by the New York Evening Post in speaking of the organization of the revision committee:

"Leading Jewish scholars of England had been invited to co-operate in the undertaking, but declined; not because they undervalued it, but because, as they said, the King James Version and the Revised Version of the Old Testament (as it is termed) would suffice for their purposes when accompanied by explanatory leaflets already prepared. Thereupon the full committee commenced regular sessions at frequent intervals for the purpose of revising Professor Margolis's translation, and these have been kept up month by month, year by year, until yesterday, when the final one was held in the Seminary in West One Hundred and Thirty-Third Street, and Dr. Adler was able formally to announce that the work was completed.

"There is still a possibility that many changes will be made as the new version goes to press, for the proof will be scanned minutely. It is expected that from six to nine months more will pass before the first edition is printed, bound, and ready for distribution. . . .

"No attempt has been made to touch upon the New Testament. The committee has confined itself to translating and revising the Hebrew text, which ends with Chronicles.

"In making his translation, Professor Margolis kept before him all the best of existing translations, including the King James, the Vulgate, the Septuagint, the Syriac, the French, and the American revised editions. With these he freely consulted all of the best commentaries, both ancient and modern, and in revising his translation the full committee followed much the same practice, for their task was not merely to make a faithful translation from the Hebrew, but to render it into the best English style of which they were capable. In a general way, it may be said that Elizabethan English prevails.

"None of those constituting the committee cares at present to indicate any of the alterations which will distinguish the new version from other renderings of the Old Testament into English, for the reason that further changes are expected while

the manuscript is going through the press. But it is understood that not a few will be seen when the work is finally printed. Wherever possible, the dignity and phraseology of the King James Version has been followed, but advantage has been taken of modern textual accuracy as printed in the Revised Version of 1885.

"Where poetry has been encountered, whether in a book of poems or occurring here and there in a book of prose, it will be printed in lines indicating verse-form at a glance. Chapter headings will not be used."

AFRAID OF THE CLOCK

This is a true story about an office boy, which ought to be interesting and valuable to every boy and to a good many of those who are "only boys grown tall," as Whittier said of all men.

The other morning one of the men who works in the place where this boy also works rang the call-bell on his desk three or four times and got no response. Because it was important that a message should be delivered right away, that man started to deliver it.

On his way he saw the office boy sitting in a chair, reading.

"Why didn't you answer my call?" he asked.

"I don't go on duty till eleven o'clock," answered the boy.

The man looked at his watch.

It was exactly 10:59.

The boy who will let a minute stand between him and his duty is apt to find himself several years behind success before he answers the final call.

Suppose the wireless operator on the "Carpathia" had signalled back to the operator on the "Titanic," "My working hours are over!"

They had been over for some time—but what would the world have thought of an answer like that!

What would have become of those seven hundred persons who were saved **BECAUSE A WIRELESS MAN WORKED OVERTIME!**

The boy who is going to develop into a worth-while man is the boy who usually is a little ahead of his starting-time and a little behind his quitting-time.

The man who counts minutes in his work is not apt to be kept very busy counting money from his work.

The individual, man or woman, who trims as close as the office-boy in question is pretty sure to get trimmed close in the long run.

There is a sequel to this story.

Later in the day the man looked at a "regulator" clock in a jeweler's window. According to that clock his watch was two minutes slow.—Sel.

THE JEWS

"I say then, Hath God cast away his people? (the Jews) God forbid" (Rom 11:1).

Dispatches from Jerusalem tell of the remarkable strides made during the last few years in the repeopling of Palestine with Jews. The proclamation of the constitution in Turkey threw open the doors of Palestine and led to an enormous influx of Jewish colonists, who are already settled on some of the best land of the country.

In Jerusalem alone four-fifths of the population now belongs to the Jewish faith. Large portions of land around Lake Tiberias have been bought up from poor natives and converted into prosperous farms. The plain of Sharon, between Jaffa and Lydia, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is gradually being sold to Jewish syndicates.

Jews after Jordan Valley

Almost the whole of the extensive Plain of Esdraelon has been bought up by the Jews. Their prosperous colonies spread from Dan to Beersheba, and even further south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

The Jordan valley, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalist. The Zionists, whose agents are distributed over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

At Jaffa, Tiberias, Safed and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem, Nazareth and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.—Selected.

How can you tell whether you are growing? Ask yourself these questions: Are you getting taller? Are you able to overlook some things you were unable to overlook last year? To overlook the sneering glance, the harsh word, the selfish, unkind or malicious deed? Serenely to overlook failure when you have done your best? Bravely to overlook misfortune when it was unavoidable? Cheerily to overlook dark days and darker frowns? Are you getting tall enough for this?—Amos R. Wells.

"You never would mistrust that some folks were Christians."

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JERUSALEM "DELIVERED" TO IMPROVEMENTS

Demolition again threatens the historic walls of Jerusalem, press reports state, although the assault this time is not to be made by a hostile army, but by house-wreckers, and we read that the walls "are now being offered for sale as building material." This is only one feature of the modernization, as it is called, of the hallowed city, which is ascribed to "the return of the Jews in great numbers to the home of their ancestors," so that now there is "a greater Jerusalem without the walls than within." With the increase of population has arisen the demand for such improvements as a new water-system, electric lights, and trolley cars, which, we are informed, will surround the city in a belt line and serve among other uses to carry tourists to "the reputed site of Calvary, the Garden of Gethsemane, the Mount of Olives, the tomb of Hiram, King of Tyre." By trolley also from the Jaffa Gate one will be able to reach Bethlehem in half an hour. As an additional sign of the new day we read that telephones have been in service for more than a year in Jerusalem, which boasts furthermore an efficient police force, mounted on bicycles. This last innovation, says Zion's Herald (Methodist, Boston), "makes it certain that the man who now goes down from Jerusalem to Jericho will not fall among thieves," and it adds, considering in general the changes that are transforming the region:

"All this promises the early fulfilment of the ancient prophecy. But more than these things is the assurance given by the great advance which agriculture is making in the region surrounding the ancient city. Even the most recent of travelers in the Holy Land tell us of seeing the ancient threshing-floors, whereupon the patient oxen tread out the grain. And they tell, too, of the system of winnowing the grain, so like to that described in the Scriptures. But today is heard in the fields of Palestine the rattle of American mowing- and reaping-machines. The people, too, have learned wisdom from the people of far-off California, and irrigating ditches run from row to row of the trees in the orange- and olive-groves. Motor-boats are on the River Jordan and cleave the waveless waters of the Dead Sea. The apostles threw their lines and caught fish in the Sea of Galilee, and so do the modern dwellers upon its shores; and very soon, we are told, a factory for the

packing of fish is to be built, to put up and send out the product to the world. Steam railways, too, are penetrating this ancient region, and the shriek of the locomotive is already heard in the valley of Jehoshaphat and on the plain of Esdraelon. Nazareth and Damascus will soon be near neighbors to Jerusalem and Joppa.

"All this is to come to the Holy City in the near future, but much more will come when the new crusade shall lift from these people the foot of the Turk. Then, indeed, will the bright new day dawn in Palestine."

While admitting the necessity for modern improvements in the matter of sanitation, trolley-lines, and so forth, the rumored destruction of the city's walls elicits some expressions of regret. On this point the New York Churchman (Protestant Episcopal) remarks that it is unfortunate "the Government has not appreciated the historic value of its walls, which have a circumference of about three miles, and in some places rise to a height of over thirty-eight feet." The Churchman hopes that "the effort of some of the citizens to preserve portions of the wall will be successful," and in this connection states that "it has been suggested that David's Tower shall be protected from destruction and converted into an archeological museum." David's Tower, The Outlook reminds us, is perhaps the best known of the many towers that surmount the eight or ten gates in the walls. The most important of these gates, The Outlook adds, are the Jaffa and the Damascus Gates, while of the walls themselves it points out that:

"These are not the walls of that Egyptian time when we first hear about Jerusalem. Nor are they the walls of the Hebrew time—of David and Solomon and later of Hezekiah, walls which have saved the city from the siege of Sennacherib, the Assyrian general, but which fell before the attacks of the Babylonians. In 445 B. C. Nehemiah—a good example of 'scientific efficiency'—rebuilt the walls in an incredibly short time. But Jerusalem was still to be often captured. When, for instance, Alexander the Great came the gates were opened to him, but he left the Jews in peaceful occupation. When Ptolemy came, he partly demolished the walls. They were further destroyed by the Greco-Syrian conqueror, Antiochus

Epiphanes. The latter's oppression led to a Jewish revolt under the leadership of the Maccabees. Herod the Great restored the walls; Titus demolished them; Hadrian rebuilt them; the Empress Eudoxia strengthened them; so did the Mohammedans from 637 A. D. to 1099, when Godfrey de Bouillon captured Jerusalem. Then nearly a century later came the wall-building by the Mohammedan conqueror Saladin, completed early in the sixteenth century by Solyman the Magnificent. The result is the walls as we know them."

It may be necessary, as the authorities claim, reflects The Outlook, to remove parts of the walls to permit modern improvements, "but why destroy all?" it asks, arguing that:

"The walls are picturesque; they contain memorial of earlier times; they offer opportunity for further discoveries. Hence it is not surprising that the rumor of an offer by the authorities to sell the walls for building material causes adverse comment. This is specially noted in Jerusalem itself, where, so we are informed, a number of the foreign consuls have united in protest.—Literary Digest

NEW BIBLE CITY LOCATED

Professor Sellin, who excavated the ancient Bible City of Jericho, has achieved a new triumph by unearthing the ruins of the ancient city of Shechem, the capital of Israel during the reign of Jeroboam. The excavations were carried on at the cost of the Vienna Academy, and revealed the ancient walls of Shechem which were parallel and in no way inferior to the massive walls of ancient Jericho. Both walls end in towers which are supposed to represent the gates of the city. Many valuable bronze and ceramic relics were found, the deposits dating from Canaanitish up to Greek times. The extent of the ruins shows that Shechem was a very large city.—Sel.

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose
When we scarce know what to do;
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.

EDITORIAL PAGE

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BIBLE STUDY:—The Bible is the Word of God. This statement needs no proof. "The Bible is not in need of proof; for it does not treat of that which is relative, but establishes that which is absolute. The relative must be proved, the absolute not." The Bible does not attempt to prove its statements. We can either accept or reject them. Because it contains the eternal truths of God, the Bible is the best known and most widely read book in the world, and ever increasing in circulation.

Paradoxical as it may seem, the Bible, while being the most widely read book, is nevertheless the most neglected book. Christianity claims that it contains the only revealed will of God to man; that it alone explains the way of salvation; that it holds the solution for every human problem and ill; and that it offers the key to the storehouse of power for spiritual conquest. If this is true (as it is) would we not expect that those who accept it as a revelation from God, would be diligently searching and studying it, live its precepts so as to indicate that they verily believe what they profess! However the fact remains that there is a great lack of Bible study and consequently ignorance of this revelation among professing Christians generally. The Bible is in the homes. It is frequently read. Studied, less frequently. To many it lacks unity and is but a jumbled mass of writings thrown together indiscriminately. To them its marvelous unity and order is hidden. Why is there such a lack of familiarity with the Bible? If the claims for it are true (which they are) what greater incentive for its study can be found? We should expect it to be the most attractive and interesting book conceivable. There must be some tremendous forces operating to keep us from the Book. The Bible contains God-revealed truth. Satan spreads error and is the arch-enemy of truth. Consequently every conceivable device is used by Satan to keep men from learning the truth. Hence the neglect of Bible study.

Heresy and error find a most fruitful soil where there is a religious atmosphere but an absence of Bible study. The false isms extant today do not find an easy foothold where there has been and is an honest searching for the truth. Bible study under the tutorship of the Holy Spirit is the only course that will insure immunity against error.

One of the greatest needs of our Church today is a revival of Bible study. We need congregations that will win the commendation Paul gave the Berean brethren who daily searched the Scriptures to determine whether the things they heard were true. A congregation that accepts everything spoken by the minister without testing

it by Scripture is easily misled. This is not intended to encourage the carping critic, nor to imply that a congregation should lack confidence in their pastor. It is possible to prove the words of the pastor by Scripture without taking either of these attitudes. An honest searcher after truth will always endeavor to find out whether the things he hears are according to truth.

A Church may hedge herself about with rules and restrictions, but unless it is a Bible studying Church seeking to have each member prove, by the Bible, the principles taught, and have them live these principles because they find them based upon God's Word, rather than live by rules, because the Church requires them, is a dead and formal Church and an easy prey to false teachers. Unless the individual church member is actuated by motives originating in a conviction, confirmed by a personal study of the Word, that the principles controlling his life are God-given, his life will be powerless and fruitless. Such conviction can only come by an individual, devotional study of Holy Writ.

Every leader in Christian work should encourage Bible study. It is the only safeguard against apostasy, the only guarantee for a pure and spiritual Church. That worker who does not encourage such study for fear others may soon know more than he, is not worthy of Christian leadership, is actuated by pride and selfishness, and places a premium upon ignorance. Catholicism places a premium upon ignorance, hence stands for a closed Bible. Result: tradition, superstition and false doctrine in an ever increasing quantity, mixed with some truth. Protestantism stands pre-eminently for an open Bible, not only granting but urging all peoples to read and study it.

If we profess to believe the claims made for the Bible let us show it to the world by our zeal and earnestness in its study and living of its precepts. The spirituality of a Church will rise in proportion to the amount of earnest Bible studying done by its members. The Church that fosters Bible study needs workmen who are skilled in the knowledge of the Word, capable of rightly dividing it. The cause of Christ has suffered and is suffering much at the hands of unskilled workmen who fail to divide the Word aright. The workman becomes skilled by a thorough and a constant study of the plan, the Word itself, under the instruction of the Holy Spirit.

The efforts put forth by the Church to stimulate Bible study are not without result. We need to take a forward step, do a larger work along this line, if we wish to efficiently safeguard ourselves against the apostasy of the present and the still greater apostasy of the future.

BEGINNING THE DAY WITH THE BIBLE

May I urge on all readers the importance of the "Morning Watch?" The spending of a special time set apart at the very beginning of the day, before breakfast, alone with God in prayer and devotional Bible reading or study. If only God's Spirit will put into my words what He has already put into my heart and experience; if only I may unveil to others one tithe of the help I have derived and derive from this habit; if only I can kindle a light on some unlit candles.

No one can be gladder than I for all the incentives to Bible study which abound in the present day. Our library shelves teem with Bible helps, aids to the understanding of manners, customs, habits, and environment of the people of the Book. Such intellectual ability expended; such brilliant exegesis; such suggestive analyses! But it is not of these that we are treating here.

You may dissect a flower, and in doing so forfeit its beauty and scent. So it is possible to know all about the Bible, and miss the Voice that speaks in its pages; to learn all about the Word, whilst the Word evades you. A man might be able to discourse on the necessary ingredients of food, and yet starve. The Bible may and must be studied in the light of modern research and intellectually, but in the still morning-hour the heart must feed on it.

Where the Battle Center is

1. One of the first conditions of obtaining the maximum of benefit from the morning watch is the fixed purpose to maintain it. We must build a ring-fence round that portion of the day which we devote to the recharging of our soul with divine energy. The foes that threaten it are as numerous and insidious as white ants, which are the despair of the tropics. It is as though the order had gone forth, "Fight neither with small nor great, but only with the maintenance of the morning watch." It is not on the first or second or third morning that we begin to slacken but on the fourth or fifth. In fact for some of us, who are late in going to bed, our habits in that respect must be modified if we are to hold to our resolve. It is next to impossible to rise early for

our morning watch if we have sat into the small hours reading an exciting novel or talking gossip. We must retire to bed in reasonable hours, and our last thought should be a fixed resolution of keeping our tryst.

I can see C. T. Studd standing before me as he did years ago in the early glory of an autumn sunrise, with his cricketing flannels worn over his ordinary dress to keep him warm, and affirming that he always left it to his Heavenly Father to awake him when he had slept long enough. On that particular morning I believe that I am justified in saying that he had arisen between 3 and 4 A. M.

Hudson Taylor adopted another method. He told me once that during his long journeys in the interior of China, when he was obliged for months to sleep in the guest-chambers of Chinese inns, sharing the surface of the brick fire-stove with a dozen and more Chinamen, his only opportunity of keeping the morning watch was between 3 and 4 A. M., when his companions were snoring around him. After having prepared a cup of tea, he lay and studied his Bible for an hour or two, and so habituated did he become to this habit that for years, when there was no need to maintain the practice, he was accustomed to awake at the same hour.

2. It is desirable—at least this has been my experience—to secure as much physical comfort as possible during one's Bible study. For instance, to study the Bible on one's knees may often be a mistake. Cold feet and shivering skin are equally inimical to the concentration of one's thought and heart. Of course, the joy of the Lord will lift the soul above these discomforts and will richly compensate those who will not be put back from following hard after Christ, whatever may be the outward circumstances. Mr. Moody kept his morning watch in the coal-shed because he could find no other place secluded enough. There was a fitness in this selection, for what coals are to the engine the Word of God is to the driving forces of life. An ideal place for the practice of the morning watch is a room with a south or eastern angle, where the light and warmth of dawn will predispose us to holy thoughts. When our Lord said, "Enter into thy closet," He must have meant that each earnest

soul will have some spot specially associated with its hours of meditation and prayer. Notice it is *thy* closet. The closet has been compared to the Holy of Holies of the ancient temple, the walls of which formed a perfect cube, whence the sights and sounds were shut out whilst the worshiper stood face to face with the glory of the Shekinah.

Our closet may be in a room in our house; or a favorite sheltered walk in a garden, as I have been told was the daily resort of our reverend Bishop Moule during his residence in Oxford. But, whatever it be, every Nathanael must have his fig tree, where, screened by the drooping foliage, he may see the ladder linking him to heaven. (Jno. 1:50).

3. Our prime employment in the morning watch should be to attune our hearts with heaven's minstrelsy. There should be much adoration and thanksgiving mingled with intercession and petition. **Jesus is worthy to receive.** . . . Too often we view the morning hour as one in which we are to get what we need for our life's journey; and we do not sufficiently remember that our Savior claims of us some of those alabaster-boxes, which fill his heart and heaven with the odor of their sweet fragrance. One is very accustomed to find one's morning mail crowded with letters asking for help of various kinds; but I was much gratified the other day with a letter from a boy inclosing me a little gift of money as a proof of love. It was a pleasant surprise to **receive**, and to receive from a boy! So we must not be content to join the great throng of suppliants, which each day awakens in its slow and silent progress from the dawn on the mountains of Japan to sunset on the horizon of the Pacific; but we must mingle with our confessions and petitions the glad outburst of our *Te Deums*, which emanate from thankful and adoring hearts.

George Muller's New Plan

4. It is very desirable to learn from the experience of others what is the best order for the prayer-hour; and here we may be greatly assisted by the example of the late George Muller, who was a pastmaster in the holy art of intercession. He says, speaking of a definite change in his method, "Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to

prayer, after having dressed, in the morning. Now, however, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. I began therefore to meditate on the New Testament early in the morning. The first thing I did, after having asked in a few words for the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching, as it were, into every verse to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated on, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably thus, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; to that, though **I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer.**"

To this testimony I would like to add my own, expressed nearly in his own words. Formerly, when I rose, I began to pray as soon as possible, but often failed to be conscious of having derived any special encouragement, comfort, or inspiration from the exercise. Often there was a long period of dryness, when the mind wandered, as though unable to concentrate its thoughts. But when the practice, now under consideration, becomes habitual, there is little suffering of this sort. The soul is already nourished with divine truth, and without effort translates into prayer and intercession those holy thoughts with which it has already been fed.

5. There are one or two hints that may further help us to make the best use of **the morning watch**. Use the same Bible; your own Bible: the Bible which is deeply associated with your saddest and happiest days. I like to handle my beautiful Bible. Its binding, print, and general get-up appeal to me. The oranges of gold ought to lie in a basket of silver filigree work. At the same time your Bible must not be so beautiful that you fear to mark it or subject it to hard usage. For when its superficial beauty has passed, the marked passages, the penciled dates in the margin, the verses blotted with tears, communicate a fragrance and preciousness which no gilt or leather or printer's ink could give. Some are clever at making railway connections, as they are called, between one word or verse and another, on the same page. To do this you underline the words that you desire to link together, and draw very faint lines between them from one part of the page to another.—F. B. Meyer, in Sunday School Times.

THE BIBLE AS IT IS

Captain Abner's Opinion

Give me the Bible, Jennie, the good old Book for me;
The one I've loved and leaned upon in storms on land and sea.
It's been a pillow for my head in many a sleepless night,
It's been a heaven-guiding star to give me cheer and light.
Don't bring that new revision, I'm not in need of change,
The music is not quite the same if chord and key are strange.
I like the dear old-fashioned words I learned at mother's knee,
Bring me the Bible, Jennie, the good old Book for me.

Our parson in the pulpit explains the meanings well;
To him the slightly altered phrase is like a silver bell.
To me a change is out of tune; it does not sound so sweet.
You ken I'm watching daily for the Master's coming feet.
I'm listening should He call me, I long His knock to hear;
If for me He has a message, I want it plain and clear.
I'm not a scholar, Jennie, I'm only what you see,
And the Bible I have always had is the best of books for me.

I sailed the ocean, Jennie, when I was but a lad;
Sea-faring men get close to God when tempests rave like mad.
In the darkness of wild weather the sky was overcast,
But I trod the deck in safety and came to port at last.
When the Master was on earth, dear, He seemed to like the sea,
And once He hushed a driving storm on the Lake of Galilee;
When I was but a little chap I mind I used to look
At a picture mother had of Him, 'twas in her dear old Book.

At the wedding and the funeral, whene'er the heart is full,
It craves the thing it understands, old memories tug and pull.
To just an average man like me there comes a sense of loss,
A feeling that a hand profane might touch the Crown and Cross;
That from the East the Star might fade, the Manger disappear,
The Virgin Mother and the Child grow dimmer year by year,
If one by one the miracles were all explained away
In the scientific brightness of our glaring modern day.

What I'm afraid of, Jennie, is the tiny entering wedge;
The field is bare to every one if a gap be in the hedge.
I like my Bible as it is, a well of water sweet,
Where thirsty souls may rest themselves, and drink, in sun and heat.
The minister may need it, but we common folk can wait
To find our new revision when we reach the pearly gate.
I want it as it is, my dear, its pith and poetry;
Bring me my Bible, Jennie, the good old Book for me.—Sel.

THE DIVINE ART OF PATIENCE

Science investigates; art lives. There is no science of patience, but as an art it is divine. Call love the apex of the pyramid of godlike qualities, but be sure to place in the first stratum beneath it, patience, which is the power to suffer. That it is prime minister to love, king of divine attributes, is clear from Paul's wonderful poem sent to Corinth, "Love suffereth long, and is kind."

Do not mistake and think that patience is negative, and only negative. Aggressive patience is not usual, but it is real. There

are times when character must drive patience swiftly to the front if the race of life is to be won. When in such action it balks all opposition. Anger can make no headway against it. Scorn or scoff or jeers from others cannot defeat it. Patient endurance is the great winner on whose achievement a hurried, worried soul can depend. Does affliction come swiftly? Be patient. Does worry knock at every door of entrance to your soul? Be patient. Are you misunderstood by those around you for whom your life is being given in love? Be patient. Over that pathway walked our great exemplar, Jesus Christ.—The Continent.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

IMPORTANCE OF THE SCHOOL IN MISSION WORK

SILAS HERTZLER

Besides the home, the school is the place where character is most easily molded. The real purpose of any school should be the making of men and women of such strong character that they may be of the most possible use in the world. If a school does not fulfil this purpose, its highest mission has been neglected. If the person in the school does not become a stronger character, as well as a stronger man, intellectually, his education is not well rounded. And this well-rounded education includes a definite knowledge of missionary work.

Missionary work means the Christian Church at work. When the Church is at work she cannot help but tell others of the Christ that makes her existence possible. Certainly, people hesitate to do much work along any line about which they know nothing. The way to get interested in any kind of work is to study about it, and thus find out what the thing is like. Any Church is interested in missionary work as soon as her members understand what mission work is. It really could hardly be otherwise, for the Christian Church of today is the direct result of the missionary activity of earlier Christians.

It is through the school that much missionary intelligence can be spread. The young people attending school are the future men and women of the Church. They are the ones on whom the responsibilities of the Church must sooner or later be placed. It is the privilege of the school to interest in the possibilities and opportunities of missionary work.

How may this be done? One very important step is that of having Christian teachers. The teacher of children is a person who has assumed great responsibility. The child's mind is very easily changed—and the child watches the actions of his teacher more closely than we sometimes think. Another than a genuine Christian character cannot give the proper guidance to the child's mind, for the child is a great imitator, and certainly, by imitation, one cannot get something better than the original article.

For students in a school of the kind we have here (Mennonite Collegiate Institute) much may be done by reading, on the part of the students themselves. This, students should do. The school may offer special courses on Mission work, and its accomplishments, but, whether or not this is done, the school can suggest material for private reading and study, and thus guide the students in finding out for

themselves particulars concerning this great work. In this connection, also, comes the habit of daily Bible study and meditation which is absolutely essential for the best development of the Christ life. This stimulates and encourages, and gives a basis for the day's thought.

The biggest appeal for missionary work is a knowledge of the needs of non-Christian lands. Something has already been done. There is yet much to do. To know what has been done, what is yet to be done, and under what conditions it must be done, will help us in the doing of it.

George Sherwood Eddy, for many years missionary in India, in his pamphlet, "The Supreme Decisions," gives some stubborn facts in reference to these needs. He says, "South America is synonymous with neglect. . . . Left without the Bible for centuries, religion has been a whited sepulchre. . . . 'Opportunity' is written large above their open portals. . . . The student life of South America, is, perhaps, the most neglected field in the world. These 70,000 students in 600 institutions of higher learning are to furnish the future rulers of the Latin republics. Roman Catholicism has lost its hold upon them and the majority are left today practically without a religion." The duty of helping

these people rests on us. Will we do our part?

Africa is the great "Black continent. David Livingstone, in an address to students said, "I beg to direct your attention to Africa. I know that, within a few years, I shall be cut off in that country, which is now open. Do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity, do you carry out the work which I have begun. I leave it with you." In this great continent are still "50,000,000 souls unsought by a single missionary."

Eddy characterizes the need of India in the word "crisis." He says, "With a population more than double that of North and South America combined, India represents a fifth of the people of the inhabited world crowded into one thirtieth of its area. There are more Christian workers in New York City alone than in all India. — In Northern Bengal there is but one missionary to every two million inhabitants. With the same proportion Chicago would have but one minister and New York would have but two."

The recent awakening in China is but another open door for Christianity. If the Christian Church would only make use of all its opportunities, the world could be speedily evangelized.

The method for bringing this about is by Christian education. Gradual, continuous, ever-increasing growth is the thing that wins. We, who know, are responsible. We may all think, we may all give, we may all pray. Each real Christian is willing to do his part. Our part now, is to learn to know conditions—then it certainly will be to act as that knowledge directs.

Gretna, Manitoba.

A TRIP IN THE INTERIOR OF TURKEY

NORA M. LAMBERT

(The following vivid description of a horseback journey in the heart of Turkey will enable us to appreciate more fully some of the conditions and hardships missionaries of the Cross endure gladly for the sake of the Gospel. In the letter accompanying the article Sister Lambert writes: "The photo is one taken of several of the other missionaries and myself while taking a trip to a village. All traveling in and around Hadjin must be done on horseback. No carriages are used within two days' journey from here. The weather is getting a bit milder and the spring rains are beginning. We have not had a severe winter this year. There is quite a spiritual awakening in the city at present. A native pastor is spending his time working among the people and his efforts are being blessed of God. Quite a number of our orphan children have taken a definite stand for Christ. We are all enjoying good health and are kept busy with the Orphanage and school work. Our desire is to be made a blessing to this people." Let us remember these workers and this work in our prayers.—Editor.)

It having been decided by the Local Board that I spend the winter assisting in the Girls' School in Hadjin, a hasty preparation was made for the trip, which must be made on horseback.

Two of our girls, who were going to teach, and one of our oldest orphan boys, who had faithfully served us as teacher and was returning to Tarsus College to

finish his course of study, were to be my traveling companions.

Four o'clock in the morning found us making the finishing touches in packing the food-box and bedding for the journey. It was decided to start at 5 o'clock, so we ate our breakfast hurriedly and rushed out to mount our horses. Having traveled in European trains since taking a trip in

the interior of Turkey it was very evident I had forgotten that our "train" in this part of the country is not very prompt as a rule. I found that two of the horses had not yet arrived and although all the loads had been decided upon the day before, both of the muleteers feared their animals would be the most heavily loaded, and thus the boxes, trunks, etc., were still lying in the road beside the house. Finally with our assistance a decision was arrived at and when we rode out of the city at 6 o'clock we were congratulated by friends for getting such an early start.

The first words one hears when entering the country are "yavash, yavash" (slowly, slowly) and in a very short time one learns that matters are not helped by getting excited and hurrying. If one wants to start on a trip at 6 o'clock all plans and orders must be given to start at 4 or 5. The muleteers know not what "hurry" means and are firm believers in "What one cannot do today you can do tomorrow."

The teachers were comfortably seated on the top of their loaded animals while the muleteers walked beside the horses and urged them on. We preferred to have a soldier escort us but as none was to be had we went alone.

We were anxious to cover the first six hours' journey before the heat of the day for we had to pass over a hot, dusty tableland where dozens of narrow paths have been worn deep into the soft limestone by the tread of the horses, camels, and donkeys' feet for the last several centuries. We stopped for lunch by a saw mill by a small stream, and then on we went, passing several small Turkish and Kurdish villages, and gradually wending our way along a narrow road that led us farther and farther into the mountains. We decided to take a short road and soon the ascent was so steep that it was necessary to dismount and walk. Up, up we went until we could see nothing but barren, rocky mountains all around us, and only an experienced person could lead the way, for a path was no longer visible.

As we neared the "Robber's Den" where "Nurse Helen" had been kept as a prisoner, (See April Christian Monitor—Ed.) I began to make inquiry and found that a strange coincidence had taken place—the two muleteers and the one girl had been in the party that was robbed, and the horse and saddle that I was riding had been taken by the robbers and returned in a bad condition months later. I hurried ahead of the caravan with one of the men, who led me aside to the place where they spent that memorable day. As I stood there in that "Den," surrounded by high rocks, out of sight and hearing of any human being that might possibly pass by on the road, and recalled the fact that it had all taken place just a year ago from that very day, it became very real and I felt more convinced than ever that it was through God's love and care

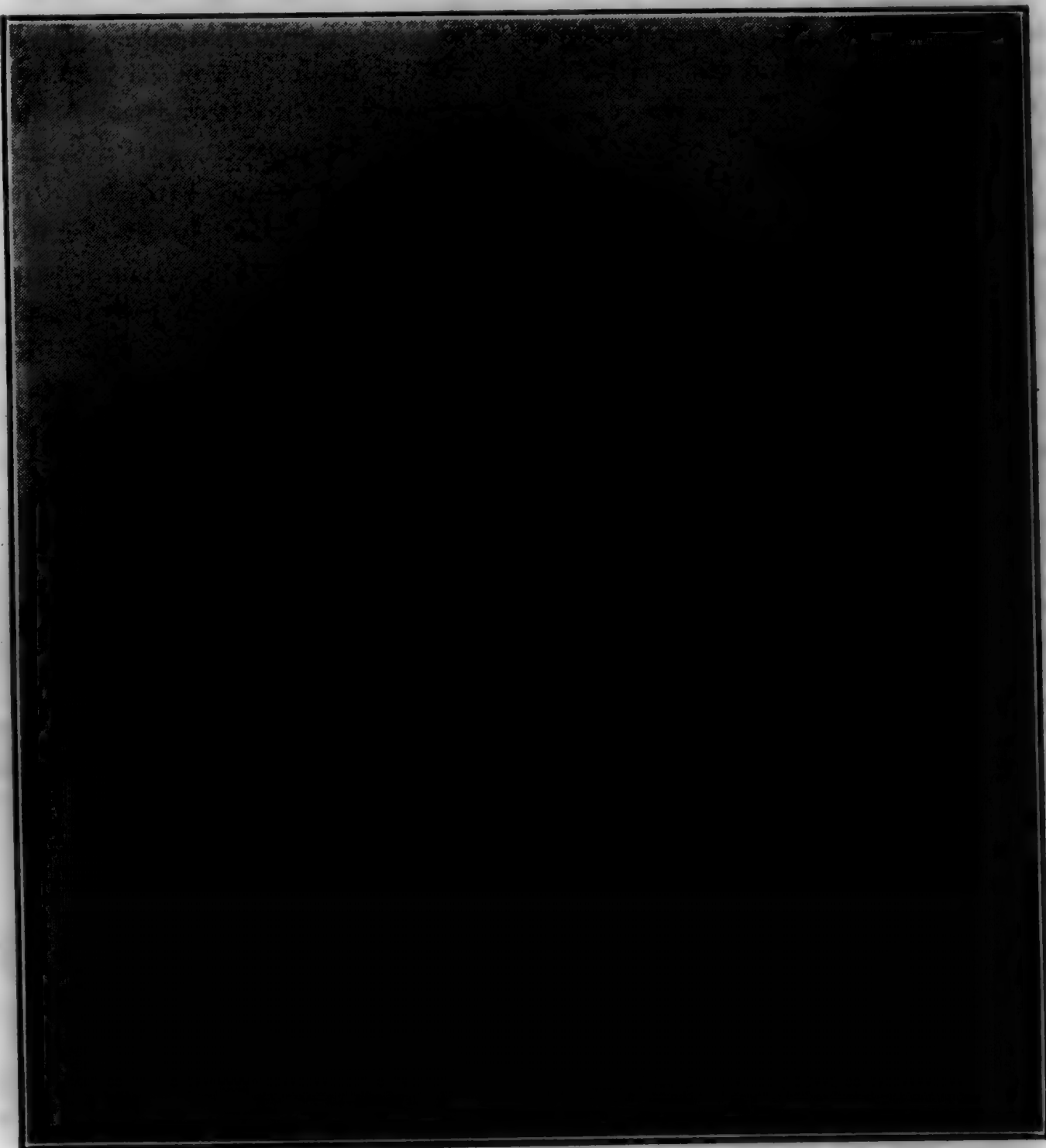
alone that they were released.

We decided to cross the highest point before night and have the hardest part of our journey over. Had all passed by as nicely as in the forenoon we could have reached the Kurdish village, nestled down in the valley on the opposite side of the mountain range, by dark instead of 9 o'clock. The horses were tired and the road was very steep. Although the horse carrying the two heaviest boxes lost his footing and fell over the edge of the path, and the horse that one of the girls was riding, stumbled and threw her over his head upon a rock, there were no serious injuries. We reached the highest part of the mountain pass and were hurrying down the opposite side as night was falling. Everyone was tired, and as we heard the dogs beginning to bark, and

and for a few hours everything was as quiet as it could easily be with a number of horses near you munching their hay. Fortunately all that a tired traveler often needs to assure rest is a place to lie down. Thus, knowing that we were in HIS KEEPING out in the mountains of Turkey we lay down under the starry sky and slept.

At about 2 o'clock the muleteers began to stir about, for when they have once started on a trip they care little for rest until they reach their destination. We were also anxious to reach Hadjin early in the afternoon, so we had breakfast and traveled for several hours before sunrise.

On we went, passing through pine forests and following small streams without seeing any sign of life with the exception of an occasional flock of goats grazing



Missionaries Traveling in Turkey

one after another the doors of the small huts opened and the people looked out into the darkness to see who the travelers might be, we knew that our day's journey was at an end and we had reached the desired village.

We camped by a spring in a field where the grain had recently been cut. The horses were soon unburdened and the men gathered brush and wood and built a bon fire. The food-box and beds were unpacked and after having a hot drink and what food our supply afforded we retired for the night. The natives wrapped themselves in blankets and lay on the ground by the fire, while I was the only one that enjoyed the luxury of a traveling bed. As soon as I had retired there was a "Hush, hush, the hanem (lady) wants to sleep,"

on the herbs and roots that can be found, and a few travelers that greeted us with "May your journey be blessed," or "From where to where," to which our muleteer answered, "From there to there," and no wiser than before they were satisfied and passed on.

The last noon we stopped to rest by the edge of a village, just four hours from Hadjin. The village teacher assisted us in getting eggs and "yoghurt" (sour milk) and we enjoyed a hot meal. One of our former orphan girls who is married and living there came to welcome us and brought us sheets of bread (as thin as paper) that she had just baked, and inquired about the former missionaries.

When only a few hours of a journey remain one is rather anxious to move on

with the hope that some one will come to meet you. We were not disappointed for as we were within an hour from city the missionaries and several natives came galloping in our direction. They insisted upon stopping to rest for a while before going into the city to my place of labor for the winter.

It is strange how one becomes accustomed to the narrow roads with the perpendicular rocks on one side and the

river directly below you on the other, for when I lived in Hadjin for two years the roads never seemed so steep, narrow, and dangerous, nor the mountains as near and high as they did now. We passed through the narrow, filthy streets—which have been greatly improved during the last few years—greeting former acquaintances who all expressed the hope that I had come back to stay.

Hadjin, Turkey, Feb. 25, 1914.

THE HOME CHURCH AND FOREIGN MISSIONS

VIII The Promotion of Missionary Intelligence—The Mission Study Class

H. FRANK REIST

The Mission Study Class Movement originated in the Student Volunteer Movement just twenty years ago. Soon after, the first mission study book was published for use among college students who were volunteers for foreign mission work. Since then a large number of books have been published and their use extended so that at present non-volunteers are using them in increasing numbers. These books "have proved a most efficient means not only of securing recruits, but of enlisting the intelligent sympathy and advocacy and effort of those who are not in a position to volunteer." During the winter of 1908-09 there were in America 2084 classes in 488 higher educational institutions, with 25,208 students enrolled.

This Movement has spread into other lands and among other classes of people besides students. Mission study text books are now issued to meet the needs and requirements of different classes. Books are now published for young people in their teen age. It is estimated that during 1908 and 1909 not less than 17,000 young people in the United States were engaged in mission study.

There is perhaps no study, the Bible excepted, that is so enlightening and cultural, which gives one such a keen appreciation and clear understanding of current events, as that of mission study. In it we gain a knowledge of the geography, climate, history, commerce, and industry of the particular country studied, and of the social, moral and religious condition of its people. All this knowledge is necessary to understand the temperament and thought-life of the people, and needs to be known by us if we would appreciate, in a measure at least, their condition and the problems attending the presentation of the Gospel to them. Unless we have this knowledge we cannot pray and help the cause in this particular field as efficiently and intelligently as we ought. It is only as we have a knowledge of the country and peoples of India that we can appreciably understand the labors of our missionaries there and unite with them in definite

prayer in behalf of the work there. The recent changes in China, in the Balkan States, the present unrest in India and South Africa, the Mexican revolution, etc., all have a very vital relation to the work of carrying out the Great Commission. To the Christian student of missions these events are highly significant because of their relation to the spread of Christianity. Thus the study of missions is an aid to the right understanding and interpretation of world events and consequently gives one a keener appreciation of such events and one's relation to, and responsibility for the spread of the Gospel.

Outside of our own educational institutions there is comparatively little mission study work done in our Church. In fact there is very little if any systematic and organized effort made to arouse an interest in this study. Some individual efforts have been made here and there and not without some degree of success. Sufficient effort of this kind has been made to demonstrate the practicability and value of such work in the rural congregation. Evidently more pioneer work will be necessary before the value of the work will be generally recognized and organized efforts made to propagate it.

Under present conditions the first essential for the organization of a mission study class is a leader with a vision of the great harvest field and with deep-rooted convictions and sufficient initiative to launch the work and direct it tactfully and discreetly despite the discouragements that may be cast in the way by some good-meaning brethren and sisters who may become alarmed because, in their opinion, missions are emphasized too strongly. This leader will gather around himself a group of people who are willing to study missions. A text book is chosen and from week to week when the class meets the assigned lesson is discussed by the class. After one text book is completed another may be selected and thus the study carried on indefinitely.

This class can meet some evening during the week or on Sunday at an hour

that does not interfere with any other church service. The class may meet in the church or in a private home, determined by local conditions. One hour is usually devoted to, one session of the class. In rural districts it may be profitable and desirable for the class to also take a Teacher Training course or a Bible study course in connection with the Mission study and devote more than an hour to the session. We know that this has been done with profit. Local conditions will determine the details of the work. The essential thing is to get a class started.

There are those who harbor the idea that Mission Study is only for prospective missionaries. This is a misconception. It is for all Christians who have an interest in the spread of the Gospel. Knowledge is essential to interest, and always precedes interest. We maintain that the interest in missions is in proportion to the knowledge of the teaching of God's Word and of conditions in the field. Hence if you want a congregation deeply interested in missions they must have the knowledge, the facts must be placed before them which the Holy Spirit can use to operate upon the hearts of the people. The mission spirit in the Mennonite Church, or any other Church, will only rise in proportion as this knowledge is given to her members. Hence the value of mission study classes.

The spirituality of an individual is vitally related to his attitude toward the Great Commission. This is equally true of a congregation as well as of a Church. There is very little spiritual life in a congregation that is not vitally and actively interested in the salvation of the lost. Mission study stimulates this soul-saving activity, gives a vision of the needs at home and abroad, and helps to create the spirit of evangelism.

The pastor of a congregation can make no better investment than to encourage the organization of Bible and Mission study classes among his members and especially among the young folks. We are confident that at least some of the problems that now perplex him would find a speedy solution if such classes were organized and wisely supervised by him. Many of these problems are largely due to a lack of sufficient activity and incentive among the younger people. If they are given a vision of the needs of the community and of the world by a consecutive and systematic study of the Lord's harvest field and of His Word, their interest cannot help but be aroused and a desire to do something to spread the Gospel will soon be evident and they will get busy. The busy and active young people of a congregation are a powerful asset to a minister, an asset that can be used by him to revive the interest and deepen the spirituality of the entire congregation. A congregation has not so much to fear from such a body of active young people under wise and ju-

dicious guidance as it has to fear from a body of young folks who are idle, indifferent and disinterested and not engaged in the systematic study of the Word and Missions. Of the two groups the latter are more likely to "run away with the Church" (if such a thing is possible) than the former. If there ever was, or is such a case, of young people "running away with the Church," we are inclined to think that they are not so much at fault as are some others.

We do not believe that a congregation, conference district, or the Mennonite Church could make a better investment which would do more to insure the purity of the faith and contribute more to the strength of the Church in the future than to make an organized and systematic ef-

fort to enlist all of her young people, and as many of the older ones as possible, in a movement to systematically study the Bible and the great mission field of the Church, the world, so that the Bible may be speedily brought in touch with those who know not God. May the time come speedily when the Church as a body will see the marvelous opportunities and possibilities of this work and take steps to launch such a work and vigorously support it. The movement for the study of missions should naturally have its origin in our Mission Board. The responsibility for the launching and directing of such a work naturally lies in the Board.

Scottdale, Pa.

(To be continued.)

A LETTER FROM A SOUTH AMERICAN MISSIONARY

Buenos Aires, Argentine,
Feb. 2, 1914.

Dear Brother Shank:

Mr. Bauman has so many other matters requiring his personal attention just at present that he has asked me to reply to your interesting letter of Sept. 29. We were glad indeed to hear from you again and to know that you are still working for South America.

So much has happened since your visit with us in 1912. We remained in Flores that year, removing however to a smaller house. We were home in the States last year for eight months, reaching here again Nov. 1st, and, as I had been taken ill while aboard the steamer, was taken directly to the hospital where I spent a month. Naturally this added not a little to Mr. Bauman's duties and anxieties, but that is an episode safely passed and we are grateful to God for present strength and His comforting presence during the trial.

We had a blessed two years with that little church in Flores, where we saw so many examples of the regenerating power of Christ and His Gospel. I think you met some of our strong spiritual members there, the brothers, Di Leo, both of whom had been drunkards and gamblers, but through hearing the Gospel were converted in one of our camp towns and for over 20 years have been strong pillars in our church. I often said that the testimonies of our people in Flores always reminded me of Water St. Mission in New York, where one sees such remarkable results of God's power in lives that once were hopeless wrecks.

One interesting incident that happened there in Flores was the conversion of a young Portuguese, Juan Rodriguez. He was passing our church in the trolley and, hearing the singing, got off and came in. He had never heard a sermon or been in a Protestant Church before, but was greatly interested and after the meeting we had a long talk with him. He

left for another part of the country soon after this but, upon returning came regularly to the services. He testified that he had found peace in Christ that first night and he has kept on in the straight way

their hearts to receive God's message when they do hear it.

But, as I have just written, those who do believe and accept it, find peace at heart and the change is very evident in their lives and homes. Their attitude, I thought, was beautifully expressed in a verse from Scripture which the Flores people had written in an album of appreciation which they presented to us. The verse is in Isa. 52:7—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."

After conference we expect to go again to Mercedes, to take charge of the Orphanage there. If you have any possible plans for working a farm school or similar institution, we should always be pleased to hear from you, as we are expecting to attempt some such thing with our Orphanage. We shall always be interested in hearing of your work and hope and pray that in whatever work you may undertake, you may be successful in winning many souls to the Master. May the Lord richly bless you and your



A Pateo Scene in a Residence of Buenos Aires

to this day. He is now a strong Sunday school and church worker in the Flores Church.

It is not always that the seed planted bears fruit so readily, but it is a refreshing incident when usually it takes years of labor before any result is seen. On the whole, the work here is not easy and one has to work constantly to combat the terrible indifference and skepticism that Roman Catholicism has left in its train, especially in the larger cities.

We need, more than anything else here in our work, the prayers of the people in the home churches that God's Holy Spirit may break down that awful wall and that more of the people may open

Church in work for Him. Kind greetings to all.

Sincerely yours,

Mrs. E. N. Bauman.

Robbers Converted by a Tract

A tribe of robbers was converted through the chance reading by one of their teachers of a tract. Eight years ago, none of them had heard of Christ, but now there are 200 members and members on trial, with 12 local preachers proclaiming the Gospel among their own people.—Rev. W. S. Dodd.

"Lest we Forget." } SHALL not this Diagram remind us of the
WORLD'S NEED and the OPPORTUNITY
the BIBLE SOCIETIES give us to meet it.



LANGUAGES	TRANSLATED	500
and DIALECTS	AWAITING TRANSLATION	1,000

Every day may make or mar the future of great peoples

—Selected.

NOTES

John Batchelor, Apostle to the Ainu

The Ainu people, the aborigines of Japan, live chiefly in the Hokkaido, the North Island of the Empire. A few are found in the chain of Islands to the N. E. of the Hokkaido, also not a few in Sagal-ein. The Roman Catholics have done some work among them, but the apostle to the Ainu people is John Batchelor. A debilitating fever compelled Mr. Batchelor to leave China, his original field, about 30 years ago and he sought and found

health and work in the Hokkaido, where he acquired both the Japanese and Ainu languages. The Ainu people have no written language, and English letters serve them better than the Japanese syllabary since many Ainu words end in a consonant while all Japanese words end in a vowel or "n." Mr. Batchelor prepared a grammar of the Ainu language and compiled an Ainu-Japanese-English dictionary. He also translated the New Testament, some books of the Old Testament, parts of the Prayer Book and a small hymn book. He lived among the Ainu people, obtained their respect and affection, and

is better known among them than any person out of their own nation. For 17 years he labored but baptized none. Then the time came when he began to receive them into the church, and now over 1,000 have been baptized by him. No other Protestant Church has regular work among these people though Mrs. Pierson and myself have done a little among them. The results of our meager efforts we gladly turned over to the Church Missionary Society which Archdeacon Batchelor has in charge.—Geo. P. Pierson.

Rome and the Philippines

The Church of Rome is bending all its energies toward regaining lost ground in the Philippines. Friars—Spanish, French, and Belgian—are swarming back, so that it is probable that there are more at present in the archipelago than previous to the American occupation. Parochial schools are being established in all towns and barrios, and the children are, as far as possible, being drawn from public schools. Spanish friars, who shot Jose Rizal twelve years ago as a dangerous and incorrigible liberal, now carry banners in processions instituted to honor the Filipino patriot, and the shallow-hearted Filipinos have so soon and so far forgotten the burdens and grievances under which they groaned for centuries, that they hardly remark the inconsistency. The Pope has his special delegate in Manila and an archbishop and bishops from the United States are on the ground to support him. Over against these forces stand the American public school with 700,000 scholars, the English tongue a medium of free ideas and of an enlightening literature which has displaced the clerico-Mediaeval Spanish, an open Bible now read by hundreds of thousands, and Protestant churches with a membership of about 40,000.—Sel.

Waiting for a Teacher

In West Africa a town on the delta of the Niger was visited for the first time in 1900; and early last year, in response to repeated invitations, Rev. J. D. Aitken, of the Church Missionary Society, went thither. The whole town turned out to meet him, and he was taken to see a spot where they propose to build a school. He observed in their houses pieces of wood, bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance, though in their ignorance they observed it on Saturdays. They wished to be taught to pray; and being asked how they did pray, they replied that the met each morning and said (so it was interpreted to Mr. Aitken): "O God, we beg you, make you look good to-day; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you." How pathetic it is that these Nigerian people for two years should have been keeping the Sabbath and offering their prayers to God while waiting and longing for a Christian teacher!—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

A WORD OF EXPLANATION

I. R. Detweiler.

The following articles are not a discussion of the work done at Goshen College. About four weeks ago the editor of this department wrote to Goshen soliciting articles of the subjects following. The editor, as was learned later, had in mind the work as carried on in Goshen College. The writers of the articles however understood these subjects were to be discussed according to the larger plan of Bible schools and prepared the material accordingly. Many of the things mentioned in these articles may be applied to the work in Goshen College, but the work here is not as large as the article on Departments of Bible Study discusses, that is, the institution does not offer all the courses described. We are glad to present this larger view of Bible Study and trust the readers may be encouraged to do more along this line, but we are also sorry that we did not understand the original plan, for we would appreciate the opportunity of presenting, in such a large way, the work that is being done along this line. We hope some time later to present the work as it is carried on at Goshen College. We present these articles, then, believing the readers will understand their purpose.

GOSHEN COLLEGE

This number of the Christian Monitor is especially devoted to the cause of Bible Study. While there are many phases of this subject to be presented, and many departments of it in which there is much to interest and edify the readers, it is necessary to limit subject matter and discussion of subjects owing to space allotted.

It was the idea of the department to fully represent the work of the department of Bible study of Goshen College in this issue. We have been exceedingly fortunate in securing a number of splendid articles from the members of the faculty of this department of the College. These brethren are well known by many of the readers of the Christian Monitor and present some of the problems of Bible Study from the standpoint of their own knowledge and experience,

and in a trustworthy manner. The articles giving the students' interests and representing their special activities are also of great interest since they show what activities are at work to promote Bible study among all members of the student body. The primary motive of every school should be to develop the spiritual as well as the mental powers of

men, but this should be the especial interest of every Church institution.

We shall be pleased to devote this department to a fuller report of the Bible work of the College in a later issue. Such reports can only stimulate the already increasing interest in the great Book among the young people, as well as older ones, in the Church.—Editor.

DEPARTMENTS OF BIBLE STUDY

I. R. DETWEILER

The aim in Bible study as generally accepted in the institutions of religious education is not destructive, or to find errors and to correct them, but to show what is the content of the Bible and to present the facts in the real form and shape in which they are offered. All that is found in the Bible is a part of Christianity. In whatever form or shape that is, it all stands as the vital part of it, and to disregard any portion of the Bible is to disregard that much of Christianity. These departments then aim to discover the true personality of Jesus Christ and the only true God, and all this effort involves, in its relation to man as found in the primitive mind, the production of a theology of the entire Bible. The writer very keenly feels that to fully understand and appreciate the significance of these courses, it is necessary to study at least some of the many offered in the various departments. With this in mind this paper does not attempt to give any full discussion of the subject under consideration. We shall state and in a very brief way discuss the six departments of Bible study.

1. The Department of Old Testament Literature and Interpretation.—The various courses in this department include a study of the original language (Hebrew) in which the Old Testament was written. The effort to understand the Scripture in its original meaning may be made either in the English or the Hebrew language. But it is most satisfactory if done in the Hebrew. Another discussion under this department is a study of the events in their relation to contemporaneous history, a study of the data in social, political, and industrial life, the religious thought and religious institutions, the principles and methods of interpretation. In order to

cover this field of study thoroughly, as some have done, it is necessary to study the Rabbinical, Aramaic, Assyrian, Arabic, and the Egyptian languages and literatures.

2. The Department of New Testament Literature and Interpretations.—In this department the work is much the same as that in the department just described. It includes the study of the historical situation in which early Christianity grew, the condition of the Jewish nation and its relation to other nations, how the literature of the New Testament came to be written, the relation of this literature to other literatures of the same period, the origin, authorship, purpose, date and plan of the books of the New Testament. Emphasis is placed upon the principles of interpretation, the life of Christ, the history of the Apostolic Church, the teachings of Jesus and the Apostles, etc.

3. The Department of Biblical Theology.—This department includes both the Old and New Testaments. It aims to find ideas, the ideals and standards of the individuals or group of individuals in one period, in their relation to one another and to other periods.

4. Church History.—This department traces the events of Christianity from the birth of Jesus through the Pentecost and notes the various steps by which it became distinct from the Jewish religion and formed its own organization. The life of the Church is reproduced in the various periods and is followed from its small beginnings to the present gigantic body of men and women of today as found all over the world. "It embraces the external expansion and contraction of Christianity, or history of missions and persecutions, the visible organization of church polity and discipline, the de-

velopment of doctrine and theology, the worship with its rites and ceremonies, liturgies, sacred poetry and music, the manifestation of practical piety, Christian morality and benevolent institutions; in a word, all that belongs to the inner life of Christianity in the world."

5. Systematic Theology.—This work is based on the historical sources of the Christian religion and is a consideration of the expressions of Christian belief. It makes use of the historical sciences of Biblical theology, Biblical ethics, and the history of dogma. It organizes the knowledge of the history of the theological problems.

6. The Department of Practical Theology.—In this department the work of preaching, preparation and delivery of the sermon, the elements of a leader of the flock, personal and official, his relation to his congregation and to those outside of his congregation, are considered. Also how the minister may, by careful plans, best conserve his results, lead his people into a larger and fuller appreciation of all that is good in the world and instil in them a hatred of that which is a hindrance to the fullest life in Christ Jesus.

The foregoing outline is a very brief statement of what are usually considered as the general departments in our schools

of Bible study. The practical value of all this study depends much upon the motive with which the study is undertaken. The leader in church work has to do with a growing institution, one that has come up through many changes and conditions that have left an inherent contribution to the constant growing church. To know what have been some of the forces and conditions that have contributed to the present organization is of value in making provision for the future expansion. The Church necessarily engages in many activities which are a continuation of what the Church did from the beginning. Immediately after Pentecost the disciples set themselves to work to meet the immediate situation and that is our privilege today.

The number of courses that are offered under the various Departments depends upon the size of the institution. Departments I and II make a thorough investigation of the material of the Bible. The success of the other Departments depends very much on how thoroughly this work is done. These furnish the introduction and the foundation of all future study. It is not difficult to appreciate the importance of Departments III, IV, V, and VI to one who would do constructive work in the Church.

Goshen, Ind.

Testament there is also some variety in the order of the books but the difference here is not nearly as great as in the Old Testament.

How this difference in the order of the books of the Old Testament came to be is perhaps a more interesting than important question. It is still a matter of considerable importance. Traditional history tells us that two or three centuries before Christ the Jews became largely a Greek speaking people, that is, the Greek language was more familiar to them than the Hebrew. This created a demand for the translation of the oracles of God from the Hebrew into the Greek language. It was accordingly done. But, in making this translation, the translators, for some unknown reason, used considerable liberty with the original text so that the order of the books was changed as indicated by the difference between our present versions and the original Hebrew. In addition to this they also modified some passages and even abridged some of the books so that Jeremiah in the Greek or Septuagint version is only two-thirds the size of its Hebrew original. When the Bible was translated into English and German the translators, of course, went back to the original Hebrew and not to the imperfect Greek version. They, however, retained the order of the books and groups of books found in the Greek version. In our modern German and English translations of the Bible we have the substance of the original Hebrew Bible but the arrangement of the Greek version. Some claim that the Greek version of the Old Testament was so generally used in the times of Christ and His Apostles that some of the quotations from the Old Testament found in the New Testament were taken from the Greek and not from the Hebrew original.

The Old Testament is then a three fold revelation of God to man. The first is contained in the historical books, which give the account of God's dealings with his children. It starts on the morning of the creation and traces the fortunes of the Jewish people through success and failure, through prosperity and misfortune, through sin and repentance for a period of hundreds of years until the record ends in silence a few centuries before the birth of Christ. These historical books begin with the very dawn of recorded history and narrate the growth of human society from a family through a tribe to a great nation. Running parallel with the physical growth of the nation is also given the spiritual fortunes of the Jews. They individually and as a nation commit sin, suffer the consequences of sin, become conscience stricken, turn to God and again have the joyful experience of being the chosen children of God. This cycle is run again and again. As the advent of Christ draws near many of the elect nation have become prepared to be the heralds of the glad tidings of a more permanent and effective remedy for sins than was available in the Old Testament

POINTS OF SPECIAL INTEREST IN OLD TESTAMENT STUDY

P. E. WHITMER

The first step in the study of any piece of work that is too large to be held in the mind in its entirety is analysis or the division of the whole into parts. This, naturally, is the first step in any serious endeavor to become well acquainted with the Old Testament as a whole and, also, in its parts. It is quite evident that this mass of material is too great for any mind to comprehend, in the whole, with sufficient clearness to get more than a very general notion of its real message. Then, also to know intimately the several parts of the Old Testament requires prolonged study of each book and group of books.

This division into books and groups of books was made many years ago and is recognized in the arrangement of the order of books in the Old Testament. It begins with Genesis and ends with Malachi in our English and German Bibles. In our Bibles, too, these books fall into groups in the following order: Genesis to Esther are called the historical books; Job to Song of Solomon are the poetic books; and Isaiah to Malachi are the prophetic books. This arrangement is very convenient and suggestive. It is a real help in becoming acquainted with the Bible to have such a natural grouping of the books.

When we turn to the original Hebrew we find a wholly different arrangement both in the order of the individual books and also the groups into which they fall.

Genesis again comes first, but II Chronicles, instead of Malachi, comes last. There are also three groups in the original Hebrew Bible but they are made up differently from the groups in our English and German Bibles. The first group is known as the Law and includes the first five books in our Bible. The second group is named the Prophets and is subdivided into: (1) the former prophets, that is, the historical books of Joshua, Judges, Samuel and Kings; and (2) the latter prophets—Isaiah, Jeremiah, Ezekiel, and the Twelve (the Minor Prophets). The third group called the writings includes all the rest of the books arranged in the following order—Psalms, Proverbs, Job, Songs of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

This difference in the arrangement of the books of the Old Testament in the several versions that have come down to us have given some earnest students of the Bible needless perplexity. For they have unconsciously confused, in their thinking, the question of the inspiration of the books of the Bible with the question of the inspiration of the order of the books in the version that they have been accustomed to use. The two questions are quite distinct; in fact, they have practically nothing in common. One order may, for all practical purposes, be as good as another providing the books themselves remain intact. In the New

period. Along some lines great progress was made but the crying need was deliverance from the power and penalty of sin. The history of the Jews is primarily the history of the human soul in conflict with evil. This is the theme of the Old Testament.

The prophets were the great preachers of their times. While they did some foretelling of future events, their chief mission always was the preaching of God's will to the people of their own time. They took the great historical events and personal experience of the people of their times, interpreted them in the light of the known will of God, condemned the evil, commanded the good and set forth high ideals for the nation and the individual to attain. The texts from which the prophets preached were the events and experiences of the Jews both as a nation and as individuals. Amos appeared at Bethel in the midst of a religious festival with the avowed purpose of reproving the religious apostasy of Israel. This was not only the occasion but also furnished the subject of all his recorded prophetic preaching. Hosea had a distressing domestic experience. This became the occasion and the theme of his prophetic discourses. Jeremiah lived at the time of the breaking up of Judah, incident to the captivity. This great national calamity furnished both the occasion and the message of Jeremiah's preaching. Ezekiel lived near the close of the captivity when the fullness of time had well nigh arrived for the faithful remnant to return to the promised land. These great events, both present and imminent, furnished the inspiration and substance of his wonderful prophetic utterances. These four prophets are fully representative of all the others. Their life work grew right out of the events and experiences of their own times. To reinforce their message they quoted extensively from the past history of their own people. No study of the prophets apart from the historical background out of which their prophetic ministry grew, will give an adequate conception of the greatness and the power of these men and their work.

When we turn from the historical and prophetic sections of the Old Testament to the poetic books we find again essentially the same message that the former books contain but in different form. The historical books give the account of the conduct of God's people and His dealing with them. The prophets accept these records and on the basis of these and contemporary events, they preach repentance for sin and reward for right doing. The poetic books contain the same truths but expressed in the form of song rather than the historical narrative or prophetic sermons.

The Psalms are especially representative of the best type of Hebrew poetry. Here the great themes such as birth and death, growth and decay, prosperity and adversity, sin and repentance, joy and sorrow, a destiny of hope and a destiny

of despair are set forth in picturesque and passionate language. Job, Proverbs and Ecclesiastes are pervaded by essentially the same temper as the Psalms and deal with the same insistent life questions. The Old Testament poetry, especially the Psalms, was the hymnbook of the Jewish people. Through these songs of joy, penitence, hope, fear, yearning, aspiration, adoration, praise and worship all the religious emotions are given expression. Here feelings are trained in their quest after God. Here mighty resolves are made to live worthily and meet the approval of God and man. Here men learn to walk through the thick waters of adversity and even the valley of the shadow of death. Here men are dejected in the deepest despair and through forgiveness of sins are exalted in the power of a new and abiding hope. The same religious questions that form the substance of the other divisions of the Old Testament are here treated, but in the form of song. The historical books give the story of man's moral failures and struggles in the form of direct narrative. The prophetic books are collections of fervid sermons of reproof, correction and instruction in righteousness based on the same historical books. The Psalms and the abiding truths that are set forth in the

other poetical books also in a large degree are a repetition of the same great messages contained in the historical and prophetic books but here they come in the form of songs. Some are anthems of joy; others are dirges of sorrow and all are notable expressions of faith in God and man's dependence on Him.

When the Old Testament is approached in this way it becomes a new book. It throbs with life. It is full of human sympathy. Men of like passions as we labored and strove after righteousness. Their problems are essentially our problems, their failings our failings, their hope our hope and their destiny our destiny. In many cases the Old Testament historian, prophet and poet has exactly expressed our experience, need and hope. His faith and life has verified the promises of God. These records are then in a real sense a lamp unto our feet and a light unto our path. The Old Testament as well as the New Testament is in very truth the inspired Word of God because it has the words of eternal life. A reverent and appreciative study of such a Bible must surely be the power of God unto righteousness, the source of great joy as well as great blessing.

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NEW TESTAMENT STUDY

J. S. HARTZLER

Brother J. S. Coffman once said, "I am rather careful about taking texts from the Gospels. Their teachings seem to me to be the very fundamentals of Christianity and I feel that I am not able to fathom the thoughts sufficiently to present them with authority before a dying world. The result is that I get most of my texts from the epistles for there I see these fundamentals applied." Another man has said, "A careful study of the Gospels is the duty of every one because they contain the teachings upon which all the other New Testament writers have based their thoughts." Paul said, "Give attendance to reading . . . Meditate upon these things; give thyself wholly to them." Jesus said, "Search the Scriptures." Thus while one may find it easier to study the Gospels after having carefully searched out what the epistles taught and another feels the need of a careful study of the Gospels in order to get a clearer idea of what the epistles set forth, the Scriptures themselves urge a careful study of the whole without saying which should come first, and all of the above show that such a careful study is profitable, enjoyable and highly needful.

The Gospels were written by different writers, to different people, with different objects in view. This is a great blessing to the Bible student of today. As an illustration, notice the Feeding of the Five Thousand. Two of the Gospels call attention to the compassion of Jesus, one

says that He welcomed the people, while the other says nothing about it. Three of them say that there were five thousand who partook, and, were it not for Matthew, we might infer that there were no women nor children present, or, that they were included in the above number. Only one speaks of the part that the "lad" had in this work, two of them refer to the "two hundred penny worth," while all of them refer to the fact that none of the bread went out to the multitude before divine favor was invoked upon it. This comparison might be carried much farther in this single incident and prolonged indefinitely in reference to other passages. While the student is noticing these differences, looking into their causes and otherwise studying the import of the miracles, he is becoming more and more impressed with the wonderful character of Jesus. This is true of other teachings as well as of miracles.

Other parts of the Scriptures have their place but nowhere else do we get so close to the nature of Jesus, His life, His will, His work, His death, His resurrection and His present relation to man. In the epistles it is that our sympathies are aroused and we feel the very throb of His life in ours. Here it is that we are made to see our need of His purity, His guidance and His protection. Here we are impressed with a welcome to come to Him bringing all our sins and asking His

pardon. O blessed Son of God! Blessed Gospels which bring to us such noble ideals and inspire us to plead for the Holy Spirit, so that we may become more like Him, and that His life may shine out in us.

In the Acts of the Apostles, the seed which was sown in the Gospels begins to bear fruit. From the little body of one hundred twenty in an upper room in Jerusalem it began to spread like an epidemic. The authorities felt their power and popularity slipping away from them and saw their sins being uncovered and shown to the public. They were accused of murder, of closing their eyes to heinous sins and of suppressing truth and thought. Persecutions were the next resort. True to the teachings found in the Gospels the believers fled (Matt. 10:23), but only to take the truth with them and to infect other places with it. With this the missionary spirit grew and the Word spread far beyond the borders of Judea. Western Asia, Southern Europe and Northern Africa were over-run so completely with this doctrine that the Roman Emperor found it to his advantage to acknowledge Christianity as the religion of state.

This meant thousands of churches composed of members which had much of the same natures as are found today. Paul, the most widely known worker in these churches, found that he had much to do to keep them from getting away from the teachings found in the Gospels. He found correspondence one of his most effective means. He labored hard to have these teachings worked out in actual practice. It is very common for the people to use the freedom spoken of in the Gospels to their selfish purposes, and Paul was much concerned in having that disposition overcome and the real freedom in Christ "made flesh." To this end he corrected bad practices, taught separation, and showed the evils of the lower nature.

Not content with this alone Paul holds up the higher life so that he occasionally soars into such ecstatic thought that one is apt to read over it without getting any thing out of it. Space will not permit more than one illustration. Let us paraphrase part of Ephesians 3:14-21, not with a view of making it better but simply to help us get the thought. Because you have such glorious standing before GOD, I bow my knees in humble prayer (the posture affecting the mind) to the Father who named every one of us in His great family consisting of saved souls on earth, those who died in Christ, and the angels around His throne, that He whose store of grace is unlimited would give to you in proportion to His supply that you might be strengthened by the very infusion of His Spirit so that Christ may have His dwelling in you and that you, like a tree, may have roots reaching far into His love and that it, like the ground around the roots of a tree, may sustain you and hold you firm. The deeper that you are in this love and the greater that love in you the more you will be able

to comprehend of the magnitude of that love, and that you may feel what has never been fathomed and so be filled with all the fullness of God.

The General Epistles are somewhat different from the Pauline. While the latter were written to certain churches and corrected errors existing there, the former, true to name, apply more to conditions everywhere. This being true, it would be but reasonable that the former would supplement the Gospels more than the latter. Fausset says, "As Paul's epistles are a commentary on the doctrines flowing from the death and resurrection of Christ, so James' Epistle has a close connection with His teachings during His life on earth, especially His sermon on the mount." The same might be said of some of the other Epistles of this group. I Peter greatly encourages the believers and strengthens them for the persecutions which await them. There are a number

of references which imply that the people to whom Peter was writing knew the Gospel, hence, this Epistle would not rehearse, but simply supplement. Both of Peter's Epistles have the Lord's coming prominently brought out and much of both seems to enlarge upon Mark 13:32-37. John's Epistles are an enlargement on the "greater love," of which Christ taught, and nearly the whole of Jude's an enlargement on Matthew 7:21.

So closely are the different parts of the New Testament bound together that to remove one part would be like taking a link from a chain. All the links must be there and each one given due consideration, for no chain is stronger than its weakest link. Remove one part, or discredit one part of this great Book of books and the strength of the whole is weakened just that much in your life and character.

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DOCTRINAL STUDY

J. E. HARTZLER

For some reason, unfortunately, many people are fearful of doctrinal study. They say "Give us Gospel, but none of your doctrine." What can they mean? There is no teaching of the Gospel without the teaching of doctrine. The Gospel is doctrine. The Bible is fundamentally doctrinal.

There is a difference between **doctrine**, **ordinances** and **traditions**. The confusions of these terms by some teachers is partially responsible for the dislike of doctrine by some.

The word **doctrine** is used about 49 times in the New Testament. It is taken 19 times from the Greek word "didaskalia" which means "Teaching," with special reference to the **substance** taught. (See Matt. 15:9; Eph. 4:14). Thirty-nine times it is taken from the Greek word "didache," which also means "teaching," but with special reference to the act of teaching. (See Matt. 7:28, 29.)

The word **ordinance** is found about 45 times in the Old Testament and about 9 times in the New Testament and means originally, "Through arrangement," "Determination," "decree," "Anything made."

The word **tradition** is used about 12 times in the New Testament and is taken from the Greek word "Paradosis" and means, "A giving over—handing down." Traditions may be either good or bad; (Cf. II Thes 2:15 with Mark 7:13); while doctrines and ordinances are in every case divinely appointed and obligatory and a vital part of the Christian system.

Among the leading doctrines are those concerning God, Christ, Holy Spirit, Man, Redemption, Atonement, Faith, Repentance, Conversion, Regeneration, Sanctification, etc.

Among the leading ordinances are those concerning Baptism, Communion, Feet-

washing, Marriage, Devotional covering, etc.

Among the traditions are those concerning the death of certain apostles, work and writings of some of the early Church fathers; things which are commonly believed and yet can not be traced to any conclusive authority.

THREE QUESTIONS

1. What is the need of doctrinal study?
2. What are interesting points in doctrinal study?
3. Does doctrinal study create or unmake faith in Christian teaching?

To the first I would answer that there is a real need of doctrinal study today. Because:

1. There is a great need of intelligent and effective Bible study and such study is impossible aside from the study of doctrine. The Bible is a book of teaching. God, Christ, Man, and Redemption are central themes and these are fundamental doctrines everyone of which are dealt with in practically every section of the Scripture.

2. There are certain foundation truths which must be gained by every intelligent and substantial Christian. Building up a Christian system without these foundation truths is like erecting a building without a foundation. It may appear beautiful for a time but sooner or later a collapse will come. The fundamental doctrines mentioned above must furnish a foundation for every Christian's thinking.

3. The present drift toward ethical culture at the expense of genuine apostolic faith in Christ makes it important that doctrine be taught. Culture without Christ is hopeless. There is a painful superficiality about the self-styled "cultured" man who builds alone on his own

achievements, moral regeneration and religious evolution. Spreading on the paint and varnish of personal accomplishment over a moral and religious worm-eaten frame counts for nothing but ruin. Christian doctrines are the basic principles; the heavy timbers of the sound structure.

4. **Modern and popular looseness in religious ideas demand doctrinal study as an antidote.** To speak more in particular concerning our own Church: if we would remain a peculiar and serviceable people we must teach the leading and fundamental doctrines of the Bible. At the same time we must be on guard for the man who would "teach for doctrine the commandments of men" (Matt. 15:9). The modern drift toward neglect of doctrine can mean nothing but evil for the Church. As a Church we need to more effectively and intelligently indoctrinate our people.

To the second question I would answer that there are at least three interesting points to be noted in connection with doctrinal study.

1. **It is the best means to establish Christian faith.** The difference between one ship and another in a storm is in their heavy timbers. The ship that breaks and wrecks while another endures is the one with a poor frame-work. The man who fails in faith when storms and opposition come is the man who is not well framed in doctrine.

2. **There is apparently no effort on the part of the Gospel writers to systematically state their doctrines.** Jesus even made no such effort. Men today feel that they ought to state these doctrines systematically. Perhaps this is a good thing; perhaps not. Take the doctrines of the Trinity, the Atonement, the Person of God, etc. These are not treated systematically, but are here and there stated and in a very unapologetic way. Little, if any, arguing was done by the Gospel writers. The simple facts were stated and that was sufficient.

3. **A third interesting point is in the fact that one never reaches the bottom in this study.** There is a sense in which a man knows less the more he studies. The field becomes so large that the real student must confess that he knows very little at best. Intellectual conceit takes wings before an honest study of the great doctrines of Christianity.

To the third question I would reply that doctrinal study does not unmake faith in Christian teaching. Such a supposition is erroneous. It is all very true that the Gospel should be taught in proper order; first things first. I should never begin on a sinner by trying to explain all the intricacies of the atonement or the being of God. I should preach repentance and regeneration to him. Doctrine has its place and proper order.

It is a safe contention that the study of doctrine creates faith. This is evident because:

1. **Men of greatest and most profound faith are men who have given time to the**

great doctrines. Doctrinal study plants a man on solid rock. Our greatest Bible teachers are men who have made a special study of doctrines. A certain amount of ground work must be done before a man is established. Enthusiasm and superficiality make poor foundations. The slough of despond is the inevitable destiny of such persons. Great faith means devotion to His doctrines.

2. **Doctrine gives the substance of the Gospel.** Faith, we are told, comes by hearing, and hearing by the Word of God. Faith is increased only to the extent that we grip the doctrine. So long as one does not have an intelligent and working knowledge of the doctrines just so long faith is uncertain. How can I believe in that of which I have no knowledge? How can I know the Gospel and not know its doctrine? How can I know the doctrine without knowing the Gospel?

3. **Doctrinal study serves as a dredge**

to a shallow faith. Shallow faith is the result of a shallow study of the Scriptures. Superficial topical study has not accomplished much permanent good. To gain a working knowledge of the great doctrines whole books must at times be read; and not only read but carefully studied and worked out. At other times whole sections and chapters must be taken together. Faith is gained not by superficially running over many things but rather by going toward the bottom or going thoroughly into a few fundamentals.

In conclusion then, we are safe in the proposition that doctrinal study is always a necessity and of great importance. It is also evident that a careful study of the doctrines is a great dynamic in the production of Christian faith. Finally, it must be kept in mind that the Church that lives is the Church that teaches and defends well and intelligently her peculiar doctrines.

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DEVOTIONAL STUDY CLASSES

SAMUEL WITMER

Among the students of colleges the Devotional Study Class has found an important place. This activity is altogether in the hands of students and is not a part of the work prescribed by the institution. It is usually termed the Bible Study Group. The Bible is used as a basis for the daily study. And the meetings of the members of the classes are not so formal that we can with accuracy call them classes. The word "group" is a better term. In this article the various phases of Bible Study Group will be considered. It may be best to discuss the purpose, the nature of the work, and the results of the Bible Study Group work.

The aim of forming these groups is to encourage daily study of the Bible. The whole work is based on daily study which is considered the chief end of this endeavor. It is true that students may engage in private studies each for himself. But in forming such an important life habit many persons will find it a help to know that they are part of an entire group of which each member is doing the same thing with the same purpose. One of the essential things in making daily devotional study a success is to follow it up unceasingly. In this the united action of the group is helpful because of the mutual interest taken by the members.

In discussing the nature of this work the question arises, Who is responsible for the work? As this is a student activity we must look to some student organization to work this field. In most institutions the Christian Association, Christian Band, or whatever religious organization there is, takes the matter in hand. This Christian organization may consist of several departments of which one is the Bible Study department. Sev-

eral persons who are intensely interested in Bible Study and who are well qualified to make it appeal to students, constitute the working force of the department. They may be known as the Bible Study Committee.

At the very opening of school the committee must make its plans for organizing the Bible Study Groups. One of the first days there must be a Bible Study Rally. Strong efforts are made to get all the students out to this meeting. The purpose of the Rally is to stir up enthusiasm and interest so that students will think the matter over and be ready to join a group when asked to do so. The Rally will consist largely of brief talks by such as can speak with conviction and persuasion out of their experience with daily study and group meetings. The following topics have served well on such occasions; Why do we study the Bible? The Morning Watch.

Immediately after the Rally the Committee begins to canvass every student urging him to join a Bible Study Group. The students who know the work and have been in groups before are usually very ready to join. The problem is more with the new students. The committee must win them by personal contact. It must be ready to meet any objections that are brought up. There will be such excuses as "Do not have time," "I attend Sunday school," "I am taking a curriculum Bible course," and others. The committee must show that the Bible Study Group meetings based on daily Bible study do not replace, nor can they be replaced, by other religious activities. The committee must aim to win every student in the institution.

The members of the groups are provided with outlines for study. One group

may use Bosworth's *Life of Christ*; another Adam's *Paul in Everyday Life*, a third McFadyen's *Ten Studies in Psalms*. These are only a few of many good outlines that may be used. Each member of his particular group will, from day to day, follow the outlines and then at the appointed time, the group will meet for a period of one hour to discuss the problems that have come up during the week. The number of persons in the group should not be more than twelve. The most remarkable group (Jesus' disciples) is a good model in the matter of numbers as well as in other respects. The group must be small enough so that all can take part in the discussion and so that all formality will be pushed into the background. This weekly meeting should be held in a small room, preferably a student's private room so as to give it as much as possible the atmosphere of an informal and natural gathering for the purpose of talking things over.

The group must have a leader. He should be one of the students who has the respect of his fellows and to whom the Christian life has been real. He must be one who has come face to face with the problems that students must face. The members of the group will more freely express themselves if one of their number leads the discussion. The work of the leader calls for careful and conscientious preparation. He must not take the attitude of teacher in the group meeting, and yet he must be ready to give some information and help which the other members of the group may require. He must lead the discussion rather than hold a recitation and if the discussion goes well he must so direct it that it will tend toward definite conclusions rather than consist of a mere jumble of random remarks. In many institutions the leaders of the various Bible Study Groups meet frequently as a Normal Training Class. This Training Class will discuss methods of conducting group discussions and also special problems that may come up from week to week. The Normal Training may be based on Horne's *Leadership of Bible Study Groups* which is a small book that has come out within the last few years and is found to be very satisfactory for this work.

The actual importance of the Group lies in the Group meeting itself. Each member has been looking forward to this weekly gathering. All come together and with a few words of prayer every one is ready for the discussion. The leader may begin the discussion by taking up a certain point that has been prominent in the daily outlines during the week and raise questions in the minds of the members who will then eagerly give their experiences and convictions on the matter. The aim of these group discussions is not to put much stress on a scholarly study of the Bible as a curriculum course would do. Neither is it to discover the central truth in a certain portion of scripture as a Sunday school class would do. The

aim is rather to study life problems with the Bible as a basis. It is a study of the Bible in reference to personal problems. Very often the discussion is quite personal. The talks are heart to heart and many puzzling situations are fought out with united effort and mutual sympathy. Such questions as, How shall I decide on a life work? Shall I be a missionary in foreign lands? How shall I use my education? How can I overcome intellectual difficulties? What can I do to promote a higher standard of social purity? and many others of a similar nature which are staring students in the face and demand solution.

In view of the important problems that are considered in these groups it would perhaps appear that instead of these gropings for solution, the members of the group could profit more by listening to some lectures given by a person who has already solved these questions for himself. This is good and cannot be supplanted by the group discussion. But the group discussions also have a place. The person who is fighting battles will be much stronger by asserting himself and by coming in touch with others who are struggling with the same thing at the same time. Such, then, is the function of the Bible Study Group which becomes a very sacred activity in the lives of many students.

The work of the Bible Study Committee in arranging for groups cannot be planned too conscientiously. The following is a policy drawn up by a committee at the beginning of a year's work:

"We, the members of the Young Men's Bible Study Committee of ——— College, in order to build up character and implant a larger appreciation of Christianity in the life of every man of our college, aim during this administration to give the largest possible encouragement to the systematic study of the Bible and its life problems.

"In order to accomplish this, we pur-

pose to carry out the following:

"1. To meet regularly as a committee on the last Thursday of each month at 5 P. M., and to hold such special meetings as may be necessary.

"2. To provide devotional study for every man for every day in the year.

"a. For the spring term we shall offer a course in Personal Work.

"b. For vacation we shall give encouragement to the continuation of the daily study.

"c. For the fall and winter terms we shall arrange for systematic Bible study.

"3. To select such books as shall serve best as outlines for the needs of the different men.

"4. To solicit every man for the daily study, to group the men for the weekly meetings, and to strive for a perfect attendance and increasing interest throughout the year.

"5. To select leaders who have an adequate knowledge of the subject matter and who are qualified to direct the discussions in their groups in the most profitable way.

"6. To establish a Normal Training class for the discussion of problems that may come up in connection with the work and for the study of authorities on leadership.

"7. To work for the observance of the Morning Watch by every man."

Bible Study Groups as described above have done much in keeping the religious side of the student's life apace with his intellectual developments. Occasionally one may hear a testimony expressing gratitude for having formed during student days the habit of daily Bible study through the help of the group meetings. The results on the student body as a whole is to bring about a more wholesome spirit. The very fact that the management in most colleges encourages Bible study testifies to the desirability of the activity.

Goshen, Ind.

THE EFFECT OF BIBLE STUDY ON THE STUDENT'S LIFE

SANA TROYER

The value of Bible Study in the student's life can not be overestimated, because it is the greatest factor in the development of one's character. It is worthy of supreme emphasis not only in Christian work but in Christian education as well. One cannot be truly intellectual who has never learned the worth of this "First of all Books." More than all other books it should be read and studied, because a knowledge of its contents will give what no other book can impart.

The Bible presents the most comprehensive vision of God that is found anywhere. Thru its study one learns to know Him, His character, His nature, His will, and, by thus becoming acquainted with Him, we are brought nearer to Him,

in obedience and love. "Search the Scriptures, for these are they which bear witness of me" (Jno. 5:39).

Solomon says of the Word of God, "When thou goest it shall lead thee, when thou sleepest it shall keep thee; when thou wakest it shall talk with thee."

God promised Joshua his continual presence; but in order to realize this he must do two things:

First, Be strong and of good courage; second, Make the book of the law his continual study and guide. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou

shalt make thy way prosperous, and then thou shalt have good success." The habit of meditation was of great value to Joshua, whose life was indeed a busy one. His success depended upon his devotion to the Book of the Law. The practice enjoined on him has been the same during all intervening generations.

It has been found during every age that there can be no spiritual prosperity and progress without daily meditation on the Word of God. It has wonderful resources, power to feed, and revive the soul. But it requires an earnest effort on the part of one to learn its lessons, to appropriate its truths, and to get the message from it for the soul that the Christian daily needs.

The quiet hour at some time in the day is positively essential to the Christian. It was necessary for Christ. It is necessary for all who would live successfully. But you say each day is so crowded with work, valuable time must be taken from something else, something important. Yet it is less important than this. Not when the mind is dull and one is incapable of doing other work well can the Bible be studied with the best results, but when the spirit is sensitive, the mind fresh and receptive to truth.

Among students the importance of observing the "Morning Watch" is greatly emphasized. In the quiet morning hour, when nature alone is awake to the praise of God, before entering upon a new day's work, before meeting your friends, we need to spend some time in communion with Him. Such a period of prayerful thought and study makes friendship with God a reality. It will give strength and equip one for the day's work. There will be a beauty in one's life, an inward joy, a peace which none can understand but by one who thus spends the first moments of the day. It is said, "Bible study is the listening side of prayer."

If the Bible is studied thus with a willingness to learn, with open mindedness or responsiveness to its teachings it will meet one's spiritual needs, enrich life, and guide one aright. Says Dr. Merrill, "The Bible mixed with our brains and faith is our guide."

The cause of being so easily overcome by sin is due many times to an unused Bible, ignorance of God's will. One's growth in grace can easily be measured by the growth of one's love for private Bible study.

By following the Bible Study courses as outlined one forms a habit of daily study, which will continue not only during one's school days but probably throughout life. In these courses some special subject is studied, or some Bible character, or perhaps some book of the Bible, and instead of gleaning bits here and there, one gets a connected knowledge of its contents. Such study gives students an opportunity to face their problems in the light of the Bible.

Then too it develops Christian work-

ers. It prepares one for service. It is after all God working through individuals that brings the world a knowledge of Him. The discovery of truth never allows one to be inactive or disinterested without personal loss to the individual.

The past has shown that students have entered college with but a half-formed interest in the Bible, and left it with an enlarged and rarefied conception of its value. How has this change come about? Many times it was due in part to the interest manifested by others which was the cause of arousing their interest and enlarging their vision. Then too they studied with a definite aim in view, with an honest desire to gain knowledge, and one who approaches the Bible in such a spirit will always be greatly benefited. To such the Bible has become a counsel and guide and the result is a life of purity and service.

Goshen, Ind.

LOCAL BIBLE-STUDY CLASS

That it is possible to successfully conduct a Bible Study Class in a home church or congregation has been amply demonstrated. During the past few years there have been held, in different localities, classes for Bible study that have proven helpful to all as well as interesting to those who attend the sessions as visitors.

A report of the Class conducted by the congregation at Allensville, Pa., Feb., 1914, has appeared in the Gospel Herald, but it is a matter of interest to note some points by way of encouragement to other congregations to adopt the same plan. A number of interested brethren agreed to meet together for Bible study, considering it important enough to meet even if only a few came together, although feeling that others would be interested enough to attend also.

A committee was appointed to arrange a program, selecting suitable topics and procuring the instructors. In this instance, the instructors were arranged for first, and the topics were presented to the instructors who arranged their subjects and presented them as they thought best. There was a decided advantage in this as the instructors were not handicapped, as is often the case, in work of this nature, when the instructors try to present the ideas of a committee whose thoughts they fail to fully grasp, and results fail to materialize according to the plan of the committee.

The instructors were all from the home congregations. Some were ministers and others were workers in the Church and Sunday school. This was an advantage first, in affording the home talent an opportunity to present a continued and fully developed line of thought on subjects that had only been touched upon at occasional meetings. Second, it strengthened the workers and gave the congregation an opportunity to become better acquainted

with the thought and the teachings of their workers. Third, It was a great saving in expense with perhaps as good results as would have been possible had some instructors from distant points been secured. Another advantage in using home talent is, that the immediate needs of the Church are usually better understood and a better effort could be put forth to meet those special needs and with a fuller sympathy than would be possible by a stranger. The friendly discussion of local problems by members of the congregation on such occasions would result in a better understanding of conditions and of men.

The sessions for the study were held at convenient times. On this occasion they were held in the afternoon and in the evening. Some congregations would hold one session in the forenoon and another in the evening of each day. If convenient for all or for a majority of the people three sessions could be held each day. But during a period of two weeks where the congregation is somewhat scattered two sessions each day would perhaps be most satisfactory. But where a regular Bible class can be organized it is an advantage to continue the sessions daily and as frequently as time will allow. It is the constant application and continuous association of the mind with the Word that gives lasting results.

The variety of subjects used in the Allensville class is also a matter of interest. A study in the Gospels was given under the subject "The Sermon on the Mount." Twelve topics were outlined under "Doctrine." The same number of lessons was given under "Prophecy." The young people and beginners in Bible study were remembered and "Music" and "Biblical Introduction" were on the program on alternating days. Sunday school workers were given instructions in "Bible Geography and History." The nature of the instructions was suited to all ages and classes of students. They seem to have been admirably suited to the needs of the average congregation.

As to results, they can not be accurately computed. There was an average attendance of 35 at the classes. Considering the fact the class was continued five days a week for three weeks, it manifests a good degree of interest, and bespeaks results that will long continue to influence for good many persons in the neighborhood. The language of one of the instructors—"In all of my efforts to study the Word I never received so much benefit in the same length of time," tells of a result that will continue to bear fruit in the work of the Lord. That the work was acceptable to the Church in general is manifested by the report that the prospects for future classes of this kind is three to one in its favor.

This class of Church work has long been upon the minds and hearts of many who are concerned for the present and future welfare of the Church, and many

are praying that the awakened interest in the study of the Word may bear fruit in practical work of the same nature as that done at Allensville, Pa. We wish to encourage such work by showing both the possibility of it and the good results from it, so that other congregations may enjoy its benefits.

CHRIST IN THE BIBLE

The Bible, with Christ everywhere within it, is a rich mine of heaven's own wealth, wherein man, seeking and searching as for "hid treasure," has never failed to find the rich gold of God's eternal truth. But take Christ out of the Bible, refuse to see Him throughout its pages, then what do we make of it more than any other book? Nay, less than others, for the key and solution ignored, mystery and things incomprehensible remain, and shadows alone prevail, the Substance gone. But can man take Christ out of the Bible? First, let him remove the sun from the heavens, the stars from the firmament—nay, God from His eternal throne—before he dares strive to lessen or do away with the mighty revelation of a mightier Love, the Bible Christ. Little cares the mother comparatively for the mere clothing when her child is dead. The Bible in all its details is the clothing: the Babe of Bethlehem is the living Life within. Christ is the glory of the Old Testament; His is the same glory, fully revealed, in the New.

My readers, treasure your Bible. Let none rob you of implicit faith in the whole of it. Be on your guard against writers or teachers who ignorantly, or intentionally, would insinuate misgivings as to a portion here or a portion there. I humbly suggest that, whoever he be, the man who disparages any part is on his way to disparage the whole. If there be passages, as passages there are, difficult to explain and difficult to fathom, remember they will not be unexplainable or fathomless always. We see through a glass darkly now, but we shall see clearly in God's then face to face; we shall know even as we are known when, at the consummation of all things, the whole shall be illuminated by the uncreated light of glory and concord; harmony and agreement will be fully revealed, and every "why" and "wherefore" answered by God's great "because;" he shall show to the resurrection Church the perfection of the Book in all its wonderful entirety. Meanwhile, let us bear in mind the command of our Lord to search the Scriptures, fully assured as we do so, they alone, under the guidance of the Holy Ghost, can make us wise unto salvation, for they contain the great Father's will and voice to His poor children.

—Robert J. Golding-Bird.

The Workers' Column

A YOUNG SOUL WINNER.—II Kings 5

June 7

- I. A man in need.—5:1, 2.
 1. A heathen.
 2. A leper.
 3. Oppressor of God's people.
- II. A Godly maiden—a missionary.—5:2, 3.
 1. Captive from Israel.
 2. Sympathy for the suffering.
 3. Witness for God.
- III. Effective testimony.—5:4-14.
 1. Hearing the word.
 2. Seeking the truth.
 3. Proving God.
 4. Believing in God.
- IV. A soul turned to God from idols.—5:15-20; Luke 4:27.

THE VIRTUE OF CHRISTIAN CONDUCT.—I Cor. 7:17-24

June 14

- I. Different callings the gift of God.—V. 17.
- II. Different stations and conditions recognized and approved of God.—Vs. 19, 21, 22.
- III. Change in station and occupation not required of believers.—Vs. 18, 20, 24.
- IV. Every believer is a servant of God by redemption.—Vs. 22, 23.
- V. Faithful in any station or service is commendable, because,
 1. It is the rule of the Church.—V. 17.
 2. The commandments of God which are the most important may be kept.—V. 19.
 3. It becomes the servants of Christ.—V. 22.
 4. God abides with such in their service.—V. 24.

THE CHRISTIAN FAITH IN RUTH
Ruth 1:8-18

June 21

- I. A choice between home ties and God.—V. 8.
- II. Turning from earthly prosperity.—Vs. 9-13.
- III. Separating from former fellowship.—Vs. 14, 15.
- IV. Fellowshiping with the people of God.—Vs. 16, 17.
- V. Trusting wholly in God.—V. 17.
- VI. Wholehearted steadfastness.—V. 18.

THE CHILDREN IN EPHESUS.—Eph. 6:1-4

June 28

- I. Ephesus one of the chief centers of heathen worship.—Eph. 2:11, 12.
- II. Had become children in the Lord.—6:1.
- III. Parents had become Christian and kind.—6:2, 4.
- IV. Hearts to be filled with love to parents.—6:2.

- V. Are partakers of the same promises with all Christian children.—6:3.
- VI. Instructed in the same truth with us.—6:4.

FINDING PATHWAYS THROUGH SCRIPTURE

In my judgment, there is no way of studying the Bible like the use of the marginal references. When people ask me to direct them in Bible study, my reply always is: Don't set out to read much, but read deeply and well. Turn to the passages mentioned in the marginal references. Read them with thoughtful care. It may be that your message for the day will be found in one of these. It may even be that you will not get back to your original passage at all; but that you will be beguiled from one verse to another, as if you were finding a new pathway through a lovely country, from the hills of which you were catching ever new glimpses of the landscape. It seems to me sometimes in the morning as though the Holy Spirit said: "Come now, I will show you a new pathway of connected passages through Scripture;" and I am led on from one passage to another, in a perfect romance of wonder and beauty. "He shall take of mine," said our Lord, "and show it unto you." If your Bible is not a reference-Bible, save up your spare money and get one—if possible, the Revised Version, with its carefully selected references.

It is well, whenever we open our Bibles, to pray: "Open thou mine eyes, that I may see." "I do praise God," says one, "for the love He has given me for His Word, ever since I was born again, now thirty-seven years ago." The secret is in receiving the Holy Spirit, which is the key to unlock the precious truth contained therein; for the natural man understandeth not the things of the Spirit of God, neither can he know them (I Cor. 2:14). Surely in these days, when so many are being switched off into error, and are wresting the Scriptures to their own destruction (II Pet. 3:16), we do well to remember Paul's advice to Timothy in II Tim. 3:14-16. "But continue thou in the things which thou hast learned and hast been assured of. . . . Every Scripture is inspired of God and is profitable."

I often ask people how many Bibles they have worn out in their lives. I believe that Mr. Moody's average was one a year. He left behind quite a library of Bibles, which were filled with notes and references. They had been passed around to his friends, on the understanding that for each suggestion they took out, they should put one in. It is a sorry matter when the same Bible lasts us from youth to age. You should grow out of your Bibles, in the sense of discovering year after year new standpoints of vision and new levels of teaching. May the Spirit of God shine on each reader, each lover of the Holy Word, saying with the Psalmist: "Oh how I love thy law; it is my meditation all the day."—F. B. Myer.



THE ANABAPTISTS OF MUNSTER

II

JOHN HORSCH

On March 3, 1533, the regular election of the city council took place resulting in a defeat of the Roman Catholic party; not one of the representatives of the former national church was chosen. The majority of the council were men of democratic tendencies who favored Rothmann and his party.

The Wassenberg preachers came to Munster, as previously mentioned, between August, 1532, and February, 1533. They were given positions in some of the city churches. The newly elected council, with the sanction of Rothmann and these preachers, published an "order of discipline" in which it was provided that those who speak disrespectfully of infant baptism should be taken to account by the authorities—a proof that neither Rothmann nor the Wassenbergers desired to make infant baptism a point at issue. There is good evidence to indicate that the Lutheran leader, Johann von der Wieck, still entertained hopes to enlist Rothmann and all the evangelical preachers of Munster under the banner of Martin Luther. To Rothmann's mind this was, however, out of the question.

In the course of the year 1533 the division in the evangelical party became more and more pronounced. The men who rallied to the standard of von der Wieck were less democratic in sentiment than those who accepted Rothmann's religious leadership. Rothmann, from the very beginning, owed his success to the people who had taken his part against "the powers that be," and he knew, if von der Wieck's party gained the victory, his days at Munster were numbered unless he subscribed to the Lutheran creed. The goal of the Lutheran party was an exclusive Lutheran state-church, such as was established in the Lutheran states and cities, in which the government of the Church was given into the hands of civil rulers, while the people had no voice in the matter. Rothmann on the other hand, believing the Lutheran doctrine on certain points to be unscriptural, and depending largely on the common people for success

was inclined to emphasize the rights of the people.

About the month of May, 1533, Rothmann began to teach that infant baptism has no scriptural foundation. The new teaching, if carried into practice, meant in the last analysis, that state-churchism is entirely unjustifiable. This teaching was so unheard of that the council objected. Rothmann now asserted the principle which Luther had emphasized in his first great reformatory writings, namely, that such questions are for the Christian people to decide—not for the ecclesiastical or political powers. This procedure on Rothmann's part served to widen the breach between his own friends and the party led by Johann von der Wieck. "It is amazing," wrote Rothmann in a letter dated June 2, 1533, "what plans the Lutherans have laid against us. But we are not afraid, for the blessing of the Lord will be with us."

In the summer of the same year the council of the city and the heads of the guilds agreed that a great debate should be held between Rothmann and the Wassenbergers on the one hand and leading Catholic and Lutheran theologians on the other, on the questions of baptism and the Lord's supper. In this debate, which was held August 7 and 8, 1533, the principal spokesman of the Lutherans was Hermann von dem Busche, professor of theology at the University of Marburg. His arguments for infant baptism were met by Rothmann in such a way that von dem Busche declared, time did not permit him to reply and he was moreover too fatigued to do so. The general impression prevailed that from the infant baptist viewpoint it was decidedly desirable to end the discussions. The debate was declared closed and Rothmann's arguments against infant baptism were never answered nor the question of the Lord's supper at all considered. Many were convinced that the baptism of infants can not be maintained on scriptural authority; to the mind of the council, however, there were weighty reasons why this practice should nevertheless be continued. The

magistrates, at the close of the debate, gave strict orders to the preachers to baptize the infants as heretofore and to dissuade no one from this practice, but they found themselves powerless to enforce this decree. A few weeks later, namely, September 7, Hermann Staprade, one of the Wassenberg preachers refused to baptize an infant that was brought to him for baptism.

The open opposition to infant baptism on the part of Staprade and his friends resulted apparently in strengthening the party led by von der Wieck in the council. The magistrates banished Staprade from the city and threatened Rothmann and the other Wassenbergers with the same measure if they dared to oppose the practice of infant baptism. The preachers in turn on September 17, wrote a letter to the council, declaring that they could not obey the magistrates in such matters; it was the business of the Church and not of the state to decide questions of this kind. At the same time the preachers asked the guilds to protect them. The guilds procured from the council permission for Rothmann to continue his labors as a preacher, but, in view of the fact that even among the guilds there were those who did not favor the abolition of infant baptism, Rothmann, on October 3, 1533, gave a written declaration in which he promised, not to treat of baptism and the Lord's supper in his sermons, nor mention these points, "but I will teach that which is conducive to peace and which will exonerate the honorable council (from the suspicion that they tolerate the abolition of infant baptism) and which will quiet down the common people, as it is at all times my duty to do, until the time when the matter may be made clear and the Lord may grant further instruction and knowledge of the truth."

On the ground of this declaration Rothmann was permitted to stay as the pastor of the church of St. Servatius. The other preachers of Rothmann's party were silenced, but were permitted to remain in the city and even Staprade found it possible to return. Within a few weeks Rothmann again in his sermons defended the view that the baptism of infants is unscriptural, and published his "Confession of both Sacraments" in which he sets forth the unscriptural character of infant baptism. The doctrine that baptism wash-

es away inherited sin and that when the child is "christened, it is made a Christian" by baptism, Rothmann designates as "blasphemous idolatry and an abomination before God."

The opinion has been advanced by Detmer and other writers that Rothmann at this time must be considered an Anabaptist, since he believed infant baptism unscriptural and defended the baptism of believers. But others who, like Rothmann, did not practice believers' baptism, were even more outspoken in the denunciation of infant baptism. Concerning Caspar Schwenckfeld, e. g., August Baur says correctly: "His contradiction against infant baptism was by no means less pungent than that of the Anabaptists; indeed his opposition almost surpassed theirs in point of vehemence." Notwithstanding his convictions as to the unscripturalness of infant baptism, Schwenckfeld held that the practice of believers' baptism by the Anabaptists was, under existing conditions, a serious mistake. They erred greatly, in his opinion, to insist on the baptism of believers, when to do so was considered a capital crime by the imperial authorities and brought the severest persecution by the Lutheran and Zwinglian governments as well. The Anabaptists, he said, make an idol of bearing the cross, i. e., of enduring persecution because they practiced baptism which caused them to be persecuted. With Zwingli he believed that the abolition of infant baptism was not conducive to the prosperity of the Church. Schwenckfeld was waiting for a new outpouring of the Holy Spirit which would bring both the cessation of persecution and the authority to baptize. Meanwhile he was ready for compromise. He advised his followers to remain in the national churches and held that the ministers who were of one mind with him, should retain their office and baptize the infants—pending further developments.

The position of Rothmann on the question of baptism was similar to that of Schwenckfeld. When he wrote the letter of September 17 to the council, he obviously believed that the magistrates would be compelled to yield the point and permit him to teach the truth as he saw it. Doubtless such would have been the case, had the guilds as a whole taken his part, as heretofore. But some of the leading men in the guilds favored the practice of infant baptism and would not support him in this matter. Hence Rothmann consented to a glaring compromise. He pledged himself, not to defend, nor even to mention believers' baptism in his sermons. His followers took a similar attitude on the point in question. The baptism of adults was introduced and practiced in Munster only after Rothmann's party ruled the situation so completely that all danger of persecution was passed.

By no means did Rothmann desire to be considered an Anabaptist in the autumn of the year 1533. He continued to

be the preacher at St. Servatius Church, one of the churches of the city, and did not represent a new church organization. Between his position and that of the Anabaptists on the issue in question there was a radical difference. It will be remembered that Menno Simons and other "Anabaptists" looked back with remorse of conscience to the time when they as members of the ruling church occupied a position similar to that of Rothmann. Menno, after his conversion, as well as the Swiss and Huterite Brethren, stated repeatedly and emphatically that those who, to evade persecution or for any motive of policy, attended the worship of the state-church, had their infants baptized, etc., were not their brethren. The thought that God's commandment should be set aside to please the civil authorities or to evade persecution, was heartily despised by the Anabaptists. The most distinguished characteristic of the Anabaptists was, in fact, an attitude of non-compromise.

When Rothmann, notwithstanding his promise, began again to set forth his views on baptism in his sermons, the immediate result was a further widening of the breach between the two non-Catholic parties, and this, in turn, resulted in strengthening the Catholic element. Finally von der Wieck decided to make common cause with the Catholics against Rothmann. The result was that on November 4 the council decreed that Rothmann with the preachers that shared his views should leave the city under a safe conduct granted them by the bishop. On the day following this decree was to be ratified and carried out. But it was generally believed that a mere command was not sufficient to accomplish this. The opponents of Rothmann met in arms on the market place. His followers in turn, made preparations for resistance. A bloody conflict seemed inevitable. But the Catholic party lacked a competent leader. They made the untimely demand that those through whom Rothmann had attained to a position of influence should be banished with him. It will be remembered that the actual separation between the party of Rothmann and von der Wieck had taken place only a comparatively short time before. Thus the intentions of the Catholic party were disclosed: with the assistance of the bishop they hoped to rid the city of all "heretics." "Then I realized," wrote von der Wieck later, "that Catholicism should again be introduced and the Gospel suppressed." He now was willing to consider the timely offer of Knipperdolling and other leading men in the guilds for a league against their common foe—the Catholic party. The latter were intimidated and kept themselves in the background.

But the two evangelical parties found it difficult to come to an agreement. The whole day and the night following the parties lay in arms against each other. A compromise was agreed upon on Novem-

ber 6. The preachers of Rothmann's party should leave the city under a safe conduct, while their leader was permitted to remain but should abstain from preaching.

Upon von der Wieck's request, the landgrave Philip of Hesse sent two Lutheran theologians to Munster. They assisted von der Wieck in working out a Lutheran theologians to Munster. They assisted by the council and the guilds. In the month of December 1533, Lutheran preachers had charge of all the parish churches of the city. The landgrave of Hesse was asked to entice Rothmann away from Munster, inviting him to his capital for a debate. Rothmann was inclined to accept the invitation, but within a short time matters took a new turn at Munster.

(To be continued.)

Scottdale, Pa.

Brahman Misrepresentations of Christ

It is becoming increasingly evident that the high-caste leaders of India are becoming alarmed over the rapid increase of Christian thought and life. They realize that disintegrating influences are at work in the heart of their Hindu system, and that the Brahman priesthood is steadily losing its hold upon the masses. One method they are taking to offset this tendency is to issue tracts against Christianity. One such tract, just published by the Madura Theosophical Society, contains "The Life of Christ." The author tells us that Christ was born in the year 105 B. C.; that he was a member of the Essene party in Palestine and lived in their monastery. While there he received many wise men from the East and learned their wisdom. Therefore Christianity is indebted to India for its wisdom. Moreover Christ is said to have had many births. In fact, the famous Ramanujachariar, a Brahman of South India, who lived about one thousand years ago, was none other than Christ himself in one of his rebirths!—American Board News Bulletin.

Protest Against Russian Tyranny

The protest of the civilized world against the superstition and race hatred involved in the prosecution of Beiliss, the Russian Jew, for ritual murder is being followed by a protest against the cruel tyranny of the Russian Government in its treatment of political prisoners. It is said that since the Czar issued his manifesto in October, 1905, promising liberty to the people of Russia, 40,000 persons have been sentenced for political offenses. Of these 3,000 have been executed, and more than 10,000 thrown into the horrible labor-prisons, besides the thousands banished to barren wastes in Siberia. Men of international reputation all over Europe are signing the vigorous protest which has been drawn up.—Sel.

URICONIUM

LESTER HOSTETLER

Perhaps the most interesting and important trace of Roman life on the western borderlands of England today is the ruins of a once large and prosperous city named Uriconium. The exact location is in the section of country known as the North Midlands, in the country of Shropshire, only a few miles from the border of Wales and five miles southeast of the town of Shrewsbury.

The site occupies an area of about one hundred eighty acres and until the last few years all lay buried beneath several feet of sod except the solitary remains of the basilica—a solid piece of masonry approximately sixty feet long, ten feet wide and twenty feet high.

In the summer of 1912 the London Archaeological Society in conjunction with the Shrewsbury Antiquarian Society commenced the undertaking of excavating the buried city—a task which must occupy some years—and up to last November, when I visited the place, had uncovered two acres. One cannot but have his mind filled with a mingled feeling of awe and wonder as he gazes upon the site of this once important Romano-British settlement. Foundation stones

with brick and all leading to the main outlet at Watling street. The foundations of a few extensive buildings could be seen. One is supposed to have been the residence of a private rich citizen. A part of the heating system of hypocaust also remains; it consists of a series of flues under the floor through which the heat was conducted. We were told that the skeleton of an old man was found between the pillars of a hypocaust near the little treasure he had vainly hoped to save when his home was plundered.

A fine circular well about twenty feet in diameter with a peculiarly fitted square curb, was discovered and cleaned out. Five other wells were found but only one is supposed to be Roman. Enclosed within the foundations of the houses are found a large amount of pottery, most of which is broken or damaged. A few small vases of red color and a glaze which only Roman art could produce remain perfect and are prized very highly. Other house utensils and small objects found are knives of various descriptions, scissors, hair pins, rings, chains, and small pointed iron projectiles which the Romans used to scatter on the ground

soil some two or three feet and why its treasures have not been removed hundreds of years ago. The answer to the first question is simple enough when we remember the effect of rain and snow in decomposing the mass of burnt material; then the summer sun would soon cause a rank vegetation to grow up which again annually decaying would in the course of centuries total a vast deposit.

Superstition, we are told, has prevented the ruins from being entirely robbed of its interesting relics. The Saxon minds would readily clothe the desolate sites of Roman cities with every description of imaginable terror. Simply finding by accident a bronze figure or inscribed stone, so common to Roman sites, was considered an ill omen by the early Saxons and they were under the greatest apprehension of personal danger until they had mutilated them and flung them into the nearest river. In this connection might be mentioned Wroxeter church close by Uriconium, with a cross built in it. The cross is supposed to have been erected on the outskirts of the old Roman city so that the Saxon tillers of the land should be protected from the evil spirits supposed to haunt the place. Superstition and the active forces of nature then have preserved the blackened ruins of Uriconium so that even after a lapse of 1,500 years the life of its inhabitants is made intelligible and real.

Although the task of excavating is only begun, the discoveries are encouraging to the promoters. Valuable results are predicted for the future and should I chance to visit Shropshire again after the work at Uriconium is completed, I should expect to find in the museum at Shrewsbury one of the finest collections of Roman antiquities in England.



Remains of the Basilica at the Roman City of Uriconium

were discovered bearing inscriptions which made it clear that the city was built 43 A. D. History reminds us that the Romans withdrew their legions from England in the beginning of the fifth century A. D.; so the site was for nearly four hundred years the scene of vigorous Roman life after which the races of Central Europe took possession of the land and burnt the city with its inhabitants.

The first thing which our guide called attention to as we explored the excavation was a section of Watling street with its pavement and curbing. This was the main Roman road which formerly extended throughout the entire length of the country. The drainage of the city apparently had been mostly on the surface by means of well built ditches inlaid

around the borders of their city for their enemies' horses to tramp into. A small brass stamp was discovered bearing the original inscription of the following translation: "the dialibanum (collyrium or slave) of Tiberius Claudius, the physician for all complaints of the eyes, to be used with egg."

Probably the most perfect preservations so far discovered are the fine tessellated, mosaic floors of the Roman baths. Parts of them were removed to the museum at Shrewsbury where all the more interesting objects are finally kept.

A certain poet refers to Uriconium as "the city beneath the corn." And I suspect that a large majority of travelers who visit the scene and contemplate upon it, wonder why the city is beneath the

Gospel Work Goes on in Mexico

The Protestant mission workers in Mexico have had little or no interference directly with their work by either Federals or rebels. What interruption or hindrance has been experienced has been due to the disordered condition of affairs in many parts of the country. In the main the spirit toward the religious workers has been tolerant and even friendly. Practically all missionaries have refused to quit their posts. The American Bible Society reports having recently shipped a large number of Bibles, with the belief that they will be sold as previous shipments have been. The Presbyterian Church of Mexico, closely related to that in this country, is strongest in Mexico City, and has repeatedly had the protection of the present Government for its interests. It reports that schools are much disturbed, but that strictly spiritual work is little affected. Bishop Aves, of the Episcopal missionary district, reports that his American work is strongest in Monterey, and has been hampered by the removal home of large numbers of families.—Sel.



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

As young people we sometimes fail to grasp our opportunities because we fail to understand that a responsibility is resting upon us. God has a work to do through us that no one else can do for us. If we do not do it it will be undone forever and souls that might have been delivered from sin by the Lord through us will miss our help and we will miss a blessing, while the enemy of souls will rejoice over his spoil. Plan to make the lesson clear and effective.

We are all interested in a successful career. We all have a calling in life. That calling is the medium through which our Christian life finds expression. Connect the topic of "Christian Conduct in my vocation" with the one of Mar. 3: "Christian Conduct in the Home." Where genuine Christian virtue exists either place in life is not lacking for expression of true piety.

Ruth is one of the young women of Old Testament whose character stands forth as an inspiration of true womanly devotion. May every meeting be directed to inspire a like spirit in young women, and true womanly ideals in the minds of young men.

The Junior Topic is again in charge of Sister Anna Yoder of Goshen, Ind. It is intended to awaken missionary interest in the children. Find suitable material to make the meeting effective in accomplishing the true end.

YOUNG PEOPLE AS SOUL WINNERS.—I Tim. 4:12

Topic for June 7

MOTTO

"He that winneth souls is wise."

THE STUDY HOUR

Soul winning is a great work. It involves the destiny for eternity of a soul. If we value the soul high enough (which we only can do by an earnest study of its destiny in heaven or hell) we will be more interested in enlisting the young in this important work.

Soul winning implies that there is a battle being waged. An enemy is at work. The soul of individuals are the subject of the conquest. To win, on the part of the Christian, means salvation; to win, on the part of the enemy, means eternal death.

The conflict is different from all other conflicts in that it is spiritual in its nature and involves the will and purpose of the soul sought to be won. A study of the forces involved and the means at hand in gaining the victory is an absolute essential to successful work.

Can the young people be enlisted in this army? Our topic implies an affirmative answer. God's Word teaches the same. "Let no man despise thy youth but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

An exemplary life is a power against the enemy and a means in God's hand of delivering souls from the delusions under which the devil has bound them. Now look carefully at the different parts of our life in which the example is manifest. Define the words "conversation," "charity," "spirit," "faith," "purity." Enlarge on these words by making applications to your life in its daily round. Is there anything in this that applies to soul winning? It may be said that we have to become acquainted with God's means of victory in our own life and have truly overcome by it. What really in your mind constitutes a soul won? Who are the subjects to be won? Is it alone the unbeliever, or the saint also? Is an evangelist who leads souls to make the important start a greater soul-winner than the one who constantly walks by their side and helps them in the daily battles against the devices of the enemy? Should we say one is a greater soul winner than the other? What do you consider the great motive that should prompt us to desire to be soul winners? Will the motive you name cause us to be choicy about the position we occupy in the Church?

OUTLINE STUDY

I. Knowledge that is Essential to Soul-Winning.

1. A knowledge of the enemy's devices.—II Cor. 2:11.
2. The soul's peril.—Jno. 1:36; Rom. 1:23.
3. The soul's weak points.—I Thes. 2:7-12.
4. The essentials of salvation.—Tit. 2:11-14; Col. 1:13.
5. God's way of deliverance.—Rom. 10:9-13; Acts 2:38.
6. What God would have me do.—I Cor. 12:11; Rom. 12:6-8.

II. What can I do to Help?

1. Obey God in all things.—Gal. 5:16; I Jno. 2:5.
2. Pray earnestly for the lost and for ministers.—I Tim. 2:1-4; Eph. 6:18.
3. Engage earnestly in His service.—I Cor. 15:58.
4. Live an exemplary life.—I Pet. 3:1, 2; 2:12.

PERSONAL THOUGHT

The Lord has a plan for each child of His. That plan is a service that helps in the great work of soul-winning. Are we consecrated to the Lord's plan for our life?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Serve**.
2. God's Work for Children.

For Young People.—

1. Difficulties in Soul-winning.
2. The Lord's Provision for Victory.
3. How to Prepare for the Work.
4. The Value of Souls.
5. Won from Whom, for Whom?
6. Signs of Success.

For Older People.—

1. How to Encourage the Young to Win Souls.
2. The Winner's Power.
3. What Must be the Daily Life of the Soul-winner?

CHRISTIAN CONDUCT: IN MY VOCATION.—Rom. 12:11; I Cor. 10:31

Topic for June 14

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

I. Definition.

Vocation means a calling to engage in a certain occupation or business. There may be varied uses of the word not strictly following its original meaning. Some **choose** a vocation; as they say, when it is more properly a choice of an occupation. A **following** of a vocation is more in keeping with the true meaning since it carries with it the idea of obeying the call to a certain work. This view of the word is more appropriate to the Christian's conduct since it is disloyalty in him to engage in any work in which there is no evidence that it receives the approval of God by a direct or indirect call. Our conduct in our vocation will then be ruled by the power of this thought of God's calling. It will form every detail of the business with an eye single to the divine Master.

II. **The Text.**—Rom. 12:11:—"Not slothful in business, fervent in spirit serving the Lord," is very suggestive for the Christian's life work. Suppose in following the main calling of life there are a number of other side duties connected with the main duty, is it becoming a Christian to be slothful in these? Because sharpening the plow is in the blacksmith's line is no reason that the farmer should be above doing it as well

as he can if need requires. The chief business of the Christian is to seek first the kingdom of God and His righteousness. Will that conflict with being a diligent farmer or mechanic or some other secular business that duty calls him to perform? And when he performs them is there an excuse for slothfulness because they are only a side line of work? When you have answered this thoughtfully then read the next text: I Cor. 10:31:—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." What is there in this text that may keep the Christian out of certain occupations? Is there anything here that would regulate a legitimate business? What room is there, where this rules the life, for wrong? Will such a law cause one to break the Sabbath, or drive sharp bargains, or begrudge a few days or hours in helping fellowmen? Might this law ever cause a man to forsake all his earthly business with all its gain at the call of what seems to make the cause prosper more in some other occupation? How would such a call affect your present situation?

III. Outline Study.

1. A standard for all vocations.—Matt. 22:37-39.
2. Labor is a duty.
 - a. According to God's first plan for man.—Gen. 2:5, 15.
 - b. Hard labor a wise provision after the fall.—Gen. 3:17-19; Rom. 8:22-26.
 - c. Ease and luxury unsafe.—Deut. 8:11; I Tim. 6:8-10.
 - d. We owe provision to our own.—I Tim. 5:8.
 - e. We owe help to the needy.—Eph. 4:28.
 - f. We should endeavor to earn our bread.—II Thes. 3:7, 12.
 - g. We ought to help the Lord's messengers.—II Jno. 5-8.
3. Conduct in business.
 - a. Consider others.—Matt. 7:12; Phil. 2:4.
 - b. Be honest.—Rom. 12:17.
 - c. Do things that are good.—Eph. 4:28.
 - d. Don't monopolize.—Isa. 5:8; Jas. 2:6-9.
 - e. Keep the cause of Christ uppermost.—Matt. 6:33.

PERSONAL THOUGHT

Does the way I act in my life work impress men with the importance of making preparation for eternity?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Work**.
2. Commit a Scripture Passage.

For Young People.—

1. The Blessing of Being Busy with a Good Occupation.
2. Principles that Govern Our Conduct in Our Vocation.
3. Snares that Destroy Men's Souls in their Business Affairs.
4. The Evil of Slothfulness.

For Older People.—

1. Cure for Business Anxiety.
2. All We Have and Are On the Altar.

THOUGHTS FOR REFLECTION

Why are you moving to a new country?

What keeps you occupied in your present business?

Did you choose, or did the Lord choose when you entered life's work?

Does your Church get all the service

it could from you in your present manner of conducting your affairs?

Is your example safe for your friends to follow?

Can you daily look for blessing upon all that you do?

Do you ever ask with open obedient heart, "Lord, what wilt thou have me to do?"

CHARACTER STUDY: RUTH.—Ruth 1

MOTTO

"A virtuous woman is a crown to her husband."

THE STUDY HOUR

I. Who was Ruth?

1. What relation did her nation bear to the Israelites?—Gen. 12:5; 19:37. They were excluded from citizenship in Israel unto the tenth generation (Deut. 23:3, 4) although this did not seem to include a case like that of Ruth who became married to an Israelite and was fully adopted into the religion of Israel and was the great-grandmother of David, king of Israel (Ruth 4:13-17). See what relation she bears to our Lord in the flesh (Matt. 1:5).
2. What gave Ruth a place of such high honor? Her fleshly ancestry or her character toward God? Study the passages in which her godliness is expressed (Ruth 1:16, 17; 2:11, 12; 3:10). Note the passages that show the virtuousness of Ruth. Why was it a virtuous act to follow the divine arrangement of marriage to preserve the genealogy of families? Was there not more appeal to a young woman to ignore this divine arrangement from a fleshly viewpoint? Looking at it from results, did Ruth receive her reward from both standpoints?

II. Study the Character of Ruth.

1. As a true and loving daughter-in-law.
2. As to her unselfish devotion to duty.
3. As to her faith in Naomi's God.
4. As to her faithfulness to God's law.
5. As to why she chose to forsake her own people and their gods.
6. As to her industry.

PERSONAL THOUGHT

Faithfulness to God's laws gives us a place in the royal family of God.

SUGGESTIVE ASSIGNMENTS

This is a topic that especially appeals to our young sisters. It has been suggested that they be given opportunity to treat the topic. In the Study Hour we have made only suggestions leading to personal investigations. Let those in charge of meetings encourage a thorough study of the entire book of Ruth and try to find the divine purpose for which it was written.

For Children.—

1. Text word, **Virtue**, etc.
2. Commit Ruth 1:16, 17.

For Young People.—

1. Relate the Story of Ruth's Life.
2. How Ruth Found the True Path of Womanhood.
3. Lessons for Me from the Life of Ruth.

4. True Womanhood must Lose its Life to Find It.
5. Contrast Ruth's Choice with that of Orpah's.

For Older People.—

1. The Divine Plan of Marriage in the Gospel.
2. Rewards of Godly Devotion.

SEED THOUGHTS

It is through the lives of the pious fathers and mothers that God chose to bring forth His blessings upon the world.

No one need despair because of a bad ancestry. Ruth's back lineage had a bad enough record. God will bless all the thousands who love Him and keep His commandments.

"Her hap was to light on the portion of the field belonging to Boaz." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Do I still believe in luck?—W. W. W.

Supplemental Reading—Edersheim's History. Israel under Joshua and the Judges. Chapter 21.

CHILDREN OF HEATHEN PARENTS

Eccl. 12

Topic for June 28

MOTTO

"Go ye into all the world and preach the gospel."

THE STUDY HOUR

There are millions and millions of children all over this world of ours who are waiting to have their lives brightened with hope; waiting to have the glad tidings of salvation brought to them. On the other hand there are multitudes of children who are ready to help when they hear the call.

The ways in which they may help are various. They must first be interested and be shown how they may assist in the great work. Quite a common method used by many of our people is to give each child a small sum of money, say ten or fifteen cents, each spring and let him invest it in some way and in the fall bring in the returns. This money is then sent to the Children's Fund. Often large sums of money are raised in this way. It is well, then, that the children know where their money is sent and for what it is used. They will also be very much interested in hearing reports from these places.

Last year the little girls from a sewing school denied themselves of their Saturday's candy and used that money to buy materials for a quilt which they pieced under the direction of their teacher. This quilt was for a little missionary girl. They were very enthusiastic about the work and wanted very much to see this little girl's picture; so the picture was sent them and the teacher says how much they are interested in this little girl and how they

ask questions about her and the place where she is.

This is but one illustration of how children may become interested in mission work. Let them become acquainted with missionary children or learn about the needs of those whom they can help, give them a chance, and they will work.

It is very necessary that the children become acquainted with and interested in missionary work for upon them depends the future missionaries and missionary work of the Church. There are so many ways in which they may work. Each community must decide for itself what plans to pursue and in a few cases possibly each family must decide for itself. The most important thing to remember is that the child must be kept informed and his enthusiasm kept alive. He is eager to work but must be helped.

It has been suggested that it might be well to organize a band or appoint a committee who would be responsible for overseeing the missionary work of the children. This body would look after the children and give reports as to the needs and what is being done with the money which they give. Meetings might be held as often as the committee would see fit and devote the entire time to the study of missions; or if desired certain Sundays might be set apart for missionary work, or five minutes each Sunday during the Sunday school hour may be devoted to the cause. Great possibilities lie within even five minutes if used properly. Fixed rules can not be given for if certain rules work in one place they may not do at all in another, so the object of this paper is simply to suggest a few plans and let each community work out a plan best suited to itself.

We frequently hear people say that if they had been informed about the great needs of the mission field they would have entered the work, but it was not presented to them. Let us do our duty, study the needs, inform those under us, impress upon the minds of the children the great importance of missionary work, and no doubt many more will enter the field. There is great need of mission study classes being organized throughout our churches. Children of the Junior age enjoy biography, so the lives of great missionaries both pioneer and modern may be studied to good advantage.

The greatest thing to impress upon the minds of the children is that of bringing the message of salvation to those who do not know of His great love.

SUGGESTIVE ASSIGNMENTS

This topic will necessarily need to be treated differently at different places, so the needs of the people at the various places will determine the nature of the meeting. The aim must be to create an interest in missionary work among the children. Remember that the children of heathen lands are wretched and miserable and are in need of the Gospel. This feel-

ing must be made warm and giving or doing helps the process very much.

For Children.—

1. Text word, Give.
2. Study about the Captive Maid. II Kings 5:3.
3. Why should I be Interested in My Heathen Brother and Sister?
4. What can I do to Help the Missionary Effort Among Children?
5. What can I Give toward the Support of the Children's Missionary Fund?

For Adults to Think About.—

1. How can I Help the Children in Their Missionary Efforts?
2. Am I a good Example to Them?

Problems for Future Discussion

We neglected to state the problems for discussion in the July issue in the May number. Following are the problems for July and August:

For July—

6. How secure perfect harmony between old and young?
7. How create the spirit of helpfulness toward all?

For August—

8. The social problem.
9. Amusements.

Thus far the voluntary discussions of these problems have been conspicuous for their absence. Let us have the benefit of your experience and thought for our mutual helpfulness.—R.

"THE MAKING OF A TEACHER"

The energetic, wideawake Sunday school teacher is ever on the lookout for helpful books on child psychology and pedagogy. He seeks knowledge that will be of value to him in making his efforts more effective in the lives of those whom he teaches. Many are the books on these subjects, some are of greater value than others. In connection with the discussion of the Primary Teacher in this number, we wish to call attention to a book bearing the above title which we consider of great value to the teacher who will read it carefully. The author of the book is Martin G. Brumbaugh, a wellknown educator. Much of the material in this book originally appeared in the Sunday School Times a number of years ago, but all of it has been revised and new material added. The author has an interesting and easy readable style in which all technical terms are translated into simple terms which can be readily understood by any one of average intelligence. We know of no book better suited to the needs of the large majority of Sunday school teachers, which presents the general principles of child psychology and pedagogy in a simpler and more readable form, than this one. We append the titles of only a few of the twenty-eight chapters the book contains.—How Knowledge Reaches the Soul, Guiding Principles in Attention, Retention and Recollection, Educational Principles of Moment, Facts

about Judgment, Some Laws of Teaching, The Teacher's Personal Equipment, Concerning the Course of Study, Phases of Religious Training, Jesus the Ideal Teacher, Educational Principles Used by Jesus, Educational Methods Used by Jesus, etc., etc. These titles give some idea of the wide range of subjects treated. This book may be secured for \$1.00 postpaid, by addressing the Mennonite Publishing House, Scottdale, Pa.

FACTS ABOUT THE LIQUOR TRAFFIC

The anti-saloon forces almost daily record new victories. The last decade has seen some remarkable changes relative to the liquor traffic. According to the opinions of some the next five years will record even greater changes. The growth of this sentiment against the saloon is largely due, we believe, to the realization of the fact by the public that the saloon is not only an immoral institution, but also an economic loss to the community and nation.

Live and up-to-date facts about the liquor traffic in the United States and the progress made in the fight to eliminate the saloon, are found in the 1914 Year Book of the Anti-Saloon League. In addition to the usual features of the Year Book, this year it gives figures showing the economic loss sustained by the nation in tolerating this institution of iniquity. It contains a map of the different states showing the "wet" and "dry" territory in each, as well as numerous facts about each state and an account of the progress made against the saloon in each. In addition there are numerous other figures and facts setting forth the saloon in its true light.

The Year Book contains over 200 pages. It may be secured, bound in manilla, for 25 cents, postpaid, by addressing the Anti-Saloon League of America, Westerville, Ohio.

Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream on that shapeless stone

With many a sharp incision;
With heaven's own light the sculpture shone—

He had caught that angel vision.
Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the hour when at God's command

Our life dream shall pass o'er us;
If we carve it then on the yielding stone
With many a sharp incision,
Its Heavenly beauty shall be our own,
Our lives that angel vision.

—Bishop Doane.

"There are two things that make unhappy homes: men's love for wet goods and women's love for dry goods."

OUR SUNDAY SCHOOL

THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL

III The Teacher

CRISSIE YODER

The fundamental need of the organized Primary Department is teachers—thoroughly equipped and trained teachers. A phonograph could tell stories and give lectures and deal with Biblical facts and subjects most excellently; a phonograph could explain the meanings of terms, locate the events of the lesson, and teach the Golden Text, but it could not take the place of a wholesome, winning personality for it could never discern and reach the cause of the pupils' feelings. No methods, devices, or helps can take the place of a living teacher who knows how his pupils feel and feels with them.

The power of the influence of personality as against the influence of things is illustrated in a certain Sunday school worker's experience. He was canvassing a thinly settled rural district for the purpose of organizing a Sunday school. Going through a clearing, he met a little boy and greeting him pleasantly asked him to take a seat with him on a fallen tree trunk. As they sat there he told of the meeting called for that evening, to start the school "We're going to have a nice school, and we want all the boys to be in it. You'll come and join us tonight, won't you?" "No!" was the abrupt and emphatic reply. The worker was not easily discouraged, so he took a picture paper from his pocket, and putting his arm tenderly around the little fellow, showed the pictures and explained them carefully, adding that papers like that would be given to the pupils of the new Sunday school. "You'll come and get some of those papers, won't you?" But again an emphatic and abrupt "No" was the boy's only answer. The worker tried once more. He was a sweet singer, and after singing several verses, said, "There, we're going to have such singing as that in Sunday school. Won't you come to hear it and learn to sing for yourself?" "No!" was the resolute answer and the worker rose from his place on the log, leaving the inaccessible boy sitting there alone. "Say, are **you** going to be there?" he called out as the worker was leaving. "Yes, I expect to be there tonight." "Then I'll come." And he did come.

The truth, "It is the life of the teacher that is the chief power," is so often proclaimed, there might seem to be no reason for speaking of it, and yet too often, we do not realize enough to how great an extent we may be the guidance of the

lives of our pupils. We too often look upon the teaching of that class for a half hour each week as a side issue, when we are responsible not only for the influence over our pupils but for the hundreds of lives each one of these may influence. A primary teacher's first equipment then, must be a knowledge of God and of His Word. We cannot begin with fraud, we must have a Christ-like life to which the pupils may look with admiration, and which they may attain through personal association with us. Nothing can take the place of this qualification.

But if this is the only equipment a teacher has, he cannot accomplish the best results. It is not sufficient that we have what the children need, we must be able to get it to them. In the earlier history of the Sunday school little of child psychology and pedagogical principles was heard. Today these terms are heard as frequently in connection with Sunday school work that some have wondered if they are putting God and the Bible in the background. Let us notice the dull, listless, indifferent pupils of a beautiful Christian spirited teacher who with very commendable patience is learnedly explaining some Biblical fact for their edification. He knows his subject matter, but he does not understand the working of the child's mind and cannot awaken their attention or excite their interest, consequently his teaching is not effective. Certainly we agree that had he a knowledge of child nature and that had he taught so the child mind could have understood, he would have been a better teacher. Had he done this, whether or not it was consciously done, he would have been teaching according to pedagogical principles in the light of child psychology.

The ability to do this may be acquired by any one who carefully studies his own mind and recalls his own childhood thoughts. To illustrate, how long did it take us to realize that the powerful, invisible Spirit, God, is a loving Father? What was our first conception? Was it that of an imaginary giant, who made people sick or killed them and who made the lightning and thunder, or was it that of a fairy-like being that could perhaps be shut up in the sugar bowl? Conceptions similar to these are common to children, and could we recall step by step through what process our mind went to

comprehend the wonderful idea, then we could help our pupils to comprehend. Could we recall now: What were the dark points? Where did our minds labor most? What points were not explained? What was the first step that appeared clear? After this what was the next step and how did it follow the first? And the next in order, and the next? And recalling these we would better be able to make the vital truths a force in the beings of our pupils.

Is it fair for us to teach the Gospel of Jesus Christ in any but the best possible way? Dare we be satisfied with the Sunday school teaching that met the needs of yesterday, when life into which the pupil must enter is vastly different from that into which the pupil of yesterday entered? In the earlier public school, anyone who could read, write, cipher and maintain discipline was a qualified teacher. The pupils learned the answers, the teachers read the questions and saw to it that the answers of the pupils fitted those in the book. Today better prepared teachers are demanded and pupils are being taught better in the light of a truer knowledge of child life and according to proved methods of teaching. As Sunday school teachers we must realize it is with such pupils we are working, and we dare not be satisfied with ourselves or our methods if they would not be recognized in teaching arithmetic and reading.

This article does not aim to be a treatise on educational laws, but it does undertake to put before us the necessity of our knowing these, if we are to make the most of our vital opportunities. The teacher who wishes, will find many helpful volumes written to assist and guide him. Neither is it possible to discuss the teacher himself from every viewpoint but merely to mention perhaps rather disconnectedly a few things.

Simplicity of language is one essential, and by this I do not mean babyishness of language. It is important indeed not to seem to be talking down to our boys and girls, but just as important is it to use words to which they are accustomed and of which they know the meaning. We cannot expect to command attention, hold interest, retain regard and help them by calling them "dear little children," assuring them that we are glad to see them and that we want them to be good little boys and girls. They want to hear something! Neither can we help them by saying, "God is a Spirit and they that worship him must worship him in spirit and in truth." They want to understand!

One other important matter for the teacher is the assignment of lessons. Lessons which call for no definite preparation in the public school are considered rather unimportant, consequently, the pupil who is not asked to prepare and is not given a particular assignment of the Sunday school concludes it is merely a secondary matter. If, as educators say, "Take the next lesson; class excused," is sufficient

(Concluded on page 591)



WOMEN WORKERS IN FOREIGN FIELDS

"Many hands make light work" is an old phrase that probably originated abroad, where farmers are seldom seen at work singly, but always in groups. These groups frequently include women and children at any sort of task, from raking weeds to harvesting potatoes. Where the American farmer with his family of five can count upon only one pair of hands for field work, the European farmer counts upon at least three laborers from the same-sized family. His wife is often quite as hard a worker in the field as he is himself, and the children are early trained to do the tasks that their strength will permit. House-keeping is reduced to the mere cooking of a little plain food twice a day, with a lunch of cold bread and a drink of tea, milk or wine at midday.

In the vicinity of villages and cities women and children can be hired to work in the fields at wages lower than those paid men, and the amount of work they do in a day is in many cases fully equal to that done by men. Groups of these women come out from the villages under the direction of an overseer, who is careful that no time is wasted and that the work is done satisfactorily. Many tasks that men despise are left for the women to perform. Groups of women may be seen in Scotland taking weed roots from the fields, preceded by men with rakes to pull the weeds to the surface. It might appear that the handling of the rake is the harder task, but the back-breaking bending required by the constant picking of the weeds makes the task of the women far less desirable.

In Belgium rows of women and girls are seen in the wheat fields, carefully pulling the weeds from the wheat by hand—a detail of intensive farming that is unheard of in America. In the rush season of harvest the entire family is expected to help the peasant, and the one-man farm becomes a place operated by one man, his wife, and several children.

The use of family labor explains in one way the difference between the European and the American systems of farming. There labor is cheap and all available hands are pressed into the field, while on the American farm the women and girls are seldom expected to help with the crops and the boys are not used until

they have reached an age when heavy work will not hurt them.

The amount of work done by an individual farmer in an hour or a day is far less in Europe than that performed by the average American farm hand. The European works long hours, but he works slowly and ploddingly. He does not understand how to use machinery and even when he has it it is usually on the one-horse scale. Four-horse teams are seldom if ever seen on European farms. The tendency to criticize our American farm hands by comparing them with the Europeans is unfortunate, since these same Europeans when they emigrate to America soon adopt our ways of doing things; woman labor in the fields is abandoned and children are not used until they are able to stand the tasks without strain.

There is much criticism of the development of tenant farming in America. Some agitators have even gone so far as to say that we are developing a system of American peasantry, but we have yet to see any indications that American farm tenants are driving their families to such hard tasks as can be seen any day on European farms.

Under the present European conditions woman and child labor is an absolute necessity. Without this aid it would be impossible for the peasant to make even the meager living that he now secures. He does not follow the system because he likes it, but because he cannot avoid it. European women have no lovely sentiment for field work and many of them go to the cities and enter domestic service and factory work simply to avoid this hard work in the fields.

Horse power, big machines, and, more recently, farm motors, if used on larger units, will give more efficient service, eliminating women as a necessity to field work and improving the general standard of rural conditions in European countries, just as in America. There are already indications abroad of a change to larger units and the adoption of machine farming. All changes are slow there, and this change will probably be several generations in taking place.—Sel.

"A friend is one with whom you go camping twice."

The life counts for little that always counts the cost.

THE BLESSING OF A GRAND-MOTHER

The Woman's Home Companion contained an impressive article on "Grandmothers," in which the author gives the following description of her own grandmother:

"A bride at fifteen; a widow with four little children at thirty; flung from wealth to poverty by the Civil War; confronted with the necessity to earn her own and her children's living in a day when women had indeed cause to cry out for better opportunities, and through it all strong, patient, serene, the 'inconquerable soul.'"

"What could be braver, what could be richer, than her life?"

"What could there be in all human experience to surpass that young love of hers?—the love that one hears, with aching throat and blurred eyes, in the single voice of some throbbing violin when the lights are low and every coarser instrument is hushed? Ah, that is the pure romance, starry, exquisite—fleeting, if you will—but oh, how sweet!"

"And then—motherhood. The women of today, with a large and lovely charity, would mother the whole world. But she—she mothered her own. And will any woman say that to mother one's own is the lesser joy, the inferior vocation?"

"Then death—the death of her husband. And I think there can be no sharper test of courage, no deeper call for heroism, than the requirement to smile into one's children's faces, to make life a happy thing for them, when their father lies dead. That is a task to shake the heart of the staunchest; yet she did it.

"Soon afterward the war and financial disaster; the old, old story of the Southern wife and widow; the home desecrated for her by the presence of boarders; the skillful needle put to such unwonted service; all the pitiful shifts of unequipped, sensitively bred poverty. These things she did, too—and smiled.

"And then she lost her first-born, her only son. And she smiled still, for the children who were left.

"As her remaining children grew up around her, the stress lightened. There was marriage, there was birth happening about her again—renewal of life.

"What would childhood be, indeed, without grandmothers? Of course we love our mothers and fathers best; we always assert that stoutly, but—well, there's something about a grandmother!"—Unidentified.

"We would know less about thorns if we spent less time looking for rosebuds."

"A man never catches up with his good intentions for tomorrow."

"When you praise what your neighbor raises he praises you."

"Happiness is born of helpfulness."

Current Events

The latter part of April Colorado was the scene of a number of bloody conflicts between striking miners and the state militia. The total loss of life is not known, but more than two score have been slain among them a number of women and children. Conditions that make such a slaughter possible are a disgrace to a state in which they occur as well as to the nation. This strike has been in progress since last September at which time the miners were organized by representatives of the United Mine Workers of America. Their demands were as follows: Recognition of the union; a 10 per cent. increase in wages; a semi-monthly pay day; the right to trade and board where they pleased; that the use of armed guards at the mines be discontinued; and better working conditions. The operators replied that the union would never be recognized, that armed guards were not employed, that "better working conditions" was too indefinite to mean anything, and that the other demands were already granted. Consequently the only point at issue now is the recognition of the union. The strikers secured arms and ammunition, and so did the private guards of the mine operators. On April 20, fighting was begun. Whether the strikers or the soldiers began the battle is not definitely known. The trouble spread rapidly and soon hundreds of miners were under arms. At Ludlow was the tent camp of the striking miners. Here a battle was fought which resulted in the death of a number of women and children. The soldiers swept the camp with machine guns, set fire to the camp, and the women and children who were in the pits dug for their protection were burned to death when the fire swept over them. This attack aroused the fury of the strikers and they took up offensive tactics driving the guards from some of the mines and destroying mine property. The governor of the state was unable to quell the trouble and was forced by the citizens to call for federal troops, which were sent. The trouble is of more than state-wide significance as it is a serious conflict between capital and labor. John D. Rockefeller, Jr., who represents 40 per cent. of the interest in one of the mining companies is receiving much criticism and by some is held responsible for the trouble. Before a Congressional committee on April 6, he made the following statement: "I have done what I regard as best in the interests of the employees and the large investments I represent. We have put the best men obtainable in charge and are relying on their judgment. My conscience entirely acquits me. We would

rather that the unfortunate conditions should continue, and that we should lose all the millions invested, than that American workmen should be deprived of their right, under the Constitution to work for whom they please. That is the great principle at stake. It is a national issue." This statement was interpreted by the striking miners, it is said, as a declaration of a war to a finish, and they then took up arms. Young Rockefeller was asked to go to Colorado and use his influence to stop the war, but replied, "There is only one thing that could be done, and that is to unionize the mines, and we will not do that at any cost." This is the same issue that was at the basis of the trouble in the copper mines district in Michigan, of which we have made mention, and which resulted in the operators winning their point. The existence of such conditions is strongly condemned and should not be tolerated anywhere. However such conditions are only the natural result of avaricious capitalism and unscrupulous labor. If the Golden Rule were applied by both capitalist and laborer in their transactions such conditions could not be created.

A Motor-Bus Line in the Andes

"A motor-bus line, put into operation in Bolivia on April 15, climbs to an altitude, above Potosi, of 17,000 feet. The busses, or cars, were made in Cleveland. They have six-cylinder, sixty-horse-power motors, and replace coaches that for many years have been drawn by mules. The road is described as, for ten miles, 'skirting the edge of a precipice having a sheer drop of 3,000 feet.' In some places it is so steep that passengers 'invariably prefer to get out and walk.' Serious accidents have occurred on this road. It is not many years since a coach containing ten passengers and drawn by six mules went over the precipice. Needless to say, passengers and mules were all killed. Since then a stone guard-wall has been built along the edge of the precipice. Says a writer in *The Horseless Age*, from which these facts are taken: 'The busses will always be operated at an altitude of 7,000 feet or higher. The city of Potosi, the terminus of the railroad line leading up from the Pacific coast, has an altitude of 14,000 feet. Leaving this city, the busses will begin a climb of five kilometers (a little over three miles) and cross the highest pass of the Andes at 17,000 feet elevation. The average grade from Potosi to the pass is 17 per cent., and there are dozens of sharp turns. From the summit there is a gradual descent for over 100 miles until the city of Sucre, capital of Bolivia, is reached. On this portion of the route it is necessary to cross several river-beds which are dry during a dry season of eight months. During the remaining four months of the year the service is stopped. The return trip consists of a steady pull for over 100 miles. Mule-drawn stages make the trip one way in thirty hours,

whereas the motor-busses will be operated on a twelve-hour schedule, making a daily trip in each direction.'"

A letter recently came to light written by the Kentucky Distiller's Distributing Company which is creating quite a stir among the temperance forces and which will not aid the cause of the liquor crowd. The letter was addressed to the Keeley Institute, an institution to reform drunkards. The first sentence reads: "Our customers are your prospective patients." The distributing company then offers its mailing list of 50,000 names for a cash payment of \$400, the reason for selling the list is "discontinuance of business January 1," 1914. After this letter was published an identical letter addressed to the Neal Institute, a similar institution, was made public. The Neal Institute made inquiry as to the price for the exclusive use of the list and were informed that the charge would be ten cents per name. This paragraph also appears in this second letter from the liquor people:

"We know that you can make our list exceptionally productive to you. Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is keenly alive to the injury of his practice, and he is only awaiting some way of stopping. If you can convince him of the permanent efficacy of your treatment he is your patient, and you know how to convince him." This clearly sets forth the motive of the liquor people—greed. They do their best to enslave men and then seek to turn their product over to others. Their own statements in the above quoted paragraph condemn the traffic, it is an acknowledgment of the evils of the rum trade.

Another evidence of the remarkable changes in the form of government during the past two decades in the Oriental countries is found in the present political chaos in Japan. The people of Japan are highly displeased with the government and are demanding a government by parties instead of by clans or cliques. Until February of last year the military clan under the leadership of Prince Katsura was in power, when the naval clan under the leadership of Admiral Count Yamamoto, succeeded. "The corruption and extravagant demands of this naval section of the bureaucracy have caused its downfall." Efforts have been made to form a new cabinet but without success and at this writing no strong man has yet appeared to take up the reins of power. Naval scandals have been used to discredit the naval clan. Graft is charged in the construction of battleships. A number of arrests of high officials have been made in connection with these scandals. "The feeling is so intense that something tragic is momentarily expected."

Reports from Europe indicate that despite the recent Balkan wars the Balkan question has not yet been finally settled. Indications are that a conflict of a larger scale is brewing and is not far off. Russia and Austria are both mobilizing large armies on their frontiers. Russia recently mobilized a million men on her German and Austrian frontier. By some it is claimed it was a demonstration to show to France that Russia will be her ally in case of conflict, others claim that political plots unearthed in Hungary and Rumania, having for their object the dismemberment of the Austro-Hungarian monarchy, have been traced to Russian intrigue, and consequently the army has been mobilized for use against Austria. Rumania has had a grievance against Austria for a number of years, and because of her successes in the Balkan war, is now eager to secure territory belonging to Austria, which is inhabited largely by Rumanians and consequently is plotting with Russia. At the same time Greece and Turkey and Italy cannot agree among themselves as to the disposition of the Aegean Islands. Bulgaria is endeavoring to recover from her defeat and eager to regain territory she lost. In both Bulgaria and Greece there is much business depression and poverty as the result of the recent wars. Europe may yet be plunged into a war which may change the whole map of Europe. It is to be hoped that such a conflict will be avoided.

The Ottoman Empire, Turkey, is seeking to re-establish itself financially. Moslems believe that the future and the independence of Turkey depends upon her financial situation. To re-establish herself a boycott has been declared against all non-Moslem merchants. The boycott is enforced in some instances to the extent that guards have been placed at Christian stores and Moslems coming out of these stores with purchases are compelled to return them on pain of punishment upon refusal. Merchants are urged to buy products of home manufacture thus supporting native industries. Turkish papers are supporting the boycott. A Christian paper published in Constantinople believes the boycott will "soon die of itself," and that the only persons injured by this shortsighted policy are the Turks themselves. There are some trades in which the Christians excel which are needed to develop the empire, hence Turkey will be the real sufferer by a protracted boycott.

France finds it no easy task to maintain her political supremacy in Morocco. She has been unable to subjugate many of the tribesmen of the interior who are a constant annoyance to her. France has made some progress in lessening the slave traffic, however it is claimed that slaves are brought into the country from the south over the "terrible desert routes of Equatoria and the Sudan, the trails of the slave caravan being marked by the bleach-

ing bones of thousands." Rumors are afloat that France will soon have to face an uprising of the tribes in the Atlas Mountains of Morocco. An Italian traveler reports that no less than 120,000 tribesmen, mounted and fully armed with rifles and ammunition are ready to take the field. They have been drilled by foreign officers in the fighting methods of the Boers of Africa. They have three aeroplanes and the beginning of the conflict is looked for this present month. The grievance of these tribesmen is due to the order of a French commander to destroy the granaries of tribesmen in occupied territory and the destruction or confiscation of their growing crops. If hostilities do break out and these tribesmen have any degree of success, France fears trouble with Algeria and Tunis, the population of which is in a state of unrest.

Henry Graves, chief of the United States Forest Service, found that during 1913 more forest fires were started by lightning than by any other agency. Twenty-two states reported fires thus originated. In California more than 700 fires were started in a brief period characterized by drought and unusual electrical disturbance. "All the precautions which it is possible for man to take cannot greatly lessen the danger of forests being set on fire by lightning; but the consequent damage may be much decreased by being ready to fight. . . . The effectiveness of the system (for protection of forests) is shown by the fact that half of the fires are extinguished before they burned over a quarter of an acre, and half of the remainder before they spread over ten acres." It is easy to see what the result would be if the fires were allowed to burn themselves out as was done formerly.

Col. Goethals, builder of the Panama Canal, has announced that, unless unforeseen developments occur at the Cucuracha slide, the canal will be opened to commercial vessels about July 1 of this year. The dredges are now at work making a channel through this slide wide enough to allow vessels to pass without interfering with the work of the dredges. Dry excavation on the Culebra cut was discontinued on March 31st, when the last three of the 95-ton steam shovels were withdrawn. The work of finishing this cut is left to the dredges. Two new dredges have just recently been completed for use on the canal. Each dredge has a dipper that can take up at a single scoop 15 cubic yards of earth or rock or about 20 tons of material. Each dredge also has a smaller dipper of 10 yards capacity. These dredges can dig to a depth of fifty feet below the surface of the water.

According to the opinion of the head of a well known American Publishing house "the poet with a real gift has golden opportunities awaiting him and the largest possible audience ever in the history of the world." One of the reasons for the fact that books of poems are among the best sellers he thinks is found in the moving picture shows which displace the novel "for time-killing purposes," and also emptying the seats of the regular theaters. This demand for poetry has come very suddenly finding the publishers unprepared. There is keen competition among publishers to "sign up rising poets." This is encouraging to those with the poetic instinct as they may yet hope to make their living by writing poetry.

On Tuesday, April 28, a fatal mine disaster occurred near Eccles, W. Va., which resulted in the death of 172 miners. The explosion was caused by dust and gas and occurred in a level about 500 feet under ground. The force of the explosion was so terrific that some of the timbers in the shaft were hurled several hundred feet into the air.

THE JULY SPECIAL

It is always a pleasure to be able to make an announcement of good things to come. We have such an announcement with reference to the July number, which is to be a special issue from cover to cover. In the January number our city missionaries presented their work and the needs of the city; those directly interested in South America had their opportunity in the March issue. In this and the preceding issue special features were given place. In the July number those who can speak with authority because of their experience and observation will picture to us the needs of India and especially as related to our own work there. This field is of special interest to us because of our direct interest in it for a number of years. In connection with the articles there will also be a number of interesting illustrations. The copy already in the hands of the editor augurs well for a highly instructive and interesting number. The gathering of the material for this number has been in charge of Bro. M. C. Lehman and wife, who are now in America on furlough.

Go on with your work and be strong,
Halting not in your ways,
Balking the end half won
For an instant dole of praise.
Stand to your work and be wise,
Certain of sword and pen,
You are neither children nor gods,
But men in a world of men.

—Rudyard Kipling.

"More good causes perish in the church for lack of action than for lack of defence."

Miscellaneous

WILL ABOLISHING LIQUOR CREATE A LABOR PANIC?

Centuries ago the labor guilds, including masters and men, pitted their strength against the advancing Christian army. Back to the time when no man could remember, the people had been worshipping through amulet and idol. The manufacture of these had become an industry which gave employment to great hosts of workers. Formed into various guilds or trades unions, they sought to preserve their crafts against the growing tendency of Christian converts to discontinue the use of fetish and dumb gods.

A remarkable and well-authenticated instance of this is found in the Acts of the Apostles. Ephesus was the seat of the great temple of Diana. To it were attracted the worshippers who purchased silver shrines fashioned by the smiths who made their living through the sale of these. One day Paul the apostle appeared in their midst and preached a new doctrine—the doctrine of the true God. And this began to work a revolution. The idols were cast out. The temple was deserted by the people of the new-found faith. Soon the effect of this became apparent to Demetrius the silversmith, leader of the guild. Assembling the men who were engaged in his craft, they raised a great outcry, "Great is Diana of the Ephesians." A mob quickly came together and then the truth was revealed: these silversmiths were not so much concerned about Diana as they were about the permanency of their craft. This man Paul whom they were opposing, was through his preaching driving out their business. What if the people had been living in heathen darkness? what if the progress of the race was impeded?—the chief and apparently the only consideration was the personal welfare of the silversmiths.

Today the trades unions are facing another crisis. Another reform is making progress, and it threatens to sweep the land. The forces opposing the liquor interests are gathering strength, and ere long the saloon will go,—if the people finish the task which they have so well begun. But again the craftsmen who live by the profits of an evil which is even more generally recognized than was the sin of idol worship in the days of Paul are making protest. Various are the cries that parallel the slogan, "Great is Diana of the Ephesians." Frenzied for "liberty" and "justice" and "fraternity" are those who are fighting for the maintenance of the saloon; but back of it all

and over it all is the desire to preserve : craft which gives them a living.

"Have the temperance fanatics even given a thought to the question of what would become of the hundreds of thousands of people who would be deprived of their means of making a living if prohibition became general? Did they ever seriously consider the disastrous consequences of the destruction of so large an industry as the brewing industry, and how it would affect other industries? Did they ever consider that prohibition in our country would take away the bread from the mouths of a million men, women, and children, who would be dumped upon the labor market, or made paupers?"

This is the question asked by the United Brewery Workmen of America. Will the abolition of the liquor traffic create a labor panic? Let us confine ourselves to this single proposition. Never mind, for the moment, the social, the physical, the moral, and the political aspects of the liquor problem. The average workingman worries more about losing his job than he does about his eternal future. To his mind the economic aspect of the liquor problem is more important than any other. He has been told, not only by the Brewery Workmen of America, but by the brewing interests, that, if the breweries and the saloons are closed, the men who grow the grain out of which they make the beer will suffer grievously; that the glass-bottle blowers who make the glasses and the bottles used in the industry, that those who make the cigars which are sold in the saloon, those who make the automobiles in which the beer is conveyed about the city, and the horseshoers, the harnessmakers, the machinists, the carpenters, the engineers,—all, indeed, who are in any way related to the manufacture or the sale of liquor—all will lose their jobs if the saloon is put out of business. And that's why hundreds of thousands of perfectly sober, non-saloon-patronizing workingmen vote to retain the saloon in every part of the United States.

The railroad man is concerned in our calculation. What is he getting out of the liquor business? Just about .003 of the total railroad freight traffic.

What about the farmer? Of his total crop of grain consisting of barley (malt), rye, corn, wheat, and oats, there is used for liquor just about three per cent. Perhaps we can find use for this three per cent in the making of bread or breakfast food.

Invariably, when compared with other industries, the liquor business is at a disadvantage. The following table is made up of facts taken from the Abstract of Statistics of Manufactures, United States, 1910, and shows a group of industries, indicating the ratio of wages paid to the capital invested, and the ratio of wages paid to the value of products:

Industry	Ratio of wages	
	to capital invested per cent	to value of products per cent
Liquor	5.6	7.38
Textile and its finished products	23.9	19.6
Iron and steel and their products	17.6	19.7
Lumber and its manufactures	27.1	26.9
Leather and its finished products	23.5	15.6
Paper and printing	21.3	20.5

It is seen here that the ratio of wages paid to workingmen in the five groups of industries outside the liquor industry in the matter of capital invested is about four times greater than it is in the liquor business; and in the matter of wages paid compared to the value of products it is nearly three times greater.

Let us look at this question from another angle. Take the investment in each of these industries to each wage-earner, and the number of wage-earners to each \$1,000,000 invested:

Industry	Investment to No. of wage-earners	
	each wage-earner	to each \$1,000,000 invested
Liquor	\$12,860	77
Textile, etc.	1,726	578
Iron, etc.	3,523	284
Lumber, etc.	1,725	579
Leather, etc.	2,128	469
Paper, etc.	2,722	367

These figures prove that the liquor business employs only one-fifth as many workers for the same amount invested as is the case in the average number employed in each of the other five groups of industries.

Upon a conservative basis, we may safely say that the annual drink bill in America is \$1,800,000,000. That is to say, this is the amount which is spent, at the retail price, for intoxicating liquor. The amount spent per annum for bread and clothing by the consumer is about the same. Suppose that national prohibition should prevail, and that the money now spent for liquor should be spent for bread and clothing. What would the effect be upon labor? The Statistics of Manufacture for 1911 gives the following figures with reference to each of these groups of industries, as they are related to the number of workers employed, wages paid, and the cost of raw material used. In both cases the retail value of the products is \$1,800,000,000:

	No. of	Wages	Cost of raw
Industry	wage-earners paid		materials used
Bread & other			
Bakery			
products	100,216	\$59,351,000	\$238,034,000
Clothing			
(Men's)	239,696	106,277,000	297,515,000
(Women)	153,743	78,568,000	208,788,000
	493,655	244,196,000	744,337,000
Liquor			
industry	62,920	45,252,000	139,199,000
Difference	430,735	198,944,000	605,138,000

It is at once apparent that if the \$1,800,000,000 now spent for liquor were to be spent for bread and clothing, it would give employment to nearly seven times as many workers, who would collectively receive five and one-half times as much wages, or nearly \$200,000,000 more. But this is not all. The cost of the raw material necessary to produce \$1,800,000,000 worth of bread and clothing (retail price), instead of liquor, would be over \$600,000,000 more than the liquor industry now uses. It is difficult to estimate accurately the number of workers required to produce this raw material, but it would be safe to say that at least one-third more workers may be added to the figures given for the bread and clothing industries.

When I first called attention to some of these figures in my book on "American Social and Religious Conditions," the advocates of the liquor business insisted that my calculations should include the army of saloon-keepers, bartenders, salesmen, and all others engaged in manufacturing material used in the manufacture and sale of liquor. But this factor has been eliminated from the entire process, because whatever may be said with reference to the liquor business upon this point may also be claimed for the bread and clothing business, only in a larger measure. It requires many more people to sell \$1,800,000,000 worth of bread and clothing than it does to sell liquor of the same value. It could easily be demonstrated that if the money now spent for liquor should be spent for bread and clothing not only would all the salesmen, saloon-keepers, and bartenders find work in legitimate business enterprises, but the men who make glass bottles, furniture, harness, delivery wagons, and every other thing used in connection with the liquor business, would be more steadily employed; for there would be a still greater demand for their products.

Must the saloon with its attendant evils, for which no one can successfully argue, always remain with us, simply because its removal will cause a re-adjustment in industry, and because many of those now engaged in the brewing and allied interests would have to make a living in other ways which would work no harm to their fellows? Shall the

trades unions be made the scapegoat for an evil whose continuance is sought against the best judgment of increasing numbers of workingmen? Shall future generations hold it against organized labor that in the twentieth century it allied itself with those who stood for sin and debauchery through the saloon? Shall the saloon dominate the labor movement, when every other decent organization and institution is breaking loose from its power? These are questions which labor must answer, and answer so emphatically that no one can mistake the real attitude of the trades union.—Charles Stelzle in The Sunday School Times.

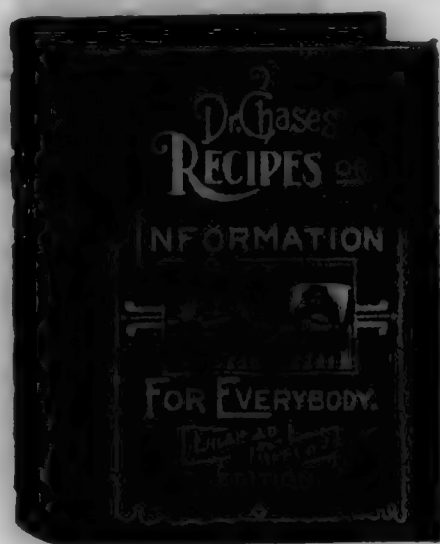
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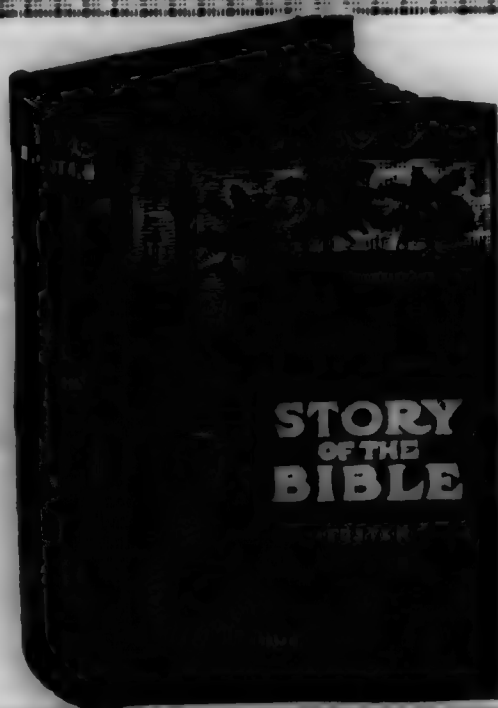


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THE PRIMARY DEPARTMENT

(Continued from page 586)

ground for dismissing a public school teacher what is to be said of the Sunday school teacher who does not even suggest that there is a next lesson? In a thirty minute class period a wise teacher will spend sometimes as much as ten minutes in assigning work for the week to come. I say work because we have a right to expect pupils to work and because if they have something to do they will work, and only when they understand and when they work can the Sunday school lessons be of the greatest possible benefit to them.

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The Philistines

I. SAMUEL, 6.

send bac

And they answered, Let the ark of the God of Is'-ra-el be carried about unto Gath. And they carried the ark of the God of Is'-ra-el about thither.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he

B.C. 1141.

Ex. 7. 15.
& 8. 15.
& 14. 17.
2 or, reproach-fully.
Ex. 12. 31.
Heb. them.
Deut. 2. 15.
ch. 7. 13.

6 Wherefore then do y your hearts, as the E-gyp Pharaoh hardened their heart he had wrought wonderfu them, did they not let t go, and they departed?

7 Now therefore make a and take two milch kine,

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JULY, 1914

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SELECT READING

"BEHIND THE PURDAH"

MARY BURKHARD

There is one home in Dhamtari we visit that is strictly "Purdah," that is, a home where the women are kept in seclusion and not allowed to be seen by strange men, and who when taken out must be closely veiled and ride in curtained vehicles. It is one home and yet composed of a number. There must be forty people living in this place. There are several houses with courtyards all connected and enclosed so that the inmates go and come at pleasure within them.

There are brothers and sisters with children and grandchildren, an aged great grandmother and other relatives. They are of the wealthier class of Dhamtari; the men hold good positions. They are of a good class of Mohammedans, proud of their high standing among Mohammedans and of their large family of uncles, aunts and cousins.

This family has for a long time given a most friendly reception to the missionaries and Bible women who have visited them. The women enjoy glimpses of the outside and something else to attract their attention, even though one day one woman, after a circus had been in town, remarked that, "There are so many of us and so many children we have all the entertainment and circus we need right at home."

We try to get acquainted and know all the individual members of this large family, but with visits at rather long intervals only, we have to be told over and over who this person is and who that child is and which is her mother, etc.

There are two main places in this home where we go to speak and sing. The first is the home of a middle-aged daughter; the second, that of her brother and where the aged mother lives. This woman is also a grandmother. She has a son and daughter that are married and a little daughter besides. She tells me that since I have a daughter, a son, and then a daughter just like she has, we could do what is called "saki bonda." "Saki bonda" literally interpreted means, "to acknowledge as a special friend." This is a custom observed by women in India. Some offering is made and some little ceremony performed by the parties and then they consider each other special friends. It has only been suggested of course . . . we have no intention of accepting even though we wish to be friendly.

After singing the Bible women talk, and, on the visit I am describing, speak

from the story of Joseph. . . . "Yes," they say, "we know all about Joseph, what injustice he suffered from his brothers and how he was exalted in the end. This is written in our book, too. We are just the same as you. There is no difference between our religion and yours." This makes us sigh inwardly and we feel as though we certainly had not represented Christianity very well if the effect is nothing more than the conclusion that it is the same as their religion. Of course we know that they know better, which is some consolation.

After the talk the woman takes us all through her home. The second floor is used only for storing things, but it has a window in it and she points out to us the new bungalow across the street of a young Mohammedan lawyer which we had never noticed before. It really looks like a little bungalow on the outside. On the inside, however, it is still "purdah." His parents live in Raipur but his mother frequently comes to Dhamtari and we have been to see her.

Now we go to the second place, the brother's house, a man who has two wives and twelve children. We do not see much of the men of course, but we are learning to know the faces of the women and children. A grown daughter greets us and is our chief entertainer. She is married to the son of the woman we visited at the first place—her first cousin. She should live at the other place but she prefers staying here and somehow she manages to have her way about it, the Bible women tell me. Her name is Fatima. She has on a lovely orange colored sari, with a pretty border on it, over her garments (some of which are in real Mohammedan style) and English stockings and shoes. She appears very attractive with these clothes and her jewels. She can read—is a great reader they say—for although these women are kept in seclusion some of them have some learning. The little girls are taught privately by the Mohammedan Moulyies (religious teachers).

Fatima gives us a hearty welcome and always chides us for not coming oftener, she shakes hands with us, seats us and sits down right by us. She tells us again who this and that one is; yes, we remember now, this is her mother and that is her father's other wife and these are some of the children. Two or three of her father's other wife's sisters are married to men in this family, and

their mother who is a widow lives here. She sits there inside the kitchen door where three or four other women are sitting. They seem to be doing some cooking.

At the other place we sat on a small cot, here we are seated on a massive table about four or five feet square. A large heavy rug is spread over it—they are entertaining us well. After some conversation, food is brought to us and set on this table behind us. We find we are to turn around, get on top of this table and sit in native fashion and eat. It seems rather awkward but we find our way round and in the presence of the onlookers partake of the meal set before us. There is rice cooked with sugar and milk and seasoned with cocoanut and spices; there is native bread to be eaten with this highly seasoned vegetable. It is quite good even to foreign taste—most of it, and Anna Lois is glad to get her own and some of our's too. Sister Hershey gladly shares with her. As it is getting late we excuse ourselves and find our way home.

We often wondered how, if any one person in this family convicted of sin and convinced of the truth of Christianity, could find the courage to break the bonds that bind and become a follower of the lowly Jesus whom to follow means to leave all? Nothing but a great sense of need and conviction of sin could do it. May we hope that not only one, but many of this family and the thousands of other Mohammedan families much like it found in all Mohammedan countries, may get rid of the false hope that binds them, accept Jesus as their Savior, and become as loyal followers of Him as they now are of the "prophet." Who will help to pray for them?

Dhamtari, India.

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While paying a visit in the Panjab to a remote village a Government school inspector saw a pandit teaching a group of disciples. Drawing near to listen, he was astonished to catch the familiar words of St. Matthew's Gospel. He asked the pandit how he came to be teaching out of St. Matthew. In reply the pandit told him that at the time of the Indian Mutiny he had seen many houses looted, and the books found in them thrown away as useless. Among some of these discarded books he had noticed this copy of the Gospel, which he picked up and read. He had found that what he read was so good that he had taught it in turn to his followers. He had constantly made use of St. Matthew's Gospel since then, and his disciples agreed with him that its words were very good.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTSDALE, PA., JULY, 1914

No. 7

HOW THE MISSION GOT TO DHAMTARI

J. A. RESSLER

Dhamtari is about two hundred forty-five miles from the Bay of Bengal, as the stork flies, and about five hundred miles from the Arabian Sea at its nearest point. But by railway it is necessary to go five hundred fifty-nine miles to reach Calcutta, near the eastern coast of India, and seven hundred fifty-four miles to reach Bombay, the entrance to India from the west.

Dhamtari is in a region which, until comparatively recent times, was little known to the outside world. The opening of the Bengal-Nagpur railway, with its numerous branches, removed the isolation which the people of this region enjoyed (or endured) for centuries.

When the little band of inexperience, which was soon afterward known by the dignified name of "The American Mennonite Mission," landed at Bombay on the 24th of March, 1899, they had not the slightest notion as to where the mission was to be located except that it was to be in some part of the region affected by the famine of 1897. But that region had an area approximately as great as that of the Atlantic coast states, so this instruction from the Board was not very definite. The Board had also told us not to locate within thirty miles of any other mission. We ourselves decided to locate on a railway point if possible.

We stopped at Mrs. Briggs' Temperance Hotel in Bombay, met some missionaries, and got some advice. If I were not limiting this history to the time from the landing in Bombay I might say that we had gotten advice from those who had been in India before we left America. And we got a great deal of advice on the ship before we landed—but let that go.

We visited the Brethren mission at Bulsar, met a most cordial reception, and got some very valuable advice. By a providential circumstance we met a missionary from Igatpuri, got more advice, and as a result, went to Igatpuri, as the first temporary home of the Mission.

While we were living at Igatpuri, during the hot season of 1899, we took a trip to Lalitpur, in the North-west Provinces. We had been advised by a reliable missionary in Bombay to take this trip, for at Lalitpur was the very place where we should locate our mission. Was there any mission work there? No; no-

thing that could be recognized as mission work. Oh yes; there was a small work carried on by a lady, but it was quite negligible, and we were perfectly at liberty to go ahead and occupy the place.

We went to Lalitpur. We saw the "negligible" work of the lady missionary. It might have been quite negligible in the eyes of an experienced missionary, but to us, with all our inexperience it was much the opposite. We found an orphanage of well on toward a hundred children, and flourishing industrial work. There were three American workers, one of them an ordained minister. We decided to think several times before we "neglected" such a work and proceeded to locate there.

But the lady missionary owned a bungalow at Banda, farther on. She was unable to manage both places and the bungalow at Banda was for sale or rent on favorable terms. We could just go in, occupy the place and do mission work. There was no mission work there that we need regard.

We went to Banda, and on the way we changed trains at Jhansi. We talked with a railway man at Jhansi and he advised us to call on the Collector at Banda. We called and found that there was a Church of England at Banda and a Methodist catechist under a missionary at Allahabad. He advised to see the missionary.

We went to Allahabad and saw the missionary. He also advised. He would have been glad to have us go to Banda, that he would have a place to stop when he came to inspect his catechist's work at that place. But our instructions were to remain at least thirty miles from any other mission work—and Banda would not do. But the missionary at Allahabad knew of a place—just what we wanted. It was at Katni on the railway to Jabalpur. No mission work there which needed to be considered. Peculiar language, the language area just big enough for us to work nicely. We went to Katni, and found a large Church of England orphanage and a regular work under the missionary at Jabalpur! And our mission was not located at Katni.

We made a similar trip to Calcutta and on the way we found a station called Raipur. From Raipur extended a desolate railway track to the south. They told us it was a road to be extended to

Dhamtari. The road was under construction. There was one thing we got everywhere we went, and that was plenty of advice. In order to follow the advice we received, we would have had to be capable of going in fifteen directions at once.

We came back to Igatpuri, intending to remain for the rains, and I had just settled down to a solid, hard study of Hindi, when missionaries from Rajnandgaon, visiting at Igatpuri, heard of an orphanage that was to be abandoned at Jagdalpur, one hundred eighty-three miles south of Raipur, in the jungle. Dr. Page and I went with them to see about the orphanage, and found another wrong report. But on the way we saw Dhamtari, saw the site of the Sundarganj station, and said between us that it would be a fine location for a mission home. Dr. Page got sick on the return trip and had to remain at Raipur. So we took up quarters there, and remained for four months.

Dhamtari fulfilled the requirements we were looking for. It is forty miles from the nearest mission station in a direct line, it is in the region affected by the famine of 1897 and it was on the line of the proposed railway. The four months we were in Raipur were busy securing a title for land on which to build a house to live in. It was a tedious process. There were so many excuses for delay. Once we thought we had a promise; then the acting malguzar sent word that owing to the mourning for his father, he could not do any business for a month!

And there were other delays too numerous to mention.

Bro. A. D. Wenger was on his trip around the world and was with us when the final arrangements were made to secure land. Another name that deserves mention is that of Bro. Andrew Stoll of Raipur. He also went with us on that trip. His assistance was most valuable.

And so, on the 22nd of November, 1899, about two o'clock in the morning, Bro. A. D. Wenger and the writer arrived at Dhamtari, to take possession of Sundarganj in the name of the Lord.

The rains of 1899 were short in quantity and as a result there was a famine greater and more far-reaching than that of three years before. The missionaries were very active in famine work, and the foundation work for the mission as it now exists was largely shaped by the famine of 1900. But that is a long story and cannot be told here.

EDITORIAL PAGE

H. FRANK REIST, Editor

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Christian Monitor

Scottdale, Pa.

OUR INDIA SPECIAL:—It is with pleasure that we send forth this number on the mission for which it was designed. It is chockfull from cover to cover with interesting facts and information about India. To provide space for all the material on hand it was necessary to omit the serial articles as well as a number of the regular departments. These will again have their regular places and serial articles continued in succeeding issues.

The articles and numerous illustrations will enable us to form some conception of the customs, habits of life, religion, and moral condition of the millions in India. This number will assist us to understand some of the problems confronting the missionaries, their methods of work and the results attained, as well as some of the prospects.

We owe a debt of gratitude to our faithful missionaries for supplying such an abundance of helpful and inspiring reading matter relative to the work of special interest to them. Especially are we indebted to Bro. and Sister M. C. Lehman, now on furlough, Bros. C. D. Esch and Rudy Senger, for the gathering of this material. If the interest of the reader is quickened in behalf of this work to the extent that he will become burdened in prayer for it because of a better knowledge of the conditions and needs acquired, and in other ways, as the Lord may point out, become more helpfully active, I am sure the missionaries will feel well repaid for their efforts. May the reading of this number result in an enlarged vision of the needs of India and of our personal responsibility for it, and may it give new inspiration which will result in a passion to make Christ known at home and abroad.

OUR WORK IN INDIA:—India is a large mission field. It is but one of a large number of fields awaiting the Gospel of Christ. Our work that centers around Dhamtari is but a small fraction of the work done in India. Our missionaries are but a few of the four thousand or more engaged in this field. Nevertheless, despite the insignificance of our work when compared to all the work done in India, and its still greater insignificance when compared with the whole missionary enterprise, it is of sufficient significance to demand the very best efforts of our Church.

However we dare not draw our conclusion as to the value of this work from such a comparison. The merits and value of a religious enterprise can not be determined in this wise. Our work in India has at least one fun-

damental characteristic common to all the Lord's work, viz., that it is big enough to challenge the best efforts of the missionaries on the field and those of the entire Church at home. It is big enough to call for the concentration of still greater efforts and energy on our part. No task given us by the Lord dare be considered small or insignificant. Neither an individual nor a Church will ever outgrow the task that is assigned by the Lord. The Christian worker laboring under the direction of the Master will never get too big for his job.

There is no question in our mind but that our task in India is God-given. The circumstances that sent forth the first missionaries, the chain of events that directed them so definitely to locate in Dhamtari, the development and results of the work there and the prospects in sight, all these indicate the leadings of God. Because of this we have a responsibility at present such as we do not have in any other foreign land, a responsibility which we cannot escape. Thank God that we have assumed it, and, having assumed it, it behooves us to apply ourselves to the unfinished task with diligence that we may discharge it faithfully.

That the Lord has been rewarding our labors cannot be questioned. There is some fruit of sufficient quantity and of such quality to encourage us to more serious effort. The fruits are ample for the sacrifice and investment made by us, but they are not commensurate with the possibilities of God. We believe the Lord has a still richer harvest of souls in store for us in India. The richness and extent of the harvest is largely determined by the extent of the sacrifice and the size of the investment we make in behalf of this work. In Christian service the promises of the Lord are always with those who dare invest heavily of their life and means. The strong Christian, the Church of power, is always the one that is unstinted and scatters freely. The serious question to us is not, "Does this work pay?" but "Is this work costing us enough?" Tremendous possibilities are in store for us in India provided we are willing to sacrifice cheerfully and freely for the cause so dear to the Master. The call comes to us as a Church to be more lavish in giving of her young life, of her prayers, of consistent living, in behalf of the Lord's work in India assigned to us. In proportion to our sacrifice will be the results on the field, will the power come at home and abroad so that the whole Church will mount to a higher plane of service and thus come into closer touch with the inexhaustible storehouse of God's divine power.

CHRISTIAN LIFE



THE REAL HEART OF THE MISSIONARY PROBLEM

When we have listened to stirring missionary addresses and have been given new visions of lands beyond the seas, with their darkness and suffering and despair, when we have faced the stupendous problem of a thousand millions still unevangelized, and have reviewed many phases of missionary work, the question arises, "What is the real heart of the missionary problem?" Is it a problem of men? Or one of money? Or of method? It includes all these, but it is more. When we have prest past all secondary consideration right home to the heart of the matter, I believe that in its last analysis we shall find it a problem of love—personal love for the Lord Jesus Christ. And why? Simply because the very soul of missions is sacrifice, and love is the supreme and only motive that can impel to the sacrifice involved.

The spirit of missions is just the spirit of Jesus Christ, and His was essentially a spirit of supreme self-sacrifice. Those words, "He saved others, himself he can not save," flung derisively at Jesus as He hung upon the Cross, were after all the expression of a profound truth. Had the Lamb of God in retaliation to that mocking cry come down from the cruel tree, our salvation would never have become an accomplished fact. He has saved us, but it cost Him His own life to do it.

Nor was this spirit of self-sacrifice confined to His death. It entered into His whole life from the manger to the tomb. "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Jesus was poor, literally poor. He chose to be so. He was born in a stable. He wore coarse clothes. He ate common food. His home, while He had one, was that of a peasant, and many a time later He had not where to lay His head. Finally He was buried in a borrowed tomb. And this literal poverty was part of the price He paid for the spiritual riches He has purchased for us.

His personal ministry involved physical weakness, weariness, hunger and privation, and still greater suffering of mind and heart. As He incessantly "went about

doing good," ministering physical and spiritual healing to thousands, it meant the pouring out, little by little, of His own life and strength, His spending and being spent for others. In life, in death, He saved men at the cost of Himself. "He saved others, himself he can not save."

Listen to His own words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that saveth his life shall lose it; he that loseth his life the same shall find it." Such is the law of the kingdom of God. Such is the law of missionary life and labor. Well did the old Baptist missionary society adopt as its symbol an ox standing between a plow and an altar, and underneath the words, "Ready for either or for both." And when we quote the expression, "The blood of the martyrs is the seed of the church," let us regard it as no mere sentiment, but as actual fact. We praise God for the missionary graves as well as the missionary stations, knowing that each of those precious lives laid down has contributed to the coming of the Kingdom of Christ.

I believe there is need today to re-emphasize this principle of sacrifice in missions, as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge ease and selfish comfort. This same tendency is creeping into Christian churches and homes, and producing a spirit of complacency instead of concern with regard to missions. If individuals are not seriously disturbed or inconvenienced, can wear as good clothes, live in as comfortable homes and spend as much for pleasure or the whims of fashion; if home churches can still be as imposing and as luxuriously furnished, and as well equipped with a musical talent; and if denominationalism can still be everywhere maintained, and every small town and many a mere village can have its three or four churches, each with a mere handful of worshipers—if, I say, all these interests can be assured, and

the pittance that is over, of men and money, will suffice to break the Bread of Life to a thousand millions for whom nothing is prepared, then the missionary project will receive a unanimous vote of approval. In a word, if we could save the heathen by the mere passing of a resolution, without any appreciable sacrifice, without its costing us, we would. But the hard fact which we have to face is that we can not. Not merely is this clearly demonstrated by the actual facts of the missionary enterprise today—its insufficient forces, its embarrassed treasuries, its inability to overtake the needs and opportunities abroad—but it is equally plain for the reason that such accomplishment of the task is contrary to the very Divine law of missions—the law of sacrifice. "He saved others, himself he can not save." No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost Him His only begotten Son, and He will finish it by no less worthy a spirit or costly a means.

Yet thousands of individuals and churches, professing allegiance to Jesus Christ, are practically denying to millions of their fellow men the only opportunity of salvation through Christ, simply because they refuse or fail to meet this question squarely on its only true and adequate basis of self-sacrifice. In the light of the world's unsupplied need and the church's unproffered resources it has still to be said, in plain honesty, that the church as a whole is only playing at missions as a sort of diversion instead of making the enterprise its supreme business.

I want to bring this question to bear upon those who are gathered here. Have we the missionary spirit? Are we in this enterprise to the extent of any real sacrifice? Men are constantly asking, "Do missions pay?" The question we would do better to ask is, "Do missions cost?" There is a standpoint, of course, from which the question as to whether missions pay may legitimately be asked and answered. But our concern at this moment is not with the returns but with the sacrifice of missions, and from this

viewpoint missionary enterprise is not meant to pay, it is meant to cost.

I ask reverently, did missions pay Jesus Christ? No, they cost Him His life-blood. How much have they cost us for love of Him? I wonder if some of us under grace are not falling short of David under the law, in seeking to offer unto the Lord of "that which doth cost us nothing," or very little.

Now, there are three great outlets of missionary energy generally spoken of, namely, by praying, by going, by giving. Let us think for a little of this feature of sacrifice in relation to each of these in turn.

1. The first outlet of missionary energy is by praying.

I place prayer first because it belongs first. Missions are not primarily a matter of men, or money, or method, but of the unhindered outworking of God Himself, and such outworking is always called forth pre-eminently through prayer. Prayer is the greatest power in the kingdom of God. The appeal for intercession should, therefore, be placed before even the appeal for men and money. But notice that an essential element of true missionary intercession is the sacrifice which it costs.

Our Lord has furnished us with a model for such prayer in His parable of the friend at midnight. It tells of one who so took upon him another's need that he rose from his bed and went forth through the darkness, at an unseasonable hour, to the house of his friend, there to knock and knock again, at the risk of incurring to himself the criticism and displeasure of others—all for the sake of imploring and securing aid for another in want.

What was it that won for that man's request a full and satisfactory response? "I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." It was the element of self-sacrifice which made that prayer effectual. It was the thought of the lengths which the man outside had gone in his concern for another that made it impossible for the man inside to refuse his request, however reluctant he at first was to rise from his bed. That man stirred his friend by bestirring himself. Just so shall we stir God when we bestir ourselves unto prayer. God's complaint is that "there is none that stirreth up himself to take hold of Him." We can not blame God for seeming to be apathetic while we are apathetic. God waits to see in you and me His own concern and solicitude for the heathen. Like the man abed in the parable, He wants to provoke us to earnestness, to sacrifice, to importunity in prayer for souls who are starving for the Bread of Life, and then He will rise and give us for them as many loaves as we need.

Beloved, have we prayed? Have we "prayed earnestly?" Have we "labored

fervently in prayer?" How much has prayer for the souls yonder in the darkness cost us—in time, in strength, in self-denial? Any hours of deep concern? Any sleepless nights of wrestling? If our prayers have cost us little they have availed correspondingly little. God is seeking intercessors. Oh, let us enter the honored list!

2. The second outlet of missionary energy is by going.

We may sit back comfortably and sing:

"Waft, waft ye winds His story, and you,
ye waters roll,
Till, like a sea of glory, it spreads from
pole to pole."

but that doesn't solve the problem. The only way that the wind and waters can carry the Story the world around is by carrying forward men and women who go to tell it. We can not stay at home and save the heathen.

Here again does our Lord furnish us with an inspired model, in His parable of the Good Shepherd, so indelibly imprest upon our memories by Sankey's immortal hymn, "The Ninety and Nine." You remember how one of those verses runs:

"Lord, whence are those blood-drops all
the way,

That mark out the mountain's track?
They were shed for one who had gone
astray,

Ere the Shepherd could bring him back.
Lord, whence are Thy hands so rent and
torn?

They're pierced tonight by many a
thorn!"

Such was the path the Master trod; must not His servants tread it still? Missionary life and labor demand sacrifice.

Some must go—cheerfully leaving homeland and loved ones and fond associations, and surrendering bright prospects and cherished plans—go to face uncongenial climes, and difficult languages, and strange peoples, to live and toil patiently and perseveringly, amid hardships and dangers, if these "other sheep" are to be brought in.

I will not lower my appeal by making the missionary life appear to be an easy one. True, it has its decided compensations, and even pleasant features, at times. Yet the true missionary life calls for self-sacrifice. It ought to be so. But shall this fact deter you? It is said that Napoleon's appeal for recruits for his army was in the words, "Come and suffer!" Ought missionary appeal to assume in the followers of Christ a spirit less noble, less worthy than that of the common soldier?

Young man, young woman! May not you be among those whom the Lord wants to go? Have you asked Him? Have you offered yourself? Is the sacrifice too great, the cost too dear, for His sake who has done so much for you?

Some must let go. Parents are called upon to lay their children upon the altar for this blest work. They are not to be denied their part in the precious sacrifice.

I tell you that it is the fathers and mothers whose boys and girls are out on the fighting line who know best how to hold the ropes by prayer, and sympathy, and sacrificial gift. If God is asking you, dear father, dear mother, for your son or daughter as a witness for Him in some foreign field, I pray you refuse Him not, but willingly make the sacrifice, and you shall share the resultant joy and reward.

Some must help go. Churches, as well as parents, have their definite part to play, by sending forth workers, if the ranks on the mission field are to be filled up. Who shall be sent? The no-goods and cast-offs? Those who can easily be spared because of inferior gifts and abilities, and who never would make their mark at home? That is not the way it appealed to the church at Antioch. They sent forth Barnabas and Saul, their very brightest and best, the ones most essential, as it seemed, to the church at home. And God blest and multiplied that church in consequence, and let it displace the more selfish and narrow-minded church at Jerusalem as the great home-base of the missionary movement. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Would that many a modern church would take a page out of the book of Antioch's experience!

3. The third outlet of missionary energy is by giving.

But we need, like those of old, to have our offerings of gold and silver weighed in the scales of the sanctuary, in order to estimate them at their true value. Jesus still sits over against the treasury watching, watching the offerings of His people. How different His estimate of them from that of man! "Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in—but she of her penury hath cast in all the living that she had. Here is the very same principle again, this time applied to giving—the principle of sacrifice. With Christ the question was not "How much has each one given?" but "How much has each one reserved?" For only this latter question brought out the point of importance, namely, as to what each offering really costs its offerer. It is not giving any two mites, but giving the last two, that puts us in that widow's class.

Men and women! How much have we really given? Have we cast in "out of our abundance," or "out of our penury?" Are we trying to serve God, satisfy our conscience and save the heathen with our spare cash or pin money, or are we measuring up to the New Testament standard, "Freely ye have received, freely give?"

If we look for our Lord's model for this third outlet of missionary energy, as in the former two, I think we have it in His parable of the Good Samaritan. That poor victim of the thieves lies before us again in the picture of fallen, suffering,

doomed humanity in India, Africa, China and every other heathen land. What are we going to do about it? Some of us, with the Scribe and Pharisee of old, are going to pause for a mere passing glance and then "pass by on the other side." We are going to forget this vision of sorrow and despair, as we pass out into the rush of business and the swim of pleasure in this mighty metropolis, because we shrink from the cost of doing our duty. But others, thank God! will be found alongside of that Good Samaritan, whose heart was moved with compassion, who with eyes and feet and hands hastened to the rescue, who freely gave his time, his strength, his skill, his money, yea, his very self, and who saved a lost soul by the sacrifice of giving.

And now, beloved, if you have followed me through this theme, and with me have seen that missions have a soul, and that that soul is sacrifice, and that every output of missionary effort, be it by prayer, by going, by giving, involves and demands self-sacrifice, then I believe you will agree with me that the real heart of the missionary problem is love, since love alone is equal to the sacrifice that is called for.

Listen to the familiar Word of God. "God so loved the world that he gave his only begotten Son." "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "Christ loved the church and gave himself for it." What church did Christ love? Was it the church already saved, and cleansed, and sanctified, and radiant in His beauty? No, but it was the poor, vile, sunken sinners who through His sacrifice, His out-poured life, were to be lifted and transformed into such a church. And remember that some members of that church yet lie undiscovered amid the gloom and vice of heathenism. Christ loves them. He gave Himself for them. He longs for them. But only as the love of Christ constrains us to the sacrifice involved in seeking and finding them shall He see of the travail of His soul and be satisfied.

Love is the supreme motive to all true sacrifice. It was love that moved the Friend at midnight, the Good Shepherd, the Good Samaritan. "Love never faileth." Nothing less will avail. And if you are lacking the missionary spirit you are lacking love.

Conversely, sacrifice is the supreme test of love. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

Paul's explanation to the Corinthians for sending messengers to receive their missionary offerings was that he might "prove the sincerity of their love." Have you noticed that? Those Christians' pro-

fession of love was tested and confirmed not by any quantity of verbal assurances, but by the practical matter of their money offerings. If that may be the way Christ adjudges our professed love today, how does each of us stand before Him? "If ye love Me," says He, "keep My commandments." To Peter He said, "Lovest thou Me?" Then, in proof of it, "Feed My sheep!" And the same Master looks down tonight upon those myriads of "other sheep," wandering still without a shepherd, and cries, "O, ye, who profess your love to Me! Give ye them to eat!"

A ship was returning from distant gold-fields when, on nearing port, she suddenly struck a rock and began to sink. The passengers were forced to strike out for themselves and try to reach the shore. One strong man was preparing for the plunge when a friendless little girl stood before him. "Oh, sir," she cried, "will you save me?" A struggle was on in that man's heart. Around his waist was strapped a belt filled with gold. It represented hard toil behind and pleasures and comforts before him. But there stood the little girl, helpless, pleading. One thing was sure—he could not save both. Which should it be? A moment of hesitation, and then with a resolute will he loosened the belt and flung it down. "Come, little one," he responded, "hold fast around my neck."—and with his living burden he plunged into the wave, and finally reached the shore. He lay for a while unconscious after his exhausting effort, but when consciousness returned and he beheld that little maid bending tenderly over him and looking with loving gratitude into his face, he thanked God that he had played the man and had had courage to save a precious life even at the cost of his gold.

Beloved, that man's decision is thrust upon more than one Christian with whom the great choice is between the selfish use and enjoyment of gift, of gold, and the rescue of precious souls through the sacrifice of these. But when you reach the other shore, saved by His grace from the rolling billows, and shall see by your side radiant souls saved out of heathenism by your sacrificing gift and effort, how it will deepen heaven's joy to you, and you will never cease to thank God for the grace and courage given you to make the right choice tonight! For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

"Oh what joy it will be, when His face I behold,
Living gems at His feet to lay down!
It would sweeten my bliss in the city of gold,
Should there be any stars in my crown."

May that joy be yours, not for our sakes alone, but for theirs, and for His!—Robert H. Glover, M. D., in *Missionary Review of the World*.

THOUGHT - PROVOKING MISSIONARY ITEMS CULLED FROM OUR EXCHANGES

H. Frank Reist.

A leper colony of 74 lepers is reported in Louisiana.

Eskimos have been known to travel two years, i. e., 800 miles, to learn more about Jesus.

A man in North Carolina is supporting 13 missionaries and expects to evangelize 250,000 in Korea.

There is one licensed liquor-selling place to every 82 persons in France.

America south of the United States has 1,400 missionaries to 70,000,000 people.

In the United States and Great Britain there is one doctor to 625 people; in heathen countries, one to 1,500,000.

The total of medical missionaries for 1912 is 799, of whom 236 were women.

Russia has a population of 163,000,000, of whom not 10,000,000 have heard a "Gospel sermon."

A Korean lady gave her house to be used as a church. It was crowded to suffocation. She lived to see a new church built seating 900.

Of the 25,000 lumbermen of Washington state, 3,000 have a service once in six weeks; the rest none at all.

40,000,000 Moslem children are utterly neglected by the Christian Church. The missionaries unite in asking prayer for them.

Judson landed in Burma about 100 years ago. Now there are 64,000 communicants and 24,600 scholars.

Mohammedanism, of all false faiths, is the worst, because it betrays our Lord with a kiss.—Zwemer.

The Moslem problem is "to get the proudest man in the world to accept that which he abhors from the man whom he despises."—McNaughton.

BUDDHISTS ADOPTING CHRISTIAN HYMNS

A Buddhist priest in California has modified some of the Christian hymns so as to suit his faith, and is making use of them in the religious services conducted by him. One of the good old hymns runs as follows:

Oh for a thousand tongues to sing
My holy Buddha's praise;
The glories of my teacher great,
The triumphs of his grace.

Buddha, the name that kills our fears,
That bids our sorrows cease;
'Tis music in the speaker's ears,
'Tis life, and health, and peace.

Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Buddha come;
And leap, ye lame, for joy.

Modifications have been made of "Nearer, My God to Thee," and "Joy to the World."—The Pacific.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

OUR MISSION FIELD—A SURVEY

J. N. KAUFMAN

The field in which the American Mennonite Mission is working is situated in the Central Provinces about 750 miles from Bombay by rail and about 550 miles from Calcutta. The main line of the Bengal-Nagpur Railway runs through Raipur, 46 miles from Dhamtari. A narrow gauge railway branch line connects Dhamtari with Raipur thus bringing the railway right to our doors.

Dhamtari is located at the northern end of what we may term "our field" and is the head of the Dhamtari Sub-district. It is a growing town of 10,460 inhabitants according to the census of 1911 and forms resident quarters for many large land owners and merchants. There is immense wealth represented in Dhamtari as it is a rich trading center for raw products. Dhamtari contains a post office, a telegraph office, a sub-district court with all the necessary equipment, a co-operative bank, and a boys' and a girls' school. Situated as it is right at the terminus of the railway it becomes a halting station for large caravans from the south country which bring various jungle products from the south on the backs of cows and oxen, again returning laden with cloth and other products not available in the district from whence they came.

In Raipur 46 miles to the north are two Missions at work and the nearest mission to the west is about the same distance away and one must travel 135 miles to the south to find the nearest mission while the nearest mission work of a permanent nature to the south east is over two hundred miles away. This will indicate to some extent the relation of Dhamtari to the territory available for work and the splendid opportunity afforded to the Mission for spreading the Gospel of Christ among a people who have up to the present not known much about Christianity.

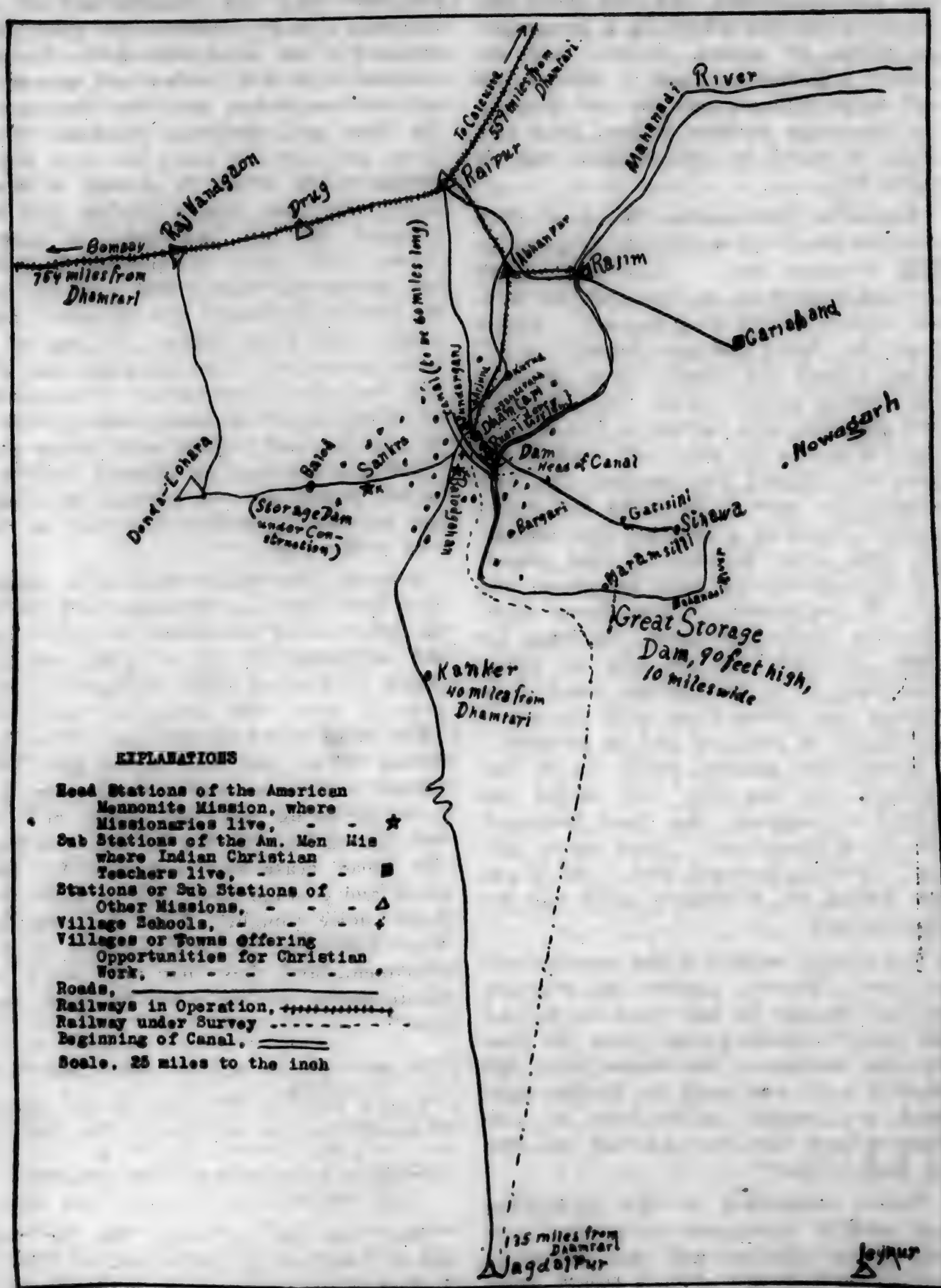
In area we can only state approximately the number of square miles as the boundaries are not all defined, but for present purposes we can give the area as about 3,200 square miles. This estimate is a little higher than the area given in a recent Annual Report. When once the boundaries are properly settled we will be able to give the area more definitely, but until then we will have to be satisfied with approximate figures.

As the area so the population. The number of people in "our field" can not be given with any degree of accuracy as

the census reports give the population for entire districts and sub-districts and we have portions of several districts. We have organized a committee in the mission to make a thorough survey of our mission field but this will take years to complete. The population for our field per square mile is about 140 which makes a total for the district of 448,000 comprising chiefly Hindus with a sprinkling

of Mohammedans. Of the Hindus by far the greater part of them are low caste and aborigines. The latter form a very important element in our work and we consider them a very hopeful class among whom to work. Though there are many occupations represented among these people the majority are tillers of the soil and by their primitive methods are able to make a fair living off their fields.

Reference to the map found in our latest annual reports will enable you to see the location of the present mission stations and out-stations. Though we have been at work here for about fifteen years we have occupied a very small area and the land is still to be possessed. There are at the present time (with Rudri sold) three mission stations not including the Leper Asylum. There are also six out-stations where Indian workers are stationed for the purpose of helping to evangelize



Dhamtari and Vicinity

gelize the district. You will notice on the map the relative positions of these stations to each other and to the field to be occupied. The question will no doubt arise in your minds, "Why is it that the stations are so close together and not more evenly scattered over the entire field?" In order to explain this we will again have to remind you that owing to the peculiar circumstances in which the mission was established right in time of famine the inevitable result was that the mission became very largely a mission of institutions which accounts for the fact that a larger number of missionaries is required for the conducting of the institutions than would be required were all the stations evangelistic stations. Hence also the close proximity of the stations to each other for there would be no particular advantage to have the institutions widely scattered as it would neither save missionaries nor help in the evangelistic work. However, the time has come when new mission stations will be evangelistic stations and by again consulting your maps you will see that there is room enough for five or six such stations, for if you will make a circle almost anywhere on the map with a radius of eight

miles you will not only have enough of a district to keep a missionary family busy doing evangelistic work, but territory enough to form at the very lowest six congregations when the people become Christians. Of the evangelistic stations it is most urgent that two of them be opened within the next few years. The first is in the district of Sihawa and the other is in the vicinity of Magarlors about 25 miles northeast of Dhamtari.

With the roads already constructed and with those under construction at the present time we will be enabled to travel with considerable ease over the larger part of our territory. In this way we are enabled to use most any sort of vehicle that is used in America. There are also scattered over the district rest houses for the Forest Officers which we are privileged to use for a few days at a time which are most useful to the missionaries in times of emergency, when he has to travel too rapidly to use the tent.

May the dear readers carefully consider the opportunities of the mission as some of them are briefly considered in this article, and allow God to use them in this work if He so desires.

Dhamtari, India.

she can see us but cannot recognize us, can repeat miracle after miracle and parable after parable and says, too, she believes on Jesus, but to confess Him, oh no; she could not do that. Why she does not know enough and what would her family say about it!

Not long ago an old woman died whose last words were, "Jesus, receive me." The women interrupted us in the midst of a song to tell it. And what a welcome interruption that was. But when we urged the others to do as they said she had done they answered in the same old way, "We don't know enough and how can we learn?"

Some days the work seems hard. No one has time to listen. No one seems to care. The workers go from house to house to find it much the same and there is a feeling that the work was in vain. Then again there is hope and encouragement and they go on sowing not knowing what shall bring the harvest.

We went into a village one evening, and, since white faces are a rarity, we soon attracted a crowd. We were invited into the Malagazar's house—no, I mean the courtyard (that is as near as we generally can get). But we sat in a narrow courtyard singing and talking with the people crowding around us. And just in the middle of the story the cattle and buffaloes came home. They easily made their way through the crowd with their great long horns. They looked at me rather unpleasantly—for me, anyway—and I got up against the wall. Then a cow decided I had no business there and intimated the same and as a result I was really invited to sit on the verandah. I was rather tired of the crowd and glad to get away from them because one gets tired of being looked at, in time. But the

GLIMPSES OF VILLAGE WORK

L. ELLEN SCHERTZ

When missionaries speak of "village work" they generally mean more or less regular visitation from village to village for evangelistic work. Sometimes it means teaching in the public square, which by the way may be a very humble spot under a tree or it may be a more humble spot without the tree, but it is the place where the village gatherings are held. Sometimes it means house to house visitations. Work among women in our regularly visited villages generally means the latter. When we go into a village where we are strangers we are sometimes obliged to use the former method. We frequently ask to sit in the courtyard and perhaps we are admitted, but not always. Perhaps the woman we saw in the doorway a moment before suddenly disappears, or she is so very dull of understanding, or she may even tell us she has no time or money for us. Of course, we tell her then that we do not want her money, but she has her own opinion of our coming. We surely must want more than to sit and talk.

Even in the regularly visited villages it is impossible to go to every house in a single morning, but there are a few houses where we are welcomed. Sometimes the women sit and listen quietly but more often they are busy with their scouring and cleaning, or even if they do sit by us they keep shouting to the neighbors, calling orders to the servants, or talking to the children, but they think they are dutiful hostesses and entertaining us. "Any way," they say, "we cannot

understand. We never went to school. We are only animals." And more excuses of the same kind follow.

Very often the oldest woman in the house can tell something of the previous lesson and it may be quite accurate. One old woman, who is so deaf that we shout until we are exhausted, and so blind that



crowd soon came too. So I began talking to them because we could not hear the Bible woman from where I sat. When they discovered that this foreigner could actually talk they crowded around until Garjan had no one to listen to her. One man said, "Yes, your story is good enough but one thing is lacking. You people do not make a 'guru' (religious teacher)." "Well, but," I said, "We have one. And we go to Him with every question and perplexity and what is more than you can say of your 'guru,' He not only hears us but He helps us, too." "Oh," he said, "you mean 'Yistu Masih.' Well that may be all right, but you eat

chickens, and that is a very great sin." "Who said so?" "Our guru." "Mine did not." He smiled and changed the subject again. He said, "You were telling us that Jesus is coming to take His people away, and that they will be caught up in the air but that is a mistake. Don't you think it will be like that! A ladder will be placed before you when you die, you must climb that ladder clear up to heaven." But I was tired that night, too tired to think of climbing that ladder and I said, "No, I think we climb that ladder while we live and God takes care of us when we die." Dhamtari, India.

Here too thousands, yea tens of thousands of people gather together with one main object in view, viz., to go down into the sacred (?) Ganges river to wash away their sins of the past year. It makes one's heart bleed to see these poor superstitious souls of Satan going down to the filthy waters teeming with disease with full confidence that their sins will be forgiven. They then return to the sadoo who sits at the entrance of the temple or shrine, receive his blessing, enter the temple, fall at the feet of a beastly looking idol, and then return to their homes in just as bad a condition as when they came. Here too is the missionary's opportunity, though only once a year, but he "makes hay while the sun shines."

OPEN-AIR PREACHING IN INDIA

GEORGE A. COBBLE

Our Lord's injunction to His disciples was, "Go ye into all the world and preach the Gospel to every creature."

This command did not only apply to the apostles of old, but is for every true Christian worker of the present day.

If we turn to the Scriptures we find that our blessed Master's mode of preaching was not so much in the synagogues and under roofs as it was in the open air. (See Jno. 8; Luke 11 and 12; etc.)

Many years ago when I was yet young and inexperienced in the Master's service, notwithstanding His many examples, I regarded bazaar or open air preaching as so much time and energy wasted. I always felt that it was like "pouring water on a duck's back" to preach to the heathen in that way. But as I grew older, became versed in the language and began to study the Indian mind, their customs and every day life, I became more and more convinced that the one thing essential to successful Christian work in India was open air preaching and plenty of it.

There are several ways and means in which we come in contact and find opportunities of preaching to the teeming millions of this great land.

First, There is what we call the market-day, i. e., there is an open market held once a week in different villages on an average of about seven miles apart where hundreds and sometimes thousands of people of all castes and conditions gather. Some come to purchase, others to sell of their goods, cattle, etc. Many of these people walk several miles to spend only a couple of cents. It is here where the missionary with his small band of Christian workers can work wonders on the minds and hearts of these dear people. As a rule a spot is selected in a most conspicuous and convenient place. This being done, a short silent prayer is sent up to the throne of God for help and blessing. A bhupan, or hymn, is then sung whereupon the people at once begin to gather around you and your little band of faithful Indian workers and in a few minutes you have all one can

wish for. Mohammedans, Hindoos, high and low caste, rich and poor; all listening with open mouths and hearts to the blessed message of peace and hope. These meetings could go on all day long if one had the strength to stand the strain, for there is a continual change going on in the attendance, i. e., they keep coming and going all the time and in this way one has fresh listeners continually.

One after another, with a bhujan in between, a brother steps into the circle and proclaims to the crowd the love and saving power of our Lord Jesus Christ. In this way we come in touch with thousands of souls who would never have heard of the love of God if we had confined ourselves to churches only.

Second, Then there is the mela, or religious festivals, which are held in many towns all over India once a year.

The strong, clear, earnest voice of the man of God is heard pleading with the people to forsake their sins and turn to the only true and living God. And blessed be God our efforts are not in vain—the seed is sown and in many instances has been watered by our blessed Lord and after many days has brought forth fruit. "Cast thy bread upon the waters for thou shalt find it after many days" (Eccl. 11: 1).

Third, There is one other way in which we find great opportunities of getting right into the hearts of the common village people, and that is by aid of the magic lantern. At the present time Dr. C. D. Esch and a small band of Indian workers are holding special magic lantern services every night, with the exception of Saturday and Sunday, in the many villages surrounding Dhamtari, and praise be to God are having some blessed times. The service begins about 8 P. M. and continues to 9:30 and sometimes lat-



A General View of the Gathering at the Rudri Mela

er. The average attendance is about 75 men, women and children on the whole listening very attentively to all that is being said. As the different striking pictures portraying our Lord's life are thrown on the wall, you hear an exclamation of "ah-h-h-h" indicating that the picture has struck right home.

Dear friends do not forget that we depend largely upon the prayers of the

home circle for our success out here. Then pray more than ever that the good Lord may baptize His Church and children afresh with an out-pouring of His Spirit. What will be the result? Many of these precious souls who are deep in superstition and sin will be brought into the marvelous light of the King of kings.

Dhamtari, India.

RELIGION IN EVERYDAY LIFE IN INDIA

GEO. J. LAPP

You ask me what the religion of the people of India is and you ask one of the most puzzling questions that could be put to any one. Here comes a man who is intensely religious and he says he is hungry. You ask him what he wants and his answer is, "Anything," and he means it. One brings him a twig of a tree and he eats it down. Another tries him with some raw meat and down it goes. Another gives him a stale egg and that disappears. Another mixes ashes with some other ingredients and to one's disgust he eats that. But after all the people of the villages look on this

allow any one else to cook for him unless it be his wife or family relatives. His caste rules would forbid him doing anything ceremonially indecent and yet when he is questioned he has no conscience concerning immorality or lack of real character.

Here comes a man from among the aboriginal tribes of the jungles. He has been almost entirely isolated from any kind of civilization. The men have just killed a wild hog and have divided among those who will eat. Some are debating as to where they will cook the meat. He says, "You don't need to bother about a

in the honor of some spirit of an ancestor or hero that may be hovering round, wherever he may find it.

Here is a farmer. He lives with his family in the village and tills his soil. He drives the oxen through the field and plows the ground with the little wooden plow that only stirs the soil. There is no turning of the soil when he plows. He sows, he weeds, he reaps, he threshes as they have done for centuries. Once a year he will place his plows and other agricultural tools together on a chosen spot and worship them for they are the ones that have brought to him his living. At another stated period of the year he with the other people of the village will take cooked rice and other kind of food out to the fields or grazing places and feed the cattle and the crows. By so doing they think they are feeding their ancestors who, in their transmigration through the ages, may be inhabiting one of these.

The fisherman, the banker, the store-keeper, the shoe-maker, the black-smith, any of the artisans or tradesmen worship whatever brings them a livelihood.

What is that noise I hear up in the top of the trees? It sounds like the barking of a dog. But dogs do not as a rule sleep in trees. The village people tell me it is a man up there keeping up his barking, howling and calling during the night-watches in order that the people hear him and bring him some offerings and place them on the blanket he has spread under the tree. He remains in that tree nearly all night. Toward morning he binds what the people have given him in the blanket, throws it over his shoulder and walks away.

Here is the rich man. He fares sumptuously every day. His wife or wives live secluded in the zenana and dare not leave their quarters. He may be the owner of a number of villages and gets his money by extortion. He knows no mercy toward the worthy poor but does feed the religious mendicants and beggars that infest the streets of the towns and villages. He thinks it meritorious to be what he calls philanthropic. But whatever his life may be, and we do not want to enlarge on that, every year he will gather his friends about him and engage some religious teacher who will read for him and his friends the Ramayana. From the reading he learns of the deeds of heroes who became deified and he dreams of the time when he too may perhaps become revered as a deity or the incarnation of one. He knows that there are only two ways to gain such merit. One is to be so notoriously wicked that his spirit will be worshiped in order to ward off its ravages. The other is by being a great benefactor of thousands of people thus gaining their love and respect and consequently fame. The latter takes too much money and sympathy and love to humanity. The former will enable him to live in wealth here on earth and also will ensure his name remaining on the



Bathing in the Mahanadi River at the Time of the Rudri Mela

ash and mud besmeared man as holy, and in his way, he seems to be notoriously religious.

But now we meet another man. He is very polished in his manner and belongs to the upper caste. He gathers his clothing about him so that he may not even touch one of a lower caste than himself. He is very careful about his eating and will only take uncooked food-stuffs from any one's hands and will not

place for me to cook the meat for. I never cook it. I always eat it raw," and there he sits as contented as can be munching the raw piece of pork. Done eating, he starts off on his journey and as he leaves us we look at the poor fellow and exclaim, "That is the lowest specimen of humanity we have most ever seen." He hardly looks like a human. He is afraid of the spirits that live in the trees and worships at any shrine, erected

lips of the people. That is his highest ambition so he chooses the line of least resistance, the latter course. He is an intelligent man and knows enough about Hindu Philosophy to think that there is one soul and one spirit and one God which in their very essence are eternal, pervade all material things and that life is the same whether in man or beast. Therefore there is nothing left for him but to trust to fate for his future and hope to become re-absorbed into the great spirit and eventually enjoy eternal impersonality or non-entity, akin to annihilation.

Here is another man who has been educated in the Government primary schools and has passed through the High school. He has come in contact with Western civilization enough to know that whatever is really progressive comes from the Occident. He wears some European clothing and has accepted much of the more popular philosophical ideas of the West. He can easily do that and not violate any of his former caste traditions or Hindu religious beliefs in the least. He has learned how to direct his conversation so as to suit himself to every class with which he comes in contact whether it be native or European. His most refined ideas are Christian to a certain extent but he has not come to believe in Christ as his personal Savior. He is moral but not very religious because religion of any kind is not taught in the Government schools therefore he has been left to search for himself. He is disgusted with Hinduism and the cults of the East and has found enough Western ideas to leave him agnostic. Poor fellow. He represents the most intelligent, but neither the most hopeful nor the most religious.

But while we are in the bazaar preaching to the people a man interrupts us when we tell the story of the resurrection and Jesus' power to save. We permit him to ask his question and find that he is a Mohammedan. He is a large portly man, prays five times a day, is intelligent, reads his Koran and knows enough about Christianity to antagonize it. If he does not read the Koran he has to know enough of it to pray the prayers that are written therein. He observes a number of festivals during the year. Most of them are in honor of great warriors. He even observes one festival in which the Hindus observe the same rites at the same time. In fact it is a festival common to both Mohammedans and Hindus. His religion is formal and he has nothing that really touches his life or character.

We might give more illustrations to show the real condition of the people as we see them every day but it is needless to give more. When we dig down to the root of the matter we find that materialism governs the morals of the people and that little thought is given to the future. The idols are worshiped, the cattle are fed, the Ramayan is read, the beggars call from the tree-top and the rich man

feeds the mendicants, all because there is an insatiate thirst for prosperity, for name and for fame in this world thinking that fate will take care of the future.

Fatalism and the belief in transmigration have caused a lethargy to come as a great pall over the people and so many of them have become indifferent regarding their lives or of the future, thinking that they are fated to be as they are and that there is no redemption for them from any possible source except to worship demons and evil deities in order to free themselves of their ravages. Plague, small-pox, drouth, sickness of most any kind are due to the rage of some angry god whose wrath must be appeased. Some witch even has become angry and has cast an evil eye on a daughter or a son and caused them to be paralyzed, or blind, or to have a running sore. Everything to ward off the evil nothing to bring the good. Good will come of itself if the evil is kept away is their theory. They know nothing about sweeping and garnishing the house and occupying it quickly before evil appears.

What is the religion of the people of India then? Their life is their religion. They have no religion that means life to them. Their religion is simply fighting death and evil rather than clinging to a life.

We said there was a lethargy in India. So there is but, as is true of humanity everywhere, there is a thirst for Truth and a longing for light. One hears the story of Jesus and His love. He at once realizes that here is a story of a life, a power of good over evil, an entity, a hope for the life that now is and that which is to come. He sees in the message a

strong contrast to what he already knows and conceives. He listens and at once he receives an impulse, a longing to learn more of it. He receives a tract or a portion of Scripture. He is convinced of the truth and would be a disciple of Christ were it not for the superstitions of his own people. Many who hear the message are filled with hope and accept the truth, suffer great persecutions, and at the end of their lives die happy in the Savior's love. Others remain secret disciples for years and may or may not ally themselves with the Christian Church. The religion of those who have become Christian and those who are secret worshipers of Christ has taken on a new form. It is not that of a philosopher or of an agnostic, or of a worshiper of evil spirits but it is an engendered life through the knowledge of the Word of God. The secret disciple of course cannot be counted as a Christian, but he has a new vision of life and even though he may outwardly observe many of his former customs and beliefs yet he shows in his very life a different attitude to good and evil and the future. His religion has become in part, even though not wholly, a life to him.

The Christian Mission, and the Christian Church through the Mission, is held responsible for making it possible to create within the hearts of the people of India a thirst for truth by bringing the Truth to them. Neither you nor I can call ourselves consecrated Christians enjoying that **life more abundant** unless we do all in our power to help bring the Truth to these benighted people.

Dhamtari, India.

DO MEDICAL MISSIONS PAY?

C. D. ESCH

Everything has a reason for its existence. Some things are in existence for evil purposes and are hindrances to the cause of Christ. Other things are in existence for the advancement of the kingdom of Christ. Thus the question comes concerning these things, "Do the results of the institution justify the expenditure in money and labor necessary to keep the institution running?" In other words, Does it pay?

This test has been put to Medical Missions in India during the last few years with varying results. One prominent member of the Baptist Mission Board working in South India claimed that medical mission work does not pay for the reason that there is so little stability about it. He claimed that the missionary might at any time go on furlough and suspend his institution in the air until his return, then take up the work where he left it, and go on. But if this be true (which we are inclined to doubt) the same may be said of the village to village preaching. For as is often the case the

evangelist may tour through a certain district and not get back to that district again for a number of years. Yet who will say that the work done in this way has been a failure! For many a soul has thus been brought to a knowledge of the truth and if books have been left surely there will be some lasting results.

Of late there has been a feeling in general among medical missionaries that their work has not been as successful as it should be. For as a direct result of medical work there are not as many conversions to Christ as we would desire to see and might naturally expect. The passion of every true missionary regardless of what particular line of work he may follow is to see souls born into the kingdom of Christ. When the work of the missionary fails to bring this result it may be said to be unsuccessful. And this has been the feeling of some medical missionaries concerning their work. There may be several reasons for this.

First, It is quite often the case that the missionary has so many things for

which he is responsible. As a result of which he does what he is compelled to do and lets the other undone so that only those things that force themselves upon him are attended to. Consequently the spiritual side of his work may be neglected as all his time is occupied in caring for the physical side of the work. In such conditions there can be little expectation of having direct conversions, however much the people may honor and respect the missionary and would listen attentively to the Gospel story from his lips.

Second, There is such a great field for medical activity in research work, surgery, etc., that it is often a temptation for the medical missionary to become an expert in surgery or some line of medical research rather than become an expert in the art of winning souls. Hence the lack of direct results.

Medical educators all over the world advocate the policy of having all men who would follow the medical profession to give that their individual attention, saying that it is impossible to become proficient in two professions at the same time. They especially ridicule the idea of a man being both a preacher and a physician, saying that he will be either a poor physician, or a poor preacher, or poor in both lines as it is impossible for him to be his best in both. One can put only a certain amount of attention on any one thing and when his time and interest is greatly divided in many subjects some of them or all must suffer. The medical missionary usually has a large number of patients to attend to and he does not want to give them poor service. He is widely separated from the source of his supplies and often does not have all of the drugs, assistants or instruments necessary to do the best work, which all causes extra work and care. Yet if he would be successful in winning souls he must also put time, energy and spirit into that kind of work. Thus one or the other side of the work may be neglected which in either case has its bad effect. If the medical work receives little attention and is poorly done the people will discontinue to come, and if the spiritual side be neglected the most important object for having them come is not realized.

You would never expect a man in America to manage a hospital, do all the heavy medical work connected with it, attend to a large general practice, be pastor of a large church, do some outside evangelistic work, and manage one or two other institutions (such as orphanages, etc.) And if one in the good, bracing climate of his own native land with all the modern improvements and appliances necessary at his disposal could not successfully carry on this work what can be said of the one living in a severely trying climate, with foreigners and foreign customs and language with which to grapple.

But in the face of all these facts we believe that medical missions do pay for the following reasons: First, There are

some phases of Christianity that can only be revealed through medical mission work. By way of illustration: A man is sick and helpless, forsaken by his caste fellows and left by the roadside to die. The heathen people have no regard for those of another caste, for they consider that their duties extend only to those of their own caste and family. The missionary who is a foreigner picks the man up, provides shelter, protection, food and medical treatment for him and reveals to the heathen around about what the real spirit of the Christian religion is.

Again, some men come from a village twenty or more miles in the jungle calling the missionary to help out in a difficult case of labor. They have done all that they can and have heard that there is a man in the station who "dharm ke wasti" (for the sake of religion) helps out in such cases. And they beg as only an Oriental can—to please come and help. The missionary undertakes a long, hard, rough journey and finally reaches the vil-



Budhi. One of the Untainted Boys in the Leper Asylum Orphanage

lage. He takes the case in his hands and does all he possibly can to save the life that, alas, was too near the brink of eternity to be recalled. However his actions have been evident enough even to the dull Indian mind that a person who will do all that for the sake of religion must have a very good religion. And the whole village will gladly sit and listen to the story of the religion that makes men love their fellowmen to the extent above described. This is a more powerful argument than any amount of mere preaching and illustrating will be able to give. And in

touring anywhere very often one meets people who have been helped physically and they are invariably one's friends and will attentively listen to the Gospel. Thus if there may be a lack of direct results one never knows how many people are made willing to listen to and ponder the Gospel message because they have at some time been ministered to in times of affliction. Illustrations might be multiplied to further establish this statement but space will not permit.

In the second place the medical missionary has often the privilege to open the way into the homes of the rich and high caste people and minister to a class that the ordinary missionary could not reach at all as his line of work does not appeal to them. And as has often been the case, new fields have been opened to missionary work which was only made possible by the medical missionary. The man who considers himself a fit candidate for heaven because of his high rank obtained by birth, is often brought to realize his helplessness and is glad for the cheer of the Gospel in a Mission hospital.

By what has been said the reader will understand that in order to make the best of the opportunities presented to the medical missionary he must be a person of zeal and energy with a love and passion for souls. Also he must not be too free to take up other lines of work. In the report of the Continuation Committee of the Edinburgh Missionary Convention concerning medical mission work in India is the following recommendation: "We recommend that no medical missionary be given any other than medical and evangelistic work. And that sufficient missionary staff be maintained in the medical missionary centers to enter the doors opened for evangelistic work as a result of the medical missionary's effort." That is, wherever a person is brought into close contact with the missionary and there is an opportunity of getting into a home or village with the Gospel there should be provision made to improve the opportunity at once. To accomplish this object it is necessary to have not less than two missionaries to give their whole time and attention at all ordinary hospitals, with the necessary number of native helpers. To realize this end it will necessitate more missionaries, more money, more prayer, more sacrifice, more zeal for God. If these are all abundantly supplied we are convinced that medical missions will pay in the value of immortal souls saved. God will surely honor His Word and Jesus said that a part of our work in spreading the Gospel is "to heal the sick." And we doubt not that in the last Great Day there will be many souls present before the throne of God to enjoy the bliss of eternity with Christ, and others will not be able to say they never had the opportunity to hear the Gospel, because of medical missions.

Dhamtari, India.

THE DRUNKEN FAKIR (HOLY MAN)

C. D. Esch

Sometime ago I went into a village about twelve miles from Dhamtari. It was 5 P. M. when I arrived. Wearied by the long horseback ride, I sat down to rest. While talking with some of the servants a man of very peculiar appearance came with his bundles and rugs and seated himself in front of the verandah on which we were seated. I recognized him at once as a fakir, but noticed he was different from any I had ever seen before. His head was shaved, his face

M.—“What do you do to serve him and please him?”

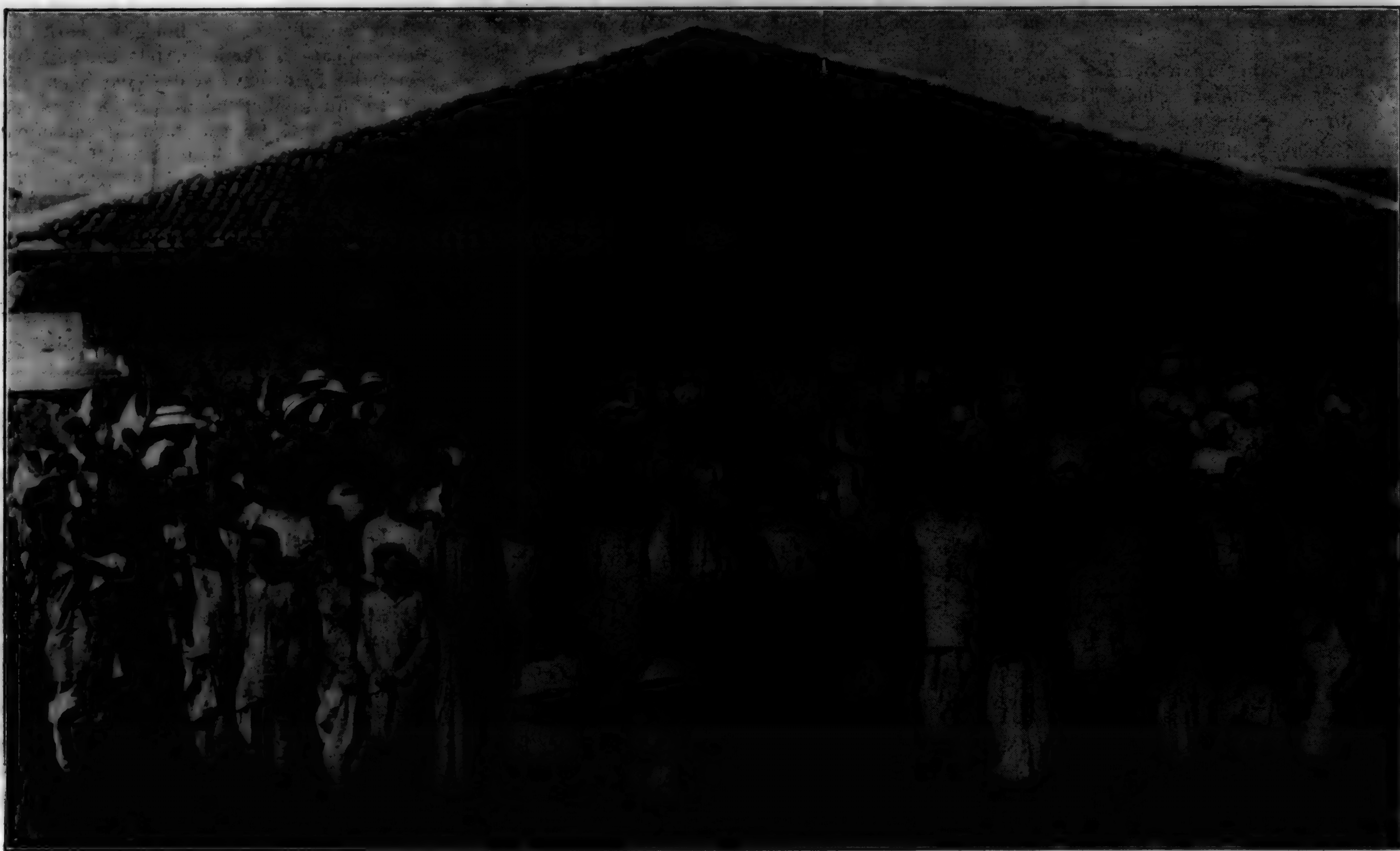
F.—“Oh lots of things. I drink liquor, eat meat, worship and make sacrifice, but I desire liquor above all else.”

M.—“How much liquor do you drink in a day?”

F.—“Just as much as I can get. Sometimes one bottle, sometimes two or even three and four. I like beer and brandy best, but I don't get that in villages toward the jungles, but this other does

and all arrangements for the night had been made.

In further conversation I was told that these kind of fakirs are very much feared by all the people since they are supposed to possess such powerful charms which they will use against the people if they do not get what they want. One of their scares is to tell the people that they (the fakirs) will eat their children and will swallow all the lives of the people in the world and then torment them in the next. The poor people for fear of such things taking place and to avoid them will do anything they can to please them, even at the cost of great sacrifice. Hence



The Sunderganj Congregation on Christmas Day 1913

was painted with ashes and different kinds of mud, etc., and around his neck he wore several strings of beads made of various kinds of wood.

Having nothing of special importance to engage my time just then I entered into a conversation with this peculiar fellow. The following was the trend of the conversation:

Missionary.—“What is your occupation and where do you come from?”

Fakir.—“I am a fakir, and come from over towards Allahabad.”

M.—“Where are you going?”

F.—“No place in particular, just visiting villages.”

M.—“What god do you serve?”

F.—“Mahadoo” (The god of lust).

quite well too. When I get full of liquor then my god speaks his secrets to me.”

M.—“How many chickens do you eat in a day?”

F.—“Sometimes one, sometimes two or three.”

M.—“How do you have them prepared?”

F.—“Oh any way either cooked or raw. I like them either way.”

M.—“How do you manage to get your food?”

F.—“The people of the villages I visit give me all I want whenever I go there.”

At this point the head clerk of the village headman (who is a very rich man) came in and made obeisance to the fakir and very politely asked him to come into another room where food awaited him

this fakir gets an abundance of all things he wants to consume upon his lusts.

The next morning the headman of the village said, “This fellow is a terrible disturber,” and gave orders to his clerk to give him a few rupees, some rum and other things he might want, and to get him away as soon as possible.

How I longed that I might get those poor people to see the love of the living Christ who died to set men free from the bondage of Satan, whom they hate to serve but are bound by his fetters; that they might know the Christ who arose from the dead and lives for the enlightening of the souls who grope in the darkness of heathendom!

How dense this darkness is!
Dhamtari, India.

OUR LEPERS AT DHAMTARI

MINA ESCH

When I was a child and read in the Bible about leprosy and lepers I often wondered what kind of a disease it was. Of course I thought the disease must be very contagious and that one would never think of going to or being near one afflicted with it.

When I gave myself for work in India I don't think I thought much about the lepers. After we had been here only several days I went with one of the missionaries to our Leper Asylum and well do I remember how I held up my skirts and almost feared to walk among the lepers. But even better do I remember the deep emotion of sympathy that I felt for these poor, stricken people, some with no fingers or toes, nose nearly gone, eyes sunken or bleared, some with such terrible open sores on their hands, feet, or face, some lying in the greatest pain, in fact all of them gave evidence that the fatal disease had taken hold of them.

Little did I think at that time that I would so soon be going in and out among them ministering to their physical and spiritual needs. After we had been in India one and one-half years the work of this institution was given into our hands. Now there is no other work that I enjoy more than that of the Leper Asylum.

I often think that perhaps our Church does not give much thought to the Leper Asylum, and this for the reason that she does not hear much about it. Many no doubt know that the Leper Asylum is supported financially by the "Mission to the Lepers." Reports are regularly sent to this organization, while reports of the other phases of this work are sent to our Board.

The Mennonite Church has about 130 members in this institution, who are being taught the principles dear to us all. Consequently I feel that this India number would be incomplete without something about the lepers.

Leprosy is not so contagious as perhaps some are wont to think. In all the years of missionary work among them I think there have been only two cases of missionaries contracting the disease. The natives go in and out among them with little care and but few are affected. The main precaution is to refrain from touch and never expose an open sore, etc., where there might be leprosy germs.

In the Asylum at this time there are about 140 inmates. Ten are untainted boys of leper parents who live in separate quarters from the lepers. Two of these boys attend the Mission School at Sunderganj and the others are taught in the Leper Asylum school. Most of these boys are very bright and we hope it may be God's will that the disease will not develop in them. We have three little girls aged perhaps eight to twelve, who have all the signs of the disease de-

veloping in them so they live with the women. They also are in school but kept separate from the boys. Then we also have two little boys, aged two and two and a half years respectively, who are as yet living with their mothers, but who have no signs of the disease and will no doubt soon be placed with the untainted boys although the mothers are very loathe to part with them. In fact they are the joy of all the women so they all would be sorry to have them taken away, but it is for the sake of the little boys and must be done.

We have a Christian man who is called caretaker and has oversight of everything in general around the institution. His wife is a Bible woman and works among the women. We also have a Christian man and wife who teach in the school. Worship is conducted daily by the caretaker and wife. Church services and Sunday school are conducted each Sunday, a missionary generally going for the church service.

I have a prayer meeting with the women only on each Friday afternoon. During the past year they have been learning Bible verses and it is such a joy to see them eager to give their verse even

time when we will all be clean and free from pain if we are true to Jesus.

The food for all the lepers is cooked at one place and is given to them twice a day. In the morning at 10 o'clock they get rice and dal (a kind of pea), then at about 4 P. M. they get rice and vegetables. They raise many of the vegetables on the Leper Asylum grounds, most of the work being done by those lepers who are still able to do some work. They also have a fine banana grove and get much good from it, although you may think it strange to know that they eat most of them green as a vegetable. During the rainy season many of the lepers dig up a small plot, some only two or three feet square, in front of their rooms and plant a few peppers, tomatoes, etc. They like to have something of their own. These little garden plots quite often do not add anything to the beauty of the place, but they are deprived of so much that we feel we want to let them enjoy all they can.

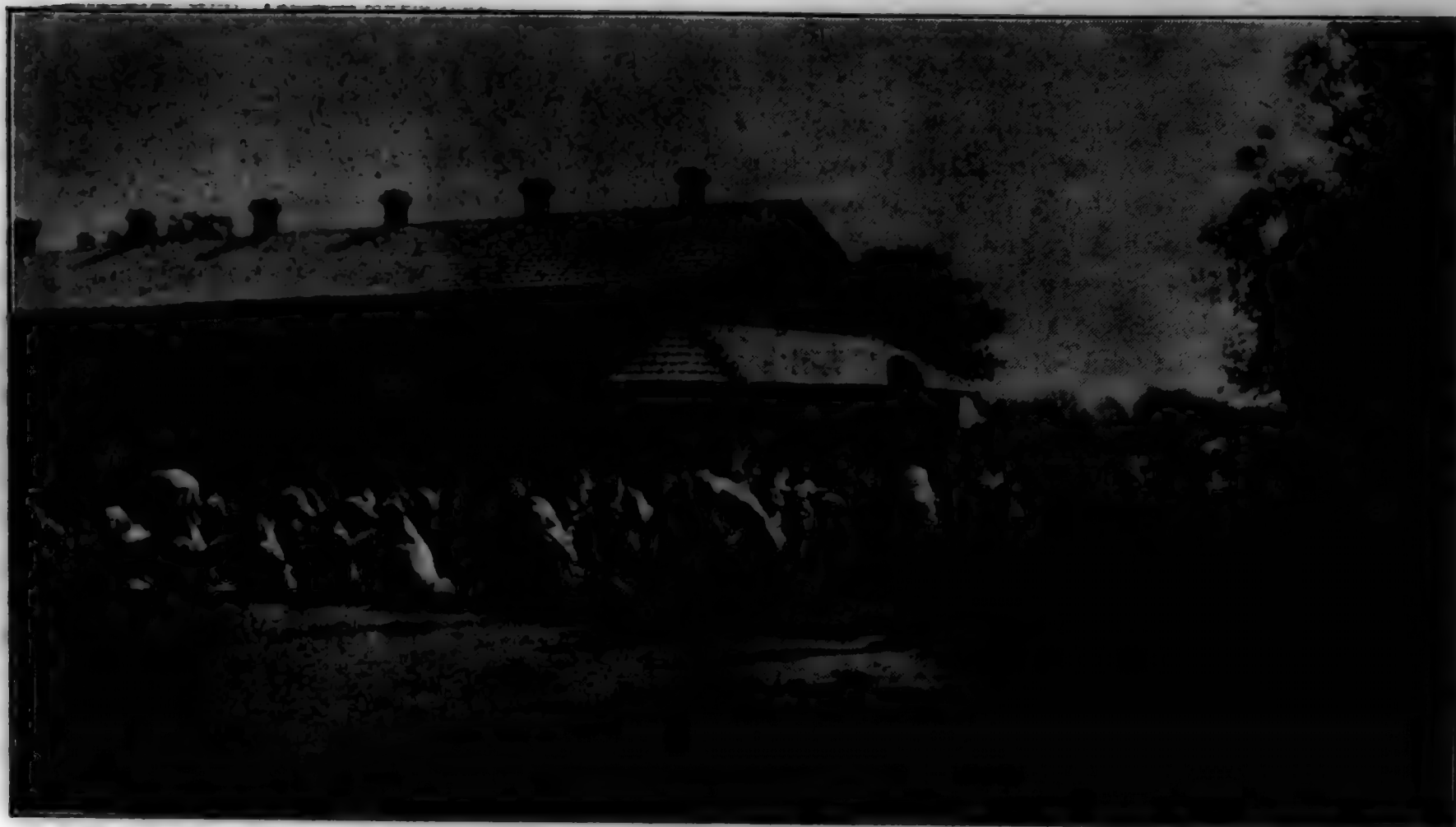
They are given clothes twice a year, in July and at Christmas time, but the boys and girls receive clothing the third time. None of the lepers are supposed to leave the Asylum premises without permission. Occasionally they are given a day or two to go and visit relatives in a distant village.



Main Gate of the Leper Asylum

though they are sometimes amusingly jumbled. But few of them are able to read at all so all they get is by hearing. Often when I go down some one calls me to their room, for they are in terrible pain and misery, and want to have prayer. Just at present Elizabeth, the matron, (whose testimony appears on another page of this number) is very bad and she wants us to pray that it may be God's will to speedily take her home. I am always so glad I can point them to a

A missionary lady visiting the Asylum asked, "Are they not very quarrelsome?" When she was informed that sometimes they quarrel, but that they do not cause a great deal of trouble, she said, "Well, I always thought that surely a crowd of people so afflicted and shut in as they are, would be very quarrelsome and a terrible set to care for." I think their conduct is a lesson for us all, when we see how well they do get along together, perhaps better than many who are well



Our Leper Family Getting Their Christmas Dinner

and in more comfortable circumstances.

When you think of the work of the Mennonite Mission at Dhamtari do not forget your leper brethren and sisters. When we shall stand before the great white throne I am sure there will be many there who were lepers washed and

made clean in the blood of the Lamb. I praise God that I have the privilege to labor for Him among these poor sufferers and to know what kind of a disease leprosy is.

Dhamtari, India.

WORK AMONG THE LEPERS OF INDIA

P. A. PENNER

Traveling through the length and breadth of India, one of the most pathetic sights that greets the traveler is the shunned, despised, homeless leper. Thousands of them wander from village to village, from city to city in trying to eke out a miserable existence. Loathsome only to him, who has not the love of Christ for the utterly unlovely, he becomes an object of tenderest sympathy to God's children as he stretches his fingerless hands out for a little help. Is it therefore a wonder that missionaries soon believed it to be the will of Christ to care for these poorest of the poor as far as this is possible?

Since 1901 I have been working among the lepers of Champa, Central Provinces, India. In the space allotted to me, I would like to mention briefly what this Mission through the help of kind friends and by the blessing of God tries to do for the leper that asks and receives admittance into our Asylum. May these few lines help our Christian brethren and sisters to pray more earnestly for this needy work.

For convenience sake, I would like to divide what I have to say into three heads. We try to help the leper physically, mentally, and above all, spiritually.

First, physically. The Salvation Army has for the declaiming of the "down and out" adopted the three "S." This means

"soup," "soap," and "salvation." We try to do likewise, though perhaps in a different way. When the leper comes to us, we give him his clothing and see to it that he is somewhat cleaned. The arrangement for bathing is good, so that no leper needs to be unclean. The wounds are dressed daily by a competent Indian doctor. He gets a room which, together with two lepers, he may call his own. Once per week he gets his ration; these consist of rice, dall (lentils), a small quantity of vegetables, some wheat and a very small quantity of mutton. In our Asylum, every leper cooks for himself, the Mission furnishing the cooking utensils. These are very cheap, however, costing about 5 to 6 cents for all the vessels needed. In some Missions a cook is engaged who does the cooking for all the lepers. This cook must then be of a higher caste, if there are many non-Christians in the Asylum. Lepers that are too weak to cook for themselves are helped by those physically better able. We have had very little trouble in having this service done. But simply to eat, drink and be merry is not conducive to good health, and so all able-bodied men and women must work for about two hours each day. There is always something to be done in the Asylum, and often building work is carried on. To get the Indian leper to work and do it gladly is

not always easy, because the Indian is born tired.

Secondly, we try to help those lepers that come to us by giving them something for the mind. We have two classes in our school. One is for boys and such men as care to learn to read, and the other is for girls and women. At present our classes are small, but we have had quite a number of pupils in both the boys' and the girls' classes. It was very touching to see an old woman trying to learn to read, and she did. She got along so far that she was able to use her hymn-book and the Bible. A girl of the lower caste who came into the Asylum entirely ignorant and very shy is now not only through the fourth reader, but she is now teaching the other lepers to read. She is our best singer also. To this mental training I would add singing as a factor. Every Tuesday night I personally teach our lepers singing. If, on account of pressing duties, I cannot be present, then this service is taken by our Indian caretaker.

Thirdly, but by far the most important work in connection with leper work is the spiritual. It is true we try to make the last days of these poor unfortunates as bright as possible by giving them enough to eat and drink, but if that were all, we would not be accomplishing much. So we bring to our lepers Christ, the Christ who when on earth "touched" the untouchable. Every morning, the church bell calls the lepers to devotions. These are led by the caretaker of the Asylum. Every Sunday morning at 8 o'clock we have preaching service. It is exceedingly touching to see these dear people limp into church (sometimes such as are unable to walk are carried on the back of others to the service) and quietly sit down, bow their heads in silent prayer and wait for the service to begin. More than once, when seeing these people come in, have I thanked God for the great privilege given us to work among them. I believe we can truthfully say that our congregation is as quiet in church service as any congregation at home. The sermons are always very simple so that the main truths can be easily remembered. On Wednesday afternoon we have our weekly prayer meeting to which Christians are supposed to come unless physically unable. A short talk is followed by prayers or testimony. Oh, that I could tell you how comprehensive some of the prayers of these lepers are! Then, too, it is so thoughtful of them that they will never forget to pray for their missionary. I wonder sometimes whether the average church member at home prays so much for his pastor. I wonder!

Do the lepers become Christians? Yes, they do. We have baptized over one hundred. Well, are they really converted? Many are. Some of them, of course, are not what WE ought to be. But friends, I have stood by the bedside of that good leper Chagon a few minutes

before he passed away. "Chagon, how is it, are you ready to go? Is Jesus near you?" "O, Sahib, I am not only ready to go, I am so anxious to go."

I remember our dear good Hatarin, dying of cholera. Around her deathbed stood the leper women crying, for she was a dear good Christian. I said, "Hatarin, should Jesus permit you to die, is it

ber where they came from, what chances they have had to learn of the Savior and what it means to live in heathen surroundings.

Our Asylum now has 160 inmates. We are at present building a dispensary. Until now our medicine was not kept in a properly arranged room. May all those dear brethren and sisters that chance to

over her and in answer to queries she said, "I have been praying and am going to be baptized tomorrow." Every one noticed the great change in her.

This was two years ago. She is still faithful and happy in her Christian life and says she always prays and talks to God. She does not understand like you and I but there seems to be a peculiar devotion that one does not often find in people who are as old and as ignorant as she is. Jesus can enlighten the weakest ones. Some day she will appear among the redeemed of India.

* * *

About thirty-three years ago a little Brahmin boy was growing up in the village of Palhepur, Cawnpore District. His life was not unlike the other boys about the village. He was taught in all the wisdom and ways of the Brahmins and being a boy he was early sent to school. His father was a hired servant of a contractor and received fair wages.

When he was about twelve years of age a neighbor who had gone to Cawnpore came into possession of the Gospel of Matthew. Not being able to read he gave it to this Brahmin lad to read. The words clung to him.

He continued his school work till he passed the Middle Hindi school at Narwal. Soon after this his father was transferred to the Bilaspur district and the lad was able to attend the Normal at Raipur from which he received a Government certificate and became known as Sid Gopal, Master.

He was married when about seventeen years of age to one who was only a few years younger than he. But having been kept in purdah from the time she was a young girl his wife was very ignorant and not as congenial as might be.

While Sid Gopal was teaching school in Bilaspur he bought a New Testament and read it diligently. After he came to teach school in Dhamtari, as head master of the Girls' Orphanage Mission school, new convictions came into his heart and he decided to confess Christ. His wife at first was merely silent but showed no inclination to be taught. Later she became hostile and did everything against him she could. After a period of seemingly much joy in the service of the Lord he became melancholy and began to lose his experience. He finally left Dhamtari and for four years wandered about. He joined the Brahmo-Samaj. Many prayers ascended to God in his behalf that he might again be brought back. He was learning many hard lessons and after vain efforts to find something better than the Christian religion he began to see the error of his way and began to again show a friendly attitude toward the Mission.

He asked to be re-instated into church fellowship in March, 1913, and was taken in soon after. His wife at this time became furious and refused to live with him. For some months she lived in Dhamtari while her husband taught



A Dying Leper

well with your soul?" "Sahibjee, soon I will be where there is no more leprosy." What think you, are some of the lepers converted? There are undoubtedly others who lack a real saving knowledge of the blood, but oh do let us be careful when thinking of these people. Let us remem-

ber where they came from, what chances they have had to learn of the Savior and what it means to live in heathen surroundings. I am,

Yours in His glad service,
P. A. Penner.

FROM CASTE TO CHRIST

ESTHER E. LAPP

Subatin was old. For many years she had followed in the steps of her forefathers. This was her one strong point of argument—never to leave the path of her forefathers. Oh, yes her son Magnath had left the old religion and had accepted the new. But NO she never would. Thus she argued every time and always ended with a positive shake of the head. We often stopped and visited her as we went about the Rudri para. She was always friendly, rather interesting, and faithfully cared for her grandchildren. But as to her accepting Christ we concluded she would never turn. But one day she was suddenly siezed with a malady something like light paralysis. She seemed dazed, could not speak plainly and grew cross and troublesome. We felt more than ever that her time for accepting Christ was past. Months however passed on and she remained much the same.

The day was set for a number of people to be baptized. Among them were a few of her caste friends, the marars. The Sunday morning arrived and much to our surprise she came into church. As the applicants went forward to receive the rite she went along with them. We, supposing that she did not realize what she was doing, stepped up and called her back. She turned and said, "I want to be baptized too." But she was asked to wait till after church and then explain. She sat down and wept bitterly and seemed much disappointed. After taking the advice of the Christians they said, "Baptize her before the sun sets, she is old and may not live." She was baptized that afternoon in the bungalow. She seemed so happy. The cloud from her mind seemed gone and she could speak plainly. Her face was aglow with the new light.

Her daughter-in-law said that on Saturday afternoon a great change came

school and lived alone in Balodgahan. This month however she has returned to Balodgahan but is still a bitter enemy to Christianity. But many prayers are ascending in her behalf and we trust that her hardened heart may in some way become softened. But it makes his home life very hard and unpleasant but Sid Gopal says, "I have learned my lesson. If I must suffer all my life, I will never turn from my Savior." He is at present doing evangelistic work, according to his own request, from village to village and his testimony means much to the cause.

* * *

Durpat with her husband was living 8 miles north of Dhamtari. At first their married life was not happy. For every small offence he would beat her. She ran home to her mother a number of times and would remain at home for a number of days. But at last the mother said, "Daughter, cross my threshold no more. I dare not give you any sympathy. Go, return to your husband, serve him well, endure your beatings as I have done." With this consolation she returned weeping and saying to herself, "Alas, alas, this is my fate." Children came to bless the home and there was less beating and more happiness. But one child after the other died and only two were left, a little boy Daulat and a baby sister Debki. They were always poor but managed to find enough to eat and buy the few clothes they wore.

When the famine came, one by one their scanty household articles were sold and the suffering grew more intense every day. A rich farmer took pity on the mother and babe and gave them a small portion of food daily. But as the father received no help he bade the family farewell and went in search of work. Daulat, the boy, ran away and found his way into the new orphanage which had just been opened at Dhamtari. For the news had gone far that a white man had come from a foreign land and was giving food and shelter and work to the suffering.

Durpat and the babe were receiving such scant portions of food that they became so weak that they could scarcely walk. But she grew in favor with the family and as times became better she was properly fed and well dressed and was a great favorite as a nurse for their children. The family even suggested that she become the family priestess which she refused to do.

No news came from the father but at last she heard that her son was at Dhamtari. She hastened to the place but much to her disappointment the watchman at the gate refused her admittance and she started back home wailing and lamenting at the top of her voice. Later she came again and found Daulat a promising lad, reading and being trained for work. Frequent visits were made after this, she and the son keeping in close touch with each other.

Daulat passed the Fourth Standard and became very useful in the work among the blind. He was married to a girl in the orphanage named Gautarbin. He had heard of the whereabouts of his father and had him called back to the family. The Hindu relatives took up the matter and urged that the father be re-instated into caste as he had been living with a woman of another caste. This was done at considerable expense and the family re-united. Finally the son persuaded them to come and spend the remainder of their days with him. A few months after we employed the mother as a nurse for our little girls. She was very faithful in her work and very eager to learn. A



Sid Gopal and Daughter

strong attachment grew between the little girls and their brown-faced nurse.

A short time after the parents came to their son's house they decided to become Christians and they, with their young daughter, were baptized.

Durpat's growth and development in the Christian life was simple and beautiful. During Lois's severe illness she spent most of one night in prayer for her recovery. She is now living at Maradev where her son is one of the faithful stand-bys of the little Maradev congregation.

* * *

One day a man with a large sore on his foot came limping to the Balodgahan medical dispensary. He had found his way from Kanker state. He was of the Gond caste. His history is this. When a lad of about fifteen he was struck on

the shin bone with a piece of wood. The sore became infected and became a running sore which would heal over and again break out larger than ever. At last it refused to heal and became a large open sore. His people applied their simple remedies but all in vain. The native doctors tried their skill but that also failed. He endured the suffering from this pain for many years as he is perhaps now thirty years of age. It was nearly three years ago that he came to the Mission dispensary and treatment on the limb was begun. It required months of patient perseverance but now the sore is nearly healed.

After living alone among the Christian people these years he has no desire to return to his own people but chose rather to live with the people of the true God. Last year he confessed Christ and united with the Church. He is faithful in his work and has decided to take one of the young Christian widows for his wife. The accompanying picture was taken after the ceremony was performed. While they are simple in faith and believe, yet these quiet consistent lives wield an influence greater than we often realize.

Dhamtari, India.

A Moslem School for Girls

Ever since the Lucknow Conference of Missionaries Among Moslems was held three years ago, both opportunities and opposition have been growing. "There is an open door and there are many adversaries." Several Mohammedan girls have come into the Lucknow Methodist School as boarders, and a great deal of correspondence has gone on with parents who are thinking of sending their daughters there. "The chief adversary just now," says Miss Ruth Robinson, "is a school for Mohammedan girls, which has recently been opened in Lucknow, in charge of a Canadian girl who became a Mohammedan ten years ago, while living in London. Her chief purpose in coming to India, she told a friend of mine, is to teach women that their religion gives a higher place to women than any other religion in the world. She conducts her school on orthodox Mohammedan lines, teaching the Koran every day, and keeping the girls in strict seclusion or purdah."—Sel.

"While we have about one hundred missionaries working in Utah for the salvation of Mormons, they have 1,800 at work trying to win others to the religion of Joseph Smith. That this religion is contrary to Christianity is evident from the comparison of their creed, which says, 'There are many gods and Joseph Smith is their prophet,' with I Tim. 2:5, 'There is one God and one mediator between God and man, the man Christ Jesus.'"

INDIA THROUGH THE EYES OF A NEW MISSIONARY

FANNY H. HERSHEY

Before leaving America and since coming to India, I have been asked to write some first impressions. Am sure that no other Mennonite missionary who has come to India thus far has had so few first impressions. After spending 4 weeks in Egypt and Palestine, India was the same thing over again. In those countries I became accustomed to hearing an unintelligible language and Hindi sounded the same as Arabic to me. The people in Africa and Palestine, as in India, have dark skins, live in mud and stone houses, have irrigated gardens and sing minor songs.

There was one new thing however. It was hot in the other countries and we arrived in India in the cool season. The way these people wrap up their bodies was new to me. They wrap up the head and trunk while the lower extremities are bare, and they go shivering along. When they have no blanket they simply wrap up the head, do not seem to think that the lower extremities need any protection whatever. Many of the children wear no clothing at all and many of them were so cold that they shivered all the time.

Was fortunate enough to get to all the mission stations the first week I was here. Went to Balodgahan one evening and stayed until the next day. The trip was made in a tonga behind two oxen and by the way, that was something new. The tonga is a two wheeled vehicle, it seats four people, two facing forward and two facing the back. The driver sits on a shelf which rests on the tonga outside the dash board, his lines are ropes and by poking the oxen with a stick he persuades them to go.

My first Sunday was spent in Sankra with Bro. Friesens. Sankra is out eighteen miles from Dhamtari. We drove half the distance with the Dhamtari oxen and were then met by the Sankra tonga and oxen. It took us four hours to come the distance.

They had no church building yet at that time so Sunday school and church were held on the bungalow verandah. Quite a number of little native children were gathered in for Sunday school, and if they couldn't do much else, they certainly could sing. In the afternoon we called in the village. One house at which we stopped boasted of a second story and we had to go up to see it. The stairway was so narrow that we almost had to go up sideways, the first step was about two feet high, but the others were slightly lower. The room above was used as a store room. In the evening we were invited to a native Christian house for a meal. The party consisted of Dr. and Sister Esch, Bro. and Sister Friesen, the children and myself. We sat on the ground outside the house under the projecting eaves and ate rice and curry from nicely scoured brass plates

with our fingers. It all tasted very good.

The first Christmas was also interesting. In the forenoon Christmas exercises were held in which old and young took part. Some of the Christian brethren gave short talks, the children sang songs and repeated scripture verses. One of the most impressive features was the boys of the Hindi school—all but a few come from heathen homes—standing on the platform and each one repeating a scripture verse. May each verse be lodged in a receptive heart. In the afternoon some of us went to the Leper Asylum where a service was held with the lepers. They had their quarters decorated with leaves and paper chains and pictures. The day before, each leper had received new clothing, so on Christmas Day they were all out in their new clothes and seemed

was just about dusk when we reached a village and were told that there was an angry ox in the road and that we could not pass. The village had a sacred ox. He has been consecrated to some god and let run loose. No one is allowed to do anything to him. The people are even not allowed to drive him out of their houses if he goes into them, and since he is given all rights everywhere he is just like some people, thinks he is monarch of all he surveys. Sometimes he decides that he will not let any oxen pass, so stations himself in the middle of the road. Several weeks ago he held up about twenty carts for a long while. If the people try to drive him away he goes after them. We turned into the village and the driver took the oxen out of the tonga and took them into the village. All the while the angry ox was bellowing and coming closer, but before he reached us some of the people threw stones at him and drove him away and



An Indian Tonga

very happy. At the close of the service each inmate received some sweets.

Several weeks ago a woman came running, crying, and saying, that there was some wild animal in her house and her children were in danger. Bro. Kaufman took his gun and he and another young man killed the animal which happened to be a leopard. We are seven miles from the jungle and such animals rarely come out so far. The leopard scratched a man and in the evening some one came and asked for some of the leopard's flesh for the injured man to eat so that his wounds would heal again. Some asked for its whiskers which are supposed to keep the ghost of the leopard from injuring those who had a part in its death, and others wanted its claws to hang around their children's necks as a charm to keep off disease.

Last week one evening some of us were coming home from Balodgahan. It

we went on our way rejoicing. He seems to have a special grudge against the Dhamtari oxen and would fight them if he had a chance.

These are a few impressions. Have visited in several of the better class homes, Hindi and Mohammedan, and also went along with a missionary and Bible women to visit a village one forenoon, but since I cannot understand the language and did not understand what the visitors nor visited said I can not tell much about those things. One pleasant feature is the kind way in which we are received by the people. I can hardly go out for a walk without being spoken to by some one, but that is all the farther it goes. I do not understand them and cannot speak to them.

Pray for the work in India. The harvest truly is plenteous but the laborers are few.

Dhamtari, India.

GROWTH OF THE MENNONITE CHURCH IN INDIA

J. N. KAUFMAN

Mission work was begun in India by the Mennonite Church of America November 22, 1899, Bro. J. A. Ressler and Dr. and Mrs. Page being the first missionaries. Their object in coming to India was to establish the Mennonite Church in this land. Coming as they did at the beginning of a severe famine it is obvious that they could not pursue direct evangelistic work, and the first year was spent in strenuous relief and rescue work. At one time there were as many as 9,000 people under the care of the missionaries while 20,000 were fed in 38 Government famine kitchens under the missionaries' supervision. The result of the famine was a large number of homeless boys and girls many of whom were left to the mercies of the missionaries when Government withdrew famine support. Though they had no assurance of funds for carrying on so expensive a project yet the thought of sending the helpless ones away could not be entertained, so it was not long until a flourishing boys' Orphanage and another one for girls was established. The missionaries lost no opportunity in teaching these orphans of the love and mercy of God. There were soon direct results for we read in the first report of the mission

In the second report of the Mission (1901) we notice that "many of the older ones have accepted Jesus as their Savior and are anxious to hear and learn about Him," but not until 1902 do we have any record of the exact number of Christians. In this report it is stated that there are 225 communicants not counting the leper Christians. "Many of them," says the report, "have still to learn some of the elementary truths of Christianity or at least to learn that they are to be practically applied to their own lives." According to the 1903 report "the Church presents both encouraging and discouraging features in its work. People in America often ask what kind of Christians these people are after they are received into the Church. As in the churches in Jerusalem and Samaria and Corinth, so in Dhamtari there are both classes of professed Christians. A few of those who had been baptized have been weighed and found wanting. Some of these followed the missionaries for the loaves and fishes and their character came out when they were found confusing 'mine' and 'thine' in a way to their own material advantage. Some others fell into temptation and sin in other ways. On the other hand there are brilliant examples of those who have

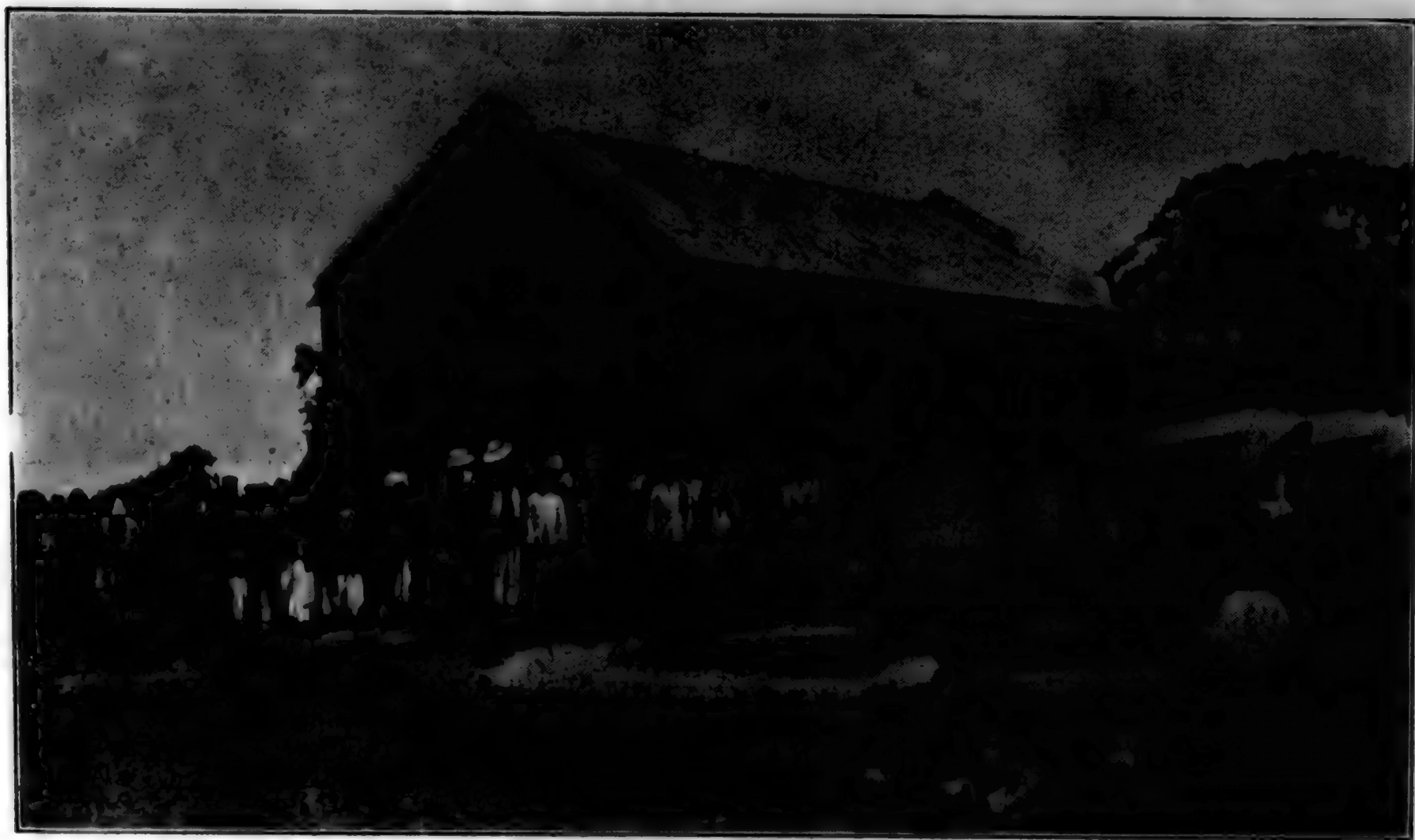
1904 report it is stated that "the spiritual interests are ever foremost and the building up of a self-propagating Church is the chief aim in view. At the last communion a few more than four hundred partook of the sacred emblems and joined in the ceremony of feet-washing. While the number seems encouraging in view of the fact that only five years ago there were no native Christians in this entire community, mere numbers do not form the basis for encouragement. The real cause of rejoicing is to be found in the fact that there is evidence of real spiritual life and a desire to bring others, yet in sin, to a knowledge of the truth."

Up to this period there had been no houses of worship specially built as such, for the 1905 report calls attention to the fact that "there are now three houses of worship in the Mission. The leper congregation is kept entirely separate. The other two houses are both used for school purposes as well as for public worship. For communion or on other special occasions both congregations meet together. In the way of establishing a self-propagating Church there are many difficulties. Superstition, witchcraft, the use of enchantments, or "pow-wow," as it is called in some part of America, and the observance of degrading social customs are so planted and rooted into the people's lives that in spite of the plain teaching of the Bible against these things it is hard to keep the Church free from their influences."

As the Church grew in numbers and especially as leaders developed within her borders it was strongly felt that their assistance should be sought in matters of Church discipline. Accordingly two brethren were appointed at each of the four congregations—Sundarganj, Rudri, Leper Asylum and Balodgahan—to help in the capacity of a church council in connection with the missionaries. Their duties were to be similar to those of deacons and they were expected to give instruction concerning rules and regulations of the Church according to the Gospel of our Lord and Savior Jesus Christ. While these brethren were not able to carry a very large share of responsibility yet they did very commendable work which proved of great help in the solution of some of the problems relative to organizing the Church at Dhamtari.

The difference between Mission employees and membership in the Church had not been very marked in the minds of a good many up to this time, but the various forces at work in the Church and consistent and persistent teaching on this point brought forth fruit. The appointment of these native brethren helped to clear this matter very materially.

At the close of the year 1907 "the Church enjoyed a Gospel feast in the form of a seven days' meeting for Bible study, praise and prayer thus constituting the first Bible Conference at Dhamtari. There were instructions given on the Plan of Salvation, Ordinances, and Re-



The Zion (Sankra)* Church Building on Conference Day

(1900—1901) that "some of our boys and girls have confessed Christ and we believe they are trying to lead a Christian life."

Of course the missionaries were the leaders in the little body of Christians that had been gathered, as none of the latter had been in touch with Christianity long enough to be able to take any responsibility. True, there were in the employ of the mission, as helpers, Christians of longer standing and these were a great help in caring for the dependent ones.

stood up nobly for their Lord and Master in the face of persecution and derision. In judging the results of mission work it is well to compare it with the results we see in so-called Christian lands where generations of Christian teaching and influence have been at work. The mission convert will not suffer by the comparison."

At this time there were two places of worship besides the Leper Asylum and they were considered by the missionaries as one congregation, communion being held alternately at both places. In the

strictions. There were sermons by the missionaries and addresses by some of the Indian brethren. There was time for much prayer resulting in confession, restitution, and praise. During these meet-

passed into history, each being marked by a spirit of genuine earnestness on the part of all who participated, giving a most encouraging outlook for the future history of the Church.



A Meal in Common. Sankra Conference Day, 1914

ings nineteen souls sealed their vow with God by water baptism. Two of these are the first converts of the village of Balodgahan. The last day of the meeting we observed the ordinances of communion and footwashing. About 420 partook of the sacred emblems. This number included the Christians of the four stations. These meetings were a great spiritual help to the Church, reviving both missionaries and native brethren and marking as it were a new era in the history of the Mennonite Church at Dhamtari." This Bible Conference was the first of regular annual Bible conferences which have been a means of indoctrinating the brethren as well as solidifying them as a Church.

The Church growing as it has up to this stage, it was now felt by the missionaries that the time had come when a separate conference could be organized. Accordingly in the year when the Brethren Shoemaker and Hartzler visited India the matter was brought before them and they approved of the idea. A committee was appointed to draw up a Constitution, Rules and Discipline and the next year these were translated into the Hindi language and approved by the separate congregations. Steps were then taken to appoint delegates from the various congregations as provided in the Constitution and when the time arrived for the Conference, the first Tuesday in January, 1912, sufficient interest and enthusiasm was aroused among the Indian brethren, and especially among the delegates, to enable us to predict a profitable Conference. And such it was!—the first Church Conference of the Mennonite Church in India. Great rejoicing took place in the hearts of all for this important step which the Indian Church was permitted to take. It was especially encouraging to the missionaries to see the conservative and loyal spirit manifested by the Indian brethren. Since then two other annual Conferences have

The year 1913 was one of unusual interest in the Church as it marked the ordination of the first deacons chosen from among the native brethren. There were four brethren ordained representing

four congregations and they have been of incalculable assistance in the work of the Church. Gradually it is entering the hearts of these people that the real work of evangelizing India must rest upon themselves and that missions as such can at best be but temporary organizations. At the close of 1913 there were five congregations with a combined membership of 533. There are now two meeting houses built for the purpose where weekly congregations meet for worship. A third building is in course of construction. One of the secretaries of Conference is an Indian brother. The Church conducts her annual Church Conference and an annual Bible conference. At the last conference a committee was appointed to make arrangements for the first Annual Sunday School Conference. A quarterly workers' meeting is conducted representing about sixty native agents. There are at the present time five out-stations in charge of Indian brethren. It is the desire of the Mennonite Church in India that the mother Church in America may constantly remember her at a throne of grace in earnest supplication.

Dhamtari, India.

PERSONAL TESTIMONIES OF INDIAN CHRISTIANS

I.

"Our home is now in Balodgahan the Mission village. We came to Dhamtari to work for the Mission when the work was quite new. I taught in the Mission schools for a number of years and aided wherever I could to bring the knowledge of the Truth to the orphan children and to the heathen.

"My wife and I were both born of Christian parents, she in Ganeshpur and I in Bismampur of the Raipur district. We had Christian training from childhood and consequently learned early to serve the Lord. We have not been persecuted by relatives or friends at any time and enjoy our Christian home. God has given us six living children to bless our home. The eldest, a daughter, has been received into the Church and we believe the others will follow as they arrive at the years of understanding. We enjoy our Christian life and hope we may, by God's grace, win others."

Elisha and Elizabeth.

Note.—Bro. Elisha is the deacon of the Bethel congregation. He owns considerable land and farms. He is also employed to help in the village work and also helps the colporters and evangelists in their work.

II.

"We were born of heathen parents and lived in the village of Balodgahan when the village was taken over by the Mission. Through the Sunday school and the regular Christian work that was carried on we received Christian teaching. Although we are unable to read and write, yet the Word of God took hold of our

hearts and we decided to live Christian lives. At first our relatives and friends mourned for us as dead and used abusive language when they met us. We have not at any time been in danger of our lives. We had to leave our caste when we were baptized but now our relatives and friends visit us and treat us as they formerly did, except that they dare not eat food cooked by us. We love our Lord and enjoy our nappy Christian home with our two children. We would not exchange our present life with the former. We are in Mission employ."

Sonu and Hiraunda.

III.

"I came from the weaver caste (Kosh-ta) and was brought to Christ through the Christian teaching I received while in the Orphanage. I came into the Orphanage during the famine time. I was born in Bara Dabka, not so very far from Dhamtari. My brothers are fairly well situated financially, but they, like all the heathen, knew no mercy when the famine broke out and did not shelter me when food became scarce. But since I have found the Savior I consider it divine Providence that led me hither. My relatives do not persecute me but they attempt in every way to draw me back into their caste. When I go to visit them they tell me they cannot understand why I stand out alone from all the family and refuse to be re-united with them. But I pray God that I may be steadfast and finally win them for Christ. I am married and enjoy my Christian home and the children whom God has given us.

We are very happy in our Christian life and mean to live for God as long as life shall last."

Mukut and Hatoya.

hope to spend my life for the Master and the Church in winning souls for Christ. My wife and I are happy in our Christian life."

Narayan.



Brother Elisha and Family

Note. Bro. Mukut is a teacher in the Bible school and promises to become one of the pillars in the Church. He always has eager listeners wherever he preaches in the bazaars or streets.

IV.

"I with my sister came into Orphanage during the famine time. We were born of heathen parents in Mudapar, west of Dhamtari. We united with the Church soon after we came into the Orphanage. We did not understand fully then what it meant. Our conversion was more for the food we would get than for the real experience we afterward found out was necessary. But we thank God that we are His children and that now we are enjoying the Christian life which at one time was merely form to us. We have never been persecuted by the heathen people. Our relatives visit us and we go to visit them. I enjoy my family and study in the Bible school. I want to become a worker in the vineyard of the Lord."

Prasanna, Jerhu.

V.

"My father became a Christian when I was a boy. The famine came on and we nearly starved. We came to Dhamtari in search of work and found employment on the Mission works. Our house was soon emptied of the idols and father taught us to pray to God. It seemed queer to us to pray to something that we could not see, but as we grew older we began to understand the value of worshipping God from the heart."

"I was born in the village of Rappari northwest of Dhamtari about thirty miles. Am now studying in the Bible school and

VI.

"I was born in the village of Bhainsmuri not far from Raipur. My parents were of the leather dealer (Chamar) caste and when the famine came my brother and I found our way to the famine kitch-

SEVERAL TESTIMONIES

I

I was a Mohammedan widow. Two years after the death of my husband I, with some girl friends, went in search of some employment. After some time all the others had found places but I was refused. During married life I had lived in Purdah (seclusion) but now was free to go out. One day a man met me and told me the Padri Sahib (missionary) wants a cook. A woman showed me the house in which they lived so I went and got the position.

In that home they had a prayer meeting daily at 9 A. M. which all the servants were obliged to attend. I told my Mem Sahib (missionary lady) that I am employed to cook and not to attend meetings, but she only said, "Certainly you will attend. If you get leave then all the other servants will want the same." So I thought I would plan some way that she would let me off, and my plan was this: Every time of the meeting I would put some food on the fire so that it would be burned and that they would let me stay by my cooking afterwards. When the Mem Sahib would ask, "Why did you burn the khana (food)?" I would say, "Because I must attend the meet-

ing." But as you will see from above this was not true. I kept on with this plan for a month but it was all of no use as they would never say anything anymore. But I had to attend the meeting. When I saw that plan would not work I gave it up. Then I tried to get the others to mock and make fun in the meeting and I would read or write while they were praying.

Maluwa.

VII.

"My brother Sonu and I were taken into the Orphanage when we were lads. We were born in the village Kanketara, northwest of Dhamtari. Before I was married I asked to be taken into the Bible school as I was desirous of doing Christian work. I had learned to serve the Lord and loved Him with all my heart. For several years after we were married we lived at Gariaband with Bro. Johan and were engaged in colportage work. We were afterward taken into the Bible school and this Spring I hope to finish the course and be sent out to some outstation. We enjoy our Christian family life and the Lord's service."

Sonsai.

Once the Mem Sahib told me the parable of the Sower. I replied, My Mohammedan religion is the best of all and my heart is like the roadside, so your trying to persuade me to be a Christian is all in vain as I am too old." But praise be to God through this good woman's teaching I began to examine the Mohammedan and Christian religions. I much feared my caste people and I did not want to leave my son and daughters. But when the Lord put this in my heart, "That all must be saved by the blood of Jesus Christ," I was often much troubled and told my people I would become a Christian, but they thought I was only in fun. Sometimes at night I would lie and think, "What shall I do? I must leave my son and daughters at time of death, for all must die." I could hold

out no longer and told the missionaries that I will become a Christian and be baptized.

I began to confess my sins and many others from whom I had stolen I did the same and asked pardon from many.

At that time I had two daughters who were living with their husbands and one son Haider who was living with me and was nine years old. When I told Haider that I would be a Christian he ran away to his sisters. The same night two missionaries and I went to bring him back, but his sisters hid him and taking clubs were going to strike us, and gave abuse and from that time began to persecute me much. I had 40 rupees and a house which I had earned by my own labor, but they took it from me. When Haider saw me in the road he would throw stones at me and gave abuse. Also when any Mohammendans met me they cursed and called me toothless, a bear, a bat, etc., (these are considered a bad curse in India).

Some time after kind missionaries (Methodists) took me to the tank to be baptized. Many Mohammedans came to see and cursing said, "May she die in the water." Shortly after (three months) Haider came back to me, but I was not allowed to see my daughters for two years. Praise be to God that He did all well although up until now some of my friends persecute me.

Jebarbi Bai.

Note. This is translated from a copy written with her own hand. We are glad we can say she is now daily going out teaching the Gospel though she is very old and somewhat feeble. She now lives with her son Haider who is also an earnest Christian. She is not the only one in this great land who can give such a testimony. Praise God for His wonderful love that draws all nations to Him.—Mina Esch.

II

My parents were Kshatris (Warrior caste). When I was about ten years old my parents both died of cholera and I was left with a relative to be taken care of. When I was about fifteen years old I received some instruction concerning Jesus Christ and the Christian religion from the hands of a missionary lady. Whereupon I determined to become a Christian and forsake my old gods and forms of worship which had always been a burden to me. When my relatives learned of my desires they said that if I became a Christian they would put me out of their house. But nothing would deter this determination, for I knew that the gods of my fathers were only dead images, but that Jesus was the living, loving Savior of all mankind.

Knowing the threats of my relatives and trusting in the Lord for help, He opened the hearts of the missionaries and

they took me to live in the Girls' Orphanage. There I was baptized and received the blessed assurance of salvation and peace in my soul through faith in Jesus.

At the time I became a Christian I was forsaken by all my relatives and former friends. The young man who was to be my husband also would not have anything to do with me anymore. So in the



Brother Bistrampuri and Family

course of time I was married to a Christian man. We lived together in happiness for a number of years, when he died and left me alone with an adopted daughter, as we had no children of our own.

Having learned to read in my home by the help of a kind Christian husband and some other friends, I desired now to spend all my time and life in the service of Him who loved me and gave Himself for me. Hence I received employment as a Bible woman, in which capacity I have served for a number of years. Never was I happier than when I was telling the sweet old story to some poor lost and darkened souls.

Nine years ago some wounds and other signs of leprosy developed in my body, which, upon examination, was pronounced leprosy. At this fact I severely stumbled. And the fact of being an outcast was a heavy cross to bear. Satan would say, "If your Jesus loves you so much why did He let you get this disease? Why did He not protect you from it?" But in this severe trial the Lord again brought me to the light as He had so often done before. A good position was found for me to work among the women of the Dhamtari Leper Asylum, so that I did not need to leave my beloved work even if I was a leper. At this place I have had the privilege of helping many other poor leper women to a knowledge of the living Christ.

Now I am getting feeble. The wounds in my flesh have made me almost helpless and the pain in my feet and limbs keeps me from enjoying rest of body night and day. I loathe this earthly body of suffering and pain with its decaying wounds, and I long to go and be with Jesus and to have a new clean body again, there to praise His Holy Name forever. Keep praying for me that I may be faithful. I am so weak and too unworthy even to be called the least of His disciples. Through His great love and mercy I am what I am. Praise His Holy Name. Why should I complain about pain when I think of all He bore for me. May His blessing rest upon all who are helping to save souls for His kingdom.

In His name,
Elizabeth.

WHY I AM GOING TO INDIA

FLORENCE COOPRIDER

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature."

This last great command uttered by Christ just before He ascended into heaven was, no doubt, His greatest concern. He had been in the world working with men, He saw and realized their needs and it was within His power to look into the future and see the needs of the people all down through the ages. He saw how all mankind could be tempted and He knew what it meant. He saw how easily they would be led astray. He saw the great masses as sheep without a shepherd, some hungering and thirsting after

something they knew not what, others turning their backs to the truth and going their own way. He was sent to earth, from the Father, to live among the people and to die for their sins. He died, thus atoning for the sins of the world. The price was paid. All were set free. Most certainly His greatest desire, as He ascended to the Father, was that all should accept the gift for which He paid the price. While yet on earth He trained men to carry on the work after He was gone. He expected His followers to help work out His great plan and He made no other provisions. He still expects the true child of God to continue the work He begun. He is calling some to work

at home and others to go to the uttermost parts of the earth. He has a definite plan for each of us.

I am going to India because I believe that is God's plan for my life. This was not determined in a moment of enthusiasm. It meant hours alone with God, and it meant a complete self-examination over and over again. As I read Christ's last command to "Go" I felt that it was for me, but tried to compromise and say that I would work at home. My conscience was not free and my joy was not full, for I knew that the need at home was not so urgent. I knew that for every position I might fill here there were many others who could fill it. I knew that the work at home was great but workers enough so that every one could hear the Gospel story. I knew that in India there were people dying every day without ever hearing of the Savior who died for them and that there were many others who heard the story but did not have a teacher. How can they know unless they have a teacher?

God blessed me with good health and faithful Christian parents who were willing to prepare me for active service. In the face of all this how did I dare say "No" to the voice of the Holy Spirit? But my struggles were not ended. I felt so unworthy of the calling and so unequal to the task, I thought I could not go. Again the Master said, "If ye shall ask anything in my name, I will do it." His Word is true and His promises are sure and He said, "Lo, I am with you always, even unto the end of the world." I believe the Word and I know that the Father has never been untrue to His children, and I said, "Here am I, Lord, send me. I will go where Thou dost lead." But where was I to go and what was I to do? I continued to pray for guidance. The Word said, "Lift up your eyes, and look on the fields; for they are white already to harvest." As I looked over the fields and studied the conditions I saw the great needs of India and felt that God was calling me there. In answer to prayer He has so definitely opened the way and showed me that He needs me there in the Medical work that I have never once, in the last six years of my preparation, doubted His calling.

I am going to India to help relieve the suffering of the masses there, to try to lift them to a higher standard of living, to sympathize with them and, most of all, to tell them of the great Physician who came to heal their souls' diseases. I want to live a life in their presence that will prove to them that Christ does save from sin and bring joy and peace to those who accept Him into their lives.

Now I am glad that He has called me into active service for Him. I am trusting in His promises. I believe that He will lead and direct my footsteps and make me strong wherein I am weak. I crave an interest in the prayers of the

brethren and sisters throughout the Church that I may be faithful and loyal to Him and that I may be able, through

His grace, to point the lost souls of India to a living Christ
Chicago, Ill.

MY INDIVIDUAL RESPONSIBILITY TO THE WORK IN INDIA

I. R. DETWEILER

This subject is personal and emphasizes the fact that our lives must be ordered according to principle or plan rather than by momentary feeling. It might be well to notice the difference between responsibility and attitude in order that we best understand what we mean. What should be my attitude toward India? Should it be any different than that which I hold toward any nation? My attitude necessarily is the same toward all peoples wherever they may be found. It is that all men need salvation and my desire for salvation is equal for all nations. So, then, my attitude is the same toward India as it is toward any other people that need salvation. The Christian religion knows no indifference to human need, it is alien to its very life and spirit. As to the distribution of my efforts and my talents, this is quite a different subject. What is my responsibility to Africa, or China, or South America? The answer to this question must be sought in quite a different way than the answer to the question of my attitude toward these countries. If the Church of which I am a member and which is the avenue of my Christian service had a mission work in Africa my individual responsibility would be changed at once. I can not be the home base, the agent and the missionary at one and the same time. But whenever the Board of which I am a part opens a work anywhere, there my responsibility is extended and I can not stop anywhere on this side and still discharge my duty.

I would not refrain from supporting work under other organizations because they are not worthy, they even might be doing better work than my own, this might be all the greater reason why I should support my own. This is a matter of method and system that the present situation in church extension has deter-

mined. This does not say I am not allowed to give any support outside my own Church, but it grows out of the present accepted principle of co-operation among the various churches. It is not a matter of antagonism to other branches of religious activity but of co-operation.

The next question that naturally arises is how can I distribute my talent and effort in a way that will discharge my responsibility to the various institutions and movements within the body of which I am a part? This again is not a matter of attitude but of human limitations. If I were still in India my aim would be to do more for that work than for any other institution. But because I should happen to live in India would not relieve me of all responsibility for the other institutions of the Church. The institution with which I am now associated can not do its largest work if the men that directly support it are antagonistic to the work in India. The same is true of all our institutions. We rob ourselves by becoming indifferent to one another. "United we stand." This sympathetic spirit is necessary throughout the Church and in the proportion that this does not exist we do not succeed. It is necessary that certain individuals are directly responsible for particular institutions, and the only way that we can all discharge our responsibilities to all the various movements and institutions is for those who are directly responsible for a particular work to be sympathetic toward one another. My immediate responsibility then is to the institution with which I am directly connected, and my responsibility to other institutions is discharged when I retain the proper attitude toward all of them, and in so far as the nature of the case determines responsibilities toward them, I discharge the same.

Goshen, Ind.

THE MINISTER'S AND SUNDAY SCHOOL WORKER'S PART IN AROUSING AND MAINTAINING A MISSIONARY SPIRIT IN OUR CONGREGATIONS

J. S. HARTZLER

If the Church in the past had been as much interested in saving the lost as in the hoarding of dollars she would have more than double the number of members, and if the Church of the present were as much alive to the needs of the unsaved as she should be the next generation would see all the dark places of the world evangelized and every man, woman and child would have an opportunity to know Christ and His salvation.

Mission work is a world work. Not until every island of the sea and the interior of the most remote and secluded

country in the world shall have the Gospel preached to them, and not until there are in every land and neighborhood those who live the Gospel so that the unconverted may read lives as well as pages, should mission work cease. Even then it should be continued, but under another name. So long as every third man in Africa and every fifth man in Asia are Mohammedans, so long as sixty-two out of every hundred of India's population are Hindus, so long as Confucianism is the religion of State in China—so long mission work will be the greatest ques-

tion confronting the Church of Jesus Christ in the more civilized countries of the world.

Observation has clearly shown that a non-missionary spirit and a dying church are very closely associated; and that churches which are intensely interested and are making sacrifice by sending much of their hard earned money and their best young men and women to show the benighted heathen the way to Christ, other things being equal, are the churches which are growing both in numbers and power.

As the subject suggests missionary interest is not a spasmodic affair which is to be aroused when some missionary returns from the field and tells of the awful horrors of heathendom until the cold chills seem to be racing over our body, and we thrust your hands down into our pockets and without much thought give, hardly knowing whether it is much or little, then just as thoughtlessly let the whole matter pass from our minds only to find that it requires more to arouse us the next time, but on the contrary it is an interest that is continuous, that is based on knowledge. In fact if the interest would be maintained the knowledge must be growing. Mission interests will die or at least become stale if not constantly fed upon additional knowledge from the field.

Since the field is so great and the work so needful it certainly becomes someone's duty to act in such a way as to get the greatest number of people to respond by first giving themselves to the Lord and then putting themselves into aggressive, active service as messengers. Who shall do this, or rather who shall lead the way in this and thus get others to follow? A foregone conclusion is that it must be some one who teaches by word and by example. The public school teacher, the Sunday school teacher and the minister all teach and they would naturally come to mind first. This line of work involves religious principles and denominationalism hence the public school teacher could not be expected to become a cardinal factor in the dissemination of such knowledge. The home may be a factor in this direction, but unless there are leaders in the neighborhood who will devote more time and study to the subject than the ordinary person can, or is disposed to do, there will not be a growing knowledge — the indispensable for the best interests of missions. Who else then is left to do this but the minister and the Sunday school teacher? They must do it or in a majority of cases it will not be done.

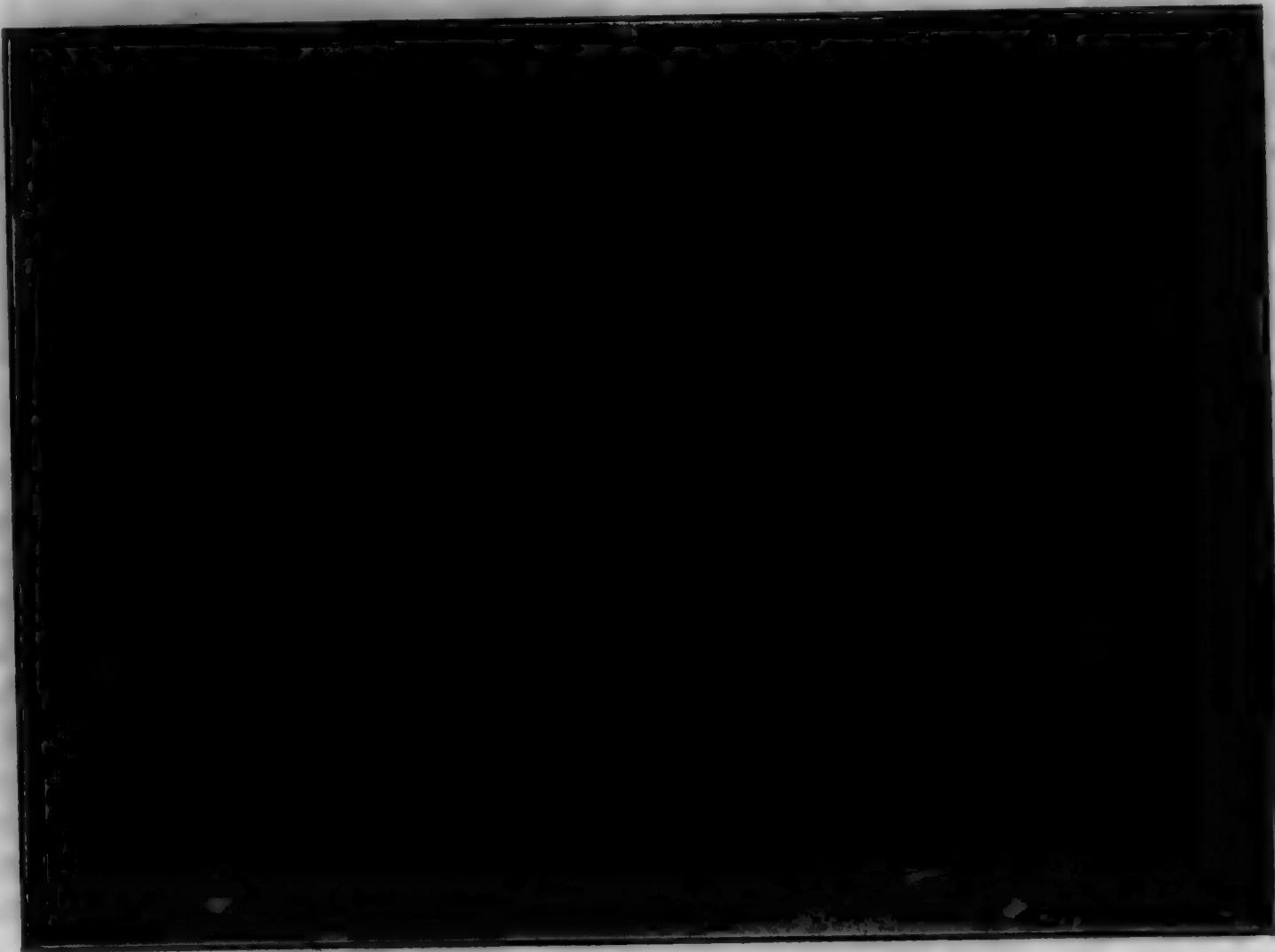
It has repeatedly been said that the preacher and teacher can not give out what they do not have, hence to give out missionary knowledge they must know something of the conditions of the various fields. Remember that the true minister has extraordinary tasks to perform for an extraordinary personage, to be performed with an extraordinary object

in view, all of which require extraordinary knowledge, strength and skill. This makes obedience to Luke 24:49 imperative but it is just as imperative that he study as it is that he tarry. Only those who apply themselves to the former are really in a position to do the latter.

The minister's resources for such study are almost unlimited. A careful study (not a casual or even careless reading) of the articles in the Church papers will do much in this direction. There is scarcely a minister in America who does not have access to some city library where many helpful books are to be found, some of which have been written with a special view of giving out missionary information. The librarian will be glad to aid in the selection of such books and give the necessary information as to how books may be taken from the library for study. The true minister will soon become a leader in this study. It will be easy for him to organize a mission class

Such an interest and such study would give the minister a great fund of knowledge for his sermons. There is hardly a greater opportunity for illustrations and comparisons than this. To be more specific, the preacher has tried to show what a sweet fellowship the Christian has with God through meditation and prayer, how he nestles close to his Father with a trust that nothing can befall him that will not be for his good. That minister wants something with which to compare this. He speaks of the prayer of the Hindu who makes great supplications and tortures his body, not with a thought that he will have the love of his god, but that his god may not wreak out his vengeance on him and at death send his soul into a snake, a tiger or even a worm. Could the minister present anything of greater contrast? This is only one of hundreds of comparisons which could be made.

The Sunday school worker may feel that he has a much smaller field than the



The Widows in the Home at Balodgahan

(possibly only three or four in the class. It had better not be too large at first.) He can teach some books which he has read and which he knows are interesting and helpful. Some one says, "I am no teacher." Remember that one of the necessary qualifications of a bishop are that he is apt to teach, and it is just as necessary for the minister. He who realizes that he lacks along this line should make special efforts to acquire ability. He must have it if he would succeed.

It has been said, and truly so, "Do what you can. All that is required is faithfulness," but with the same breath it should have been said, "He who will not study about the lost their condition, needs, and the ways and means of reaching them, is unfaithful." If the minister and the Sunday school teacher once became conscious of the effect and extent of this sin mission work would take on a new impetus which the world could never stem.

minister and needs not give it so much attention. Some of the best mission workers in the foreign field received their first impressions for their future work in the Sunday school. True, his field may be smaller but it is no less productive. Nothing will interest the child more than to hear how children live in other countries. While teaching this the opportunity of showing awful conditions of childhood without Christ should be deeply impressed. The minister and Sunday school worker who are afire with missionary zeal may be made to lament the lack of it in their Church but they should be encouraged with the fact that the children of this generation will be the fathers and mothers of the next and if properly taught now the Church will be more alive to missionary activity in years to come than she is at present.

Goshen, Ind.



SCHOOL LIFE ON THE HILLS OF INDIA

V. G. COBBLE

(The following article is written by one who was born in India and has had practical experience in the life he describes. He is a member of the Methodist Church and the school he attends is under the auspices of that denomination. It is one of the best schools available to our missionaries for the education of their children in India. After you read the article you will not wonder that missionaries find the education of their children a serious problem. They are nine months of the year in such a school, and three months at their home. Do you wonder that many missionaries prefer to send their children to America and have them grow up among their own people, although it means years of separation from them, rather than to have them in a hill school and see them once a year?—J. A. R.)

The Journey Up the Hill

Before I begin to relate anything about the school life in India I do not think it out of place to give a brief account of how the boys are taken up the hill from the railway station.

There are three methods of conveyance, viz., by tonga, by ekka (a carriage for one), or by horseback. Those who go by tonga have to change horses several times since the hill is too steep for one pair of horses to do the journey alone. After the tonga has reached its limits, that is, after it has gone up the hill as far as it is possible, the boys dismount. It is then left to ourselves whether we wish to walk or ride the remaining distance, which is usually about three or four miles. Having decided which method of conveyance we are going to use, we all start out together arriving at our destination sometime in the evening. Here ends our journey! Once again we have to conform to rules and regulations of school life.

The First Day in School

The day following is generally spent in unpacking boxes (trunks) and bedding and being assigned to our different dormitories. I might here mention that one has to be very careful with one's tiffin (lunch) basket upon arrival at school. If by chance you should leave your basket unprotected for a few minutes, on your return, the first thing you see is your basket forced open, with a few remaining crumbs scattered over the floor and several boys trying to swallow as fast as they can the contents of your "tuck" basket.

The Day's Routine

The second day at school is the first class day of the year. We are wakened by the ringing of a bell at 6 A. M. This is the rising bell. We tumble lazily out of bed still thinking of "Home sweet home." At 6:25 A. M. we are startled by the first bell for "chota hazri." It would do one's eyesight good to see boys, big and small, hurrying and tumbling over one another to get to and from the wash-room so as to be in time for "chota hazri" (little breakfast). Some boys who are concerned more about their soul's salvation than their breakfast will be seen in their dormitories on their knees having their morning talk with their Savior. Some of the boys are brushing their boots, others combing their hair, some just beginning to dress and so on, in short, everything is in confusion until 6:30 when the second bell rings. Then there is a general stampede down the stair-case as fast as we can go. We are called to a halt just outside the dining room, the master on duty arrives, gives the word of command when we all file into the hall and take our respective places assigned to us according to standard. The above mentioned master bows his head and asks a blessing. This done we are at once busy telling one another of the wonderful times we have had at home during our vacation. From a dull hum the noise increases until it ends with some boy losing control of himself and shouting out in his excitement while telling of some adventure at home. A small bell is rung and immediately there is dead silence. A stern voice is heard to say, "Boys, please don't make so much noise."

But boys will be boys and before long this order is forgotten.

After "chota hazri," we are all lined up again for inspection. The inspecting teacher comes around to each boy to see that he is neatly dressed in every way. If he should find fault with a boy, he is at once sent back to his room to rectify the wrong and will most probably be punished in some way.

This over we are led into the preparation hall where we prepare lessons for an hour before going into class. Punctually, when the hour ends, a bell rings. We again are led into an assembly hall for morning prayers. The principal here reads a portion of Scripture and then offers a prayer for help and guidance for the day after which he calls the roll. This done he reads off all rules for the school for the current year. From here we are led to our respective class rooms and settled down to two and a half hours of hard study after which we partake of breakfast, which usually lasts about half an hour, then we are free for half an hour's play. We return to study again at 11:30 and keep on until 1:30 with an interval of fifteen minutes for recreation. At 1:45 we again go in and stay in class until 2:45 when classes are over for the day. Dinner is served at 3:15 after which we all go down to the playground and spend the rest of the evening in games of different kinds. At 7 o'clock supper is served. After supper we enter our class rooms once again for preparation for the next day. We study until 9:15 when we go to the dormitories to retire for the night.

At 9:30 the silence bell rings after which no boys are allowed to talk. Severe punishment is meted out to those who transgress this rule. The teachers on duty come to each dormitory to see that every boy is in bed. This ends the day's work and the same routine is followed every day of the school year. Wednesday and Saturday are half holidays.

The school term usually begins on the 5th or 7th of March and ends on the 26th of November. Consequently we are away from home nine months in the year while receiving our education.

The Knights of King Arthur

This particular school of which I am writing has a religious association called

the Knights of King Arthur. The principal of the school acts as Grand Master Knight, and four or five worthy boys are chosen to be Master Knights. Each Master Knight has under his charge a number of other boys called knights and it is his duty to care for the spiritual welfare of those under him. A meeting is held every night after supper for about half an hour led by one of the Master Knights or one of the teachers of the school. Every Sunday night a general

recite or sing, while four boys have to debate some questions. The program for the next meeting is read and the meeting adjourned.

The Camp of Exercise

During the first week of October we have what is called the Volunteer Camp of Exercise. All the volunteers go to a place six or seven miles from the school for a whole week. During the week we have sham fights every morning and return to camp about noon for breakfast.

victions. For one of these children to step out for Christ means much more than it does for one who has grown up in a Christian home. Ignorance, superstition, custom and social caste are the chief opponents of Christianity in this land, and there is surely no other place where we can so effectually attack and undermine these foes as by molding the thought of the coming generation. We often hear of the great mass movements which are taking place in different parts of India. The inevitable longing always rises in our hearts that we too may see the day when hundreds and thousands of these people here among whom we are working will rise and give their hearts to Christ. We pray for this, but we must complement our prayer by working and preparing for this end. It has been the general testimony that the best way to prepare the people for accepting Christ in large numbers is through the village school teachers who if they are true to their calling may bring their school to Christ.

Then, too, in many villages where we could not purchase land on which to build a church, or station workers, the people would be very glad to give us land if we would only open a school. The demand is much greater than we have been able to supply. This, I think, is the condition in nearly every Mission working in India. The failure of Missions to supply this crying need has very largely been accountable for the late change of the Imperial Government Educational policy for India. Since 1854 the Imperial policy had been not to establish many schools of any kind, but to spend its effort in encouraging private agencies to establish schools, by giving them liberal financial assistance. But as these private agencies did not develop the schools (especially the primary) as rapidly as was desired the Imperial Government policy was changed in 1911. It was decided to establish village schools as rapidly as possible in those localities where such schools had not been established by private bodies. The secondary education, such as high schools and colleges, is still to be left in the hands of private bodies as before and encouraged by Government grants. In these secondary schools we have a splendid opportunity to reach and mold the thought and life of the upper class of Hindus and Mohammedans who wish to secure advanced school work. This is a special privilege when we think that in all possibility we could not appeal to them through any other line of work. Admitting that the field of secondary education is a large one and that it will require many years for the respective Missions to bring this privilege to the door of the millions of school age in this land, still I do not believe that this will justify us in not entering the field of primary education through which we may reach the great mass of common people. Even Government has decided to take this line of work largely in



A Mail Tonga, Naini Tal

assembly of the Knights of King Arthur is held under the leadership of the Grand Master Knight. The roll of each knight is then called and in answer to his name he is obliged to state whether he has been reading his Bible regularly during the week.

The Mansell Literary Society

Every fortnight we have a meeting of the Mansell Literary Society. This is a society to prepare boys for public speaking and debating. A program is arranged for every meeting by the President and his staff, and the boys on the program have to execute their part to the best of their ability. Some must read, others

This over we retire to our tents to rest for the remainder of the day. Every night we have a concert given by different companies of volunteers. We retire for the night at about 9 o'clock.

Conclusion

I could write a great deal more about India school life but space does not permit. Suffice it to say that the best time of the whole year for the boys is when the end of November draws nigh and they are anticipating a jolly Christmas holiday at home. I hope I have succeeded in giving my readers a clear idea of what school life is like in India.

Dhamtari, India.

OPPORTUNITIES FOR CHRISTIAN EDUCATIONAL WORK IN INDIA

A. C. BRUNK

In discussing this question one thing must be kept in mind, viz., that there is no established system of free education in India such as the people in the United States enjoy. If there was such a system in India the opportunities for Christian educational work would be much more limited than they are.

It seems almost useless to spend any time in showing or pointing out the splendid opportunities for doing evangelistic work through schools where we deal almost exclusively with the young

and impressionable mind. Even the most ignorant villager here in India seems to appreciate this truth, for they are often heard to say, "Of course our children will join the 'Sahib' after they have attended his school." Meaning by this that they will become Christians. Of course this is not literally true in every case for many have attended our schools who have not yet confessed Christ, however, we have reasons to believe that many of them are Christians at heart but have not had the courage to follow their con-



Philander Smith College, Naini Tal

its own hands, yet it will not enter any field already occupied by a school established by a private body. Although we have not been able to enter this field as we would have liked to; yet the door is still open and it will remain so for several years, as it will require a number of years for the Government to develop such a gigantic system as will be required to meet the needs of a country as densely populated as India. The time is at hand for us to take positive steps toward the establishment of primary schools in the villages in our territory or the doors may soon close, and we will have lost this splendid opportunity.

But if the primary school is such an excellent evangelistic agency as I claim it to be, why have Missions not entered this field more largely? There are several reasons why they have not developed more along this line. First, it requires considerable finances in order to build enough suitable school houses in the villages, and to supply capable teachers to take charge of these positions. However this is only a minor reason after all. The real drawback is that it has been very, very difficult to find Christian men who have the required qualifications. Not that we do not have men who hold teacher's certificates, but to find men who hold these certificates and at the same time have sufficient character and Christian religious zeal that it is safe to put them out in a heathen village away from all Christian influence and support, and at the same time be sure that they will not do things which bring discredit to the cause they are supposed to represent. This has been in the past the great drawback in our own Mission. Other older Missions which have more mature Chris-

tian workers have done more along this line. But we are also, I think, coming to

the place that we ought to attempt a little more along this line, especially so since these opportunities will not always last. Then, too, our Christian workers are also becoming better established and many of them are showing themselves worthy of more confidence. Of course we will have to move carefully along this line as well as any other.

Such work, if it is to be the evangelistic agency it should be, will require practically the whole time and thought of one missionary. He should make frequent visits to these schools, and in this way encourage the teacher in his work and help him to remain firm in his Christian faith, and also help in the evangelistic work which he will be supposed to carry on in the village. Who can doubt that there are opportunities for educational work in India! In my mind at this present time there is no other field of work which can be entered into which will mean more to the future in India than the establishment and management of schools, and especially village primary schools. If we can win the children of this generation it is practically certain that the masses of the next generation will rise and accept Christ, and love and follow Him.

Dhamtari, India

GROWTH OF CHRISTIANITY IN INDIA

One of the most interesting chapters of Mr. Gait's report of the census of India deals with religion, and with the rapid increase in the number of Christians. The total number of Christians in India at the time of the census was 3,876,203 or 12 per mille of the population. During the decade since the previous census, the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase, by the way, is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901; in the Central Provinces and Berar the increase is 169 per cent., and in Hyderabad, Assam and the United Provinces the increases are 136, 89, and 75 per cent., respectively. The Anglican Communion has added only 9 per cent., but these figures are vitiated by the fact that in 1901 all who described themselves as Protestants were accredited to the Anglican Communion. The real increase is probably at least 14 per cent., Baptists have grown much more rapidly, and they now approximate to the Anglicans in their number of Indian Christians. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by 41 per cent., and Methodist adherents are two-and-a-half times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Pan-

jab has shown a phenomenal increase among Presbyterians, whose numbers have grown from 5,000 to 95,000 in the ten years. In Sialkot and Gujranwala alone there are now 52,000 Presbyterians as against 500 in 1901. Most of the converts belong to the Chuhra, Chamar and depressed classes. The Salvationists, too, have shown remarkable activity in the Panjab, their numbers having grown from a few hundreds to 18,000; they are found chiefly in Gurdaspur, Lyallpur, and Amritsar. Roman Catholics have more than doubled their numbers in the Punjab, and gained 18 per cent. in Behar and Orissa and 62 per cent. in Burma.

Mr. Gait notes that the greatest success of Christian missions is attained amongst aboriginal tribes, and among Hindus, the main obstacle to the success of the missionary propaganda is the fear of social ostracism. The low caste convert has much less to lose than the high caste, and he gains in facilities for education, assistance in getting employment, and the like; and he can drop his despised caste designation. The great majority of the converts from Hinduism belong to the lowest castes, to whom conversion means an accession of respectability as well as a cleaner and a purer life. The social difficulty grows less as the number of converts increase, for if the convert is turned out of one community he obtains the

(Concluded on page 623)



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

The topics for the month have been planned with a thought of the problems of the season. Often do we find that warm days and hard manual labor cools off our spiritual zeal so that to follow our natural feeling we would neglect them. But, strange as it may seem, our life in this condition of spiritual indifference is inclined to respond to worldly excitement in spite of the weather. Many Christian people are found taking part in the excitement of Independence Day and other novelties for the season.

The Minister's Message and Heart to Heart Talks about our Christian Experiences are designed to draw us together in helpful service to one another that all the forces that work against the weak might be counteracted by helpful counsel and wholesome sympathy.

The Missionary Topic is the fourth in the series for the year. Bro. Senger prepared the helps for this topic. This issue of the Christian Monitor is to have special room given to a number of articles on our mission in India. We anticipate an increased interest in this important work, and helpful uplifting meetings by all our congregations. Through earnest prayers and consecrated effort, we trust that this month's work will mean much to all of us.

CONSECRATION: VICTORY OVER SPIRITUAL INDIFFERENCE

Rev. 3:14-22

Topic for July 5

MOTTO

"I would thou wert cold or hot."

THE STUDY HOUR

I. The Meaning of the Topic.—Indifference means to take a neutral attitude toward anything—neither a strong enthusiasm for nor a particular fight against. Spiritual indifference is a lack of care or responsibility with reference to spiritual matters. Since in the realm of spirits there can be but two sides toward which a soul may incline, it follows that an indifferent attitude toward Christ means an inclination toward the god of this world. While those who take the attitude of indifference usually profess to be friends of Christ, they are therefore especially

abominable to God because they profess in a way that deceives many. An indifferent person hardly ever is found plunging unreservedly into the things that are looked upon as gross sin. He appears indifferent toward the god of this world. In reality, however, he is one of the deceiver's main workers, because through him he can deceive men into neglect of Christian duty and devotion to Christ. A victory over spiritual indifference will require an eye-opening to the reality of things that no one may be deceived, and that they may lay hold of the means God has given for victory.

II. Study of the Text.—Rev. 3:14-22.—

This is a special message to the church of the Laodiceans. It is a message to everyone that hath an ear and therefore a message to us. The principal trouble with the Church of Laodicea was spiritual indifference. Note the Savior's outline of their trouble and the remedy:—

1. The disease of indifference.

- a. Neither cold nor hot.—V. 15.
- b. Feeling rich and prosperous.—V. 17.
- c. Feeling no dependence.—V. 17.
- d. Ignorant of facts.—V. 17.

2. The remedy recommended.

- a. To buy of Christ true riches.—V. 18.
- b. To buy pure clothing.—V. 18.
- c. To anoint the afflicted vision with healing salve.—V. 18.
- d. Receive chastening and repent.—V. 19.
- e. Open to Christ.—V. 20.

III. Scripture Outline Study.

1. Nature of spiritual indifference.

- a. Negligence in Christian duties.—I Jno. 3:18; Heb. 10:23-25.
- b. Entanglements with unbelievers and affairs of this life.—II Tim. 2:4; 4:10.
- c. Blindness of heart.—II Pet. 1:8, 9; Eph. 4:18.
- d. In danger of being cast off.—Rev. 3:16.

2. Deliverance from spiritual indifference.

- a. Through the Word of God—knowledge of truth.—Heb. 4:12.
- b. By watchfulness and prayer.—Col. 4:2; Matt. 26:41.
- c. By submission to God.—Jas. 4:5-8; Heb. 12:5-9.
- d. By humble service.—Matt. 26:45-47.
- e. Walk in the spirit.—Gal. 5:16.

PERSONAL THOUGHT

Is there a growing independence in our life, in which we are inclined to look more to ourselves and our attainments than to continually bow before God in humble petition for our needs? "Without me ye can do nothing."

SUGGESTIVE ASSIGNMENTS

Do we realize conditions among us, brethren? Is there a feeling that we will shape this program to congratulate ourselves? Or is our understanding open to the actual indifference in the life of the Church? Before you shape your plans, prayerfully meditate. Then catch the spirit of the Savior's message in Rev. 3:14-22 and proceed in the spirit of His love.

For Children.—

1. Text word, Work.
2. Commit Rev. 3:14-20.

For Young People.—

1. Tests Revealing Indifference.
2. Indifferent to Church Services.
3. Indifferent to Church Regulations.
4. Indifferent to the Shepherd's Message.
5. Worldly Gatherings and Spiritual Indifference.
6. Indifferent to various Activities.
 - a. Sunday School Work.
 - b. Young People's Meeting.
 - c. Work among the Afflicted.
 - d. Personal Work.
7. Remedies for Our Indifference.

For Older People.—

1. A Perverted Eye-sight.
2. Rich Indifference that Equals Miserable Poverty.
3. The Chastening of Love.
4. The Open Door to True Fellowship with Christ.
5. Effect of True Consecration.

SUGGESTED READING

"Kept for the Master's Use," by Francis R. Havergal, in Colportage Library.

OUR MINISTER'S MESSAGE TO YOUNG PEOPLE.—Heb. 13:7, 17

Topic for July 12.

MOTTO

"We are laborers together with God."

PREPARATION FOR THE MEETING

The topic before us is to be a message from a shepherd to the flock. In order that each one may be in the frame of mind suitable for this talk, some preparation is needed on your part. Everyone ought to know what their relation is to others. We ought to understand our relation to our minister. Every relation we bear carries with it certain privileges and duties peculiar to itself. Sometimes we become so accustomed to certain ones serving the Lord's charge in a certain capacity that we lose sight of our relation with its attendant blessings. Search the Scriptures to learn the important responsibilities resting upon the shepherd of the flock. Try to enter into prayer-

ful sympathy with that position as far as it is possible for you to do, and then think of how you can best lighten his burdens and make his work a joy, fruitful toward yourself and the brotherhood.

The Text—Heb. 13:7, 17—sets forth some important truths on both the part of the overseer and the flock.

V. 7. "Remember."—Think carefully of the meaning of this word. In how many ways can you remember your minister? Are there any improper ways that they are remembered? What should we connect with our memory of them? Does the fulfillment of this Bible command necessitate flattery, or immoderate praise that endangers his soul? What is the difference between encouragement and flattery? Commendation and worship?

"Follow, considering."—Study the place of these words in the verse. Why follow? Why consider? Has the Word of God as spoken by your minister anything to do with the consideration?

V. 17. "Obey," "Submit."—Define these words. Connect them with your pastor's office and think of how you are fulfilling this Bible command. Read the rest of the verse. In the light of the serious responsibility, can you feel resentful toward what he may have advised you to do either publicly or personally? Consider the responsibility you assume when you reject his message. Granting that he is liable to make mistakes and sometimes manifest weaknesses, what do you consider your duty in reference to them in the light of these passages? Can one be submissive while they are entreating or praying for their pastor? Cf. I Tim. 5:1.)

Read—I Pet. 5:1-5; Acts 20:26-35; I Tim. 3:1-13; Tit. 1:5-11; II Tim. 4:1-8.

PERSONAL THOUGHT

Am I performing my whole duty to God by a proper attitude toward those He has appointed over me?

SUGGESTIVE ASSIGNMENTS

The principal part of the time should be given for the minister's talk. He should not be expected to preach a sermon however, but to give a heart message fitting to the occasion, of encouragement, counsel and admonition as he may deem proper. It is advisable however that some work of preparation be assigned to all. Let the children have some appropriate part in recital of scripture verses. Have some appropriate songs ready. Endeavor to make the hour a stepping stone to a heartier service in the meetings that are to follow.

1. Text word, **Remember.**

In case it should not be possible to have your minister present on this occasion, the hour can be profitably spent in giving opportunity for a number to give the substance of a sermon that has made a lasting impression upon their mind.

PERSONAL THOUGHT

I will strive to work with my teachers for the advancement of my soul and of those around me.

MIDSUMMER INVENTORY: HEART TO HEART TALKS ABOUT OUR CHRISTIAN EXPERIENCES

Mal. 3:16, 17

Topic for July 19

MOTTO

"Let us not be weary in well doing."

THE STUDY HOUR

I. The Meaning of Our Topic.—An inventory is a list setting forth the value of a stock of goods together with each item in stock. A personal inventory of our Christian experiences would necessarily cause us to note what we have in stock in our spiritual business together with its value. We can hardly itemize the stock on hand without knowing definitely that we actually have some of the Lord's goods and the value we set upon them.

Spring time is past. Harvest has not yet come. Every growing crop is now far advanced. Much will depend upon us now if we expect to reap. There must be patient waiting (Gal. 6:9). There must be diligent cultivation and whatever the nature of the crop calls forth. It is well to look over our spiritual crops that we may make them to bring forth all that they will with diligent care. Of course, in this hour, if our inventory reveals sad neglect, it will be well to consider what course is best to save what is still remaining. Looking over your list, what are your spiritual resources? What are your liabilities? Is your present method of living conducive to prosperity? Is there danger of becoming bankrupt? Have any noble enterprises undertaken in the beginning of the year been neglected? Are any of your enterprises proving a blessing? What profit has come from daily devotional Bible study? What returns do you realize from taking an interest in the spiritual welfare of others? Have you sowed any seed that gives you trouble? Have you sown seeds that are a joy to you? Did you give over to the enemy of souls in your spiritual conflicts? Recall victories won! Were your struggles worth while? Have you appropriated all that God has promised you for your success?

II. Study of Our Text.—Mal. 3:16, 17. By a careful study of the chapter in which these verses are found, you will find that Israel was making a failure because they had gone away from the ordinances of God (V. 7). They thought they could gain by taking what belonged to God for themselves (V. 8). God showed them that they were failing to realize blessing on account of their manner of living. Now He shows that while certain are talking against God, and the unprofitableness of His mercies, those who fear Him are talking together about their experience and joy in His service. All unseen by the wicked is the book of God which records the names of His faithful servants. God promises a great reward to them in the day that He makes up His jewels.

PERSONAL THOUGHT

Do my spiritual affairs show evidence of prosperity?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Profit.**
2. Profit in Serving God.

For Young People.—

1. Temptations to Neglect Our Spiritual Business.
2. Blessings in Doing Our Duty in the Heat of the Summer.
3. A Well kept Garden in Midsummer.
4. Spiritual Resources and Liabilities.
5. God's Valuation Compared to Man's.
6. Profit that is Loss and Loss that is Profit.

For Older People.—

1. What to do for a Neglected Spiritual Business.

2. How to Increase Our Spiritual Progress.

OUR MISSIONS IN INDIA

Topic for July 26

Scripture lesson—Isa. 55:1-5.

This is one of a series of topics on mission. Special effort is being made this year to provide plenty of helpful material on these topics, of which the present is a good example. Here then is a fine opportunity for an effective meeting. The cause represented by this topic is a most worthy one and should not be treated in a half-hearted manner. Begin early and prepare well. First get a good grasp of the material and then build a well-planned program. A well-built program is not one that has been piled full, but one that has been well arranged and the talks thoroughly prepared. Let every superintendent, or leader, not guess at it, but see to it that every one who is assigned some part on the program is doing his best. Let no speaker cripple the meeting by being absent. Each speaker should be well filled with the material our missionaries have so amply provided, and from this fulness work out their talks in an original form suited to the local conditions and requirements. Much has been provided and no reason can be found why anyone should have a poor meeting. Make the program your very best and then have the moral courage to work up a good attendance. If you are conscious of having made careful preparation you need not fear to make the fact known that you are going to have a good meeting. Now while there is plenty of room at the top, remember that the elevator is not running, but that you can still attain the heights of success by diligent climbing. Do not overlook the fact that hard work is a legitimate source of inspiration and enthusiasm. Be filled with your subject, be enthused over it, and it will no longer be a question what to do with your hands when addressing an audience. Get alive on your topic and you shall not lack a message for your hearers.—R. S.

Problems for Future Discussion

For August—

8. The social problem.
9. Amusements.

For September—

10. How to create interest in systematic Bible study?
11. How develop original thinking?

"Sherwood Eddy makes the statement that of every thousand Christians in America we send less than one to the heathen field, which means that more than nine hundred and ninety-nine out of every thousand remain here at home."

NOTES

Confucianism and the Chinese Republic

In the situation in China today the most significant thing is not that the President and his council adopted the bill prescribing a religious ceremonial for the head of the nation, but that his identification with such a religious ceremonial should occasion any discussion in Chinese circles. Until the establishment of the republic, Confucianism was the state religion of China, the emperor himself being the head of the faith, and its services and maintenance a charge upon the public revenues. The fact that the present action has been deemed necessary is but another way of saying that a great change has taken place in the status of Confucianism in China, and it is not the historic form of Confucianism as it prevailed previous to the republic which is embodied in the present bill, but a modified and somewhat denatured form of it. The deifying of dead emperors is discontinued, and this is a fact which will influence the Chinese view of dead ancestors. Confucianism is not, in reality, the established state religion, but the President is authorized to worship at the Temple of Heaven in behalf of the people.

Two things seem to have determined the council of state to agree to the President's bill. The first, the alarming symptoms of moral decline notable throughout the country for the last two years, due to the discarding of ancient rites and customs, no substitute with moral and religious uplift in it appearing to take their place; and, second, the statement from the chairman of the council that the ceremonial proposed was to be regarded as purely political.—The Christian Advocate.

One Text Evangelism in India

A unique method has recently been employed by the Methodist Mission in Hyderabad, Deccan, for a very successful campaign among the low-caste people. After a prolonged time of prayer the preachers went out in all directions. They all agreed to preach from the same text—John 3:16. That was the word they were to take everywhere—that and nothing else. They were told never to leave a village and go to another until some one in that village had learned the text, and so could pass it on to others. In this way the people themselves became gospel messengers. The effect has been that people have been wonderfully moved to repentance and faith.

When a second campaign was planned the word agreed on was Rom. 10:9, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." The same method was pursued, with similar results. Whole villages were brought under the power of the gospel.—Sel.

A "Twice-Born Brahmin Priest

A young Brahmin, Jaiwant, had been a priest for five years in the largest temple of Brindaban. During a heathen festival, or "mela," in that city, a few months ago, he overheard the priests planning to drive all Christian preachers out of the "mela," and to throw dust over the district superintendent. He saw the dust thrown, but much to his surprise noted also that the Christians could not be driven out. Jaiwant remained to hear the Gospel songs, and the spirit of Christ entered his heart. He spent that whole night reading John's Gospel, and early next morning left the temple and the worship of Krishna.

He found Miss Bonnerjee, who prayed with him and taught him more about Christianity. A few days later, while the missionaries were holding a conference in Brindaban, Jaiwant came to them, took off his sacred thread, and asked to have his sacred lock cut off. Miss Bonnerjee cut it very slowly, that he might have a last chance to change his mind. But he sat motionless until the very last hair had been cut. Then he was free! He came into the Muttra training school, and it seemed as if he had entered at once into the sort of Christian experience that others take years to acquire. His testimony, given before Hindus and Mohammedans, is clear and definite.—Sel.

Fruit After Long Waiting

In a letter from Purneah, Rev. T. Watson, of the Baptist Missionary Society, tells a story which reads like a chapter in the Acts of the Apostles. While on a visit to the Khagra mela, he was mourning the lack of results after years of work, when a man named Nawa Singh presented himself, saying that he had been looking for the missionary for some time! It appeared that the man had been instructed in the truth by Prem Chand, who on his death-bed had handed him a copy of St. John's Gospel in Bengali, which he had received from a missionary some fifteen years before. A little company of inquirers had been reading the well-worn pages, and several were now desirous of being baptized as disciples of Christ. During five days spent in the village in which these people live, Mr. Watson was engaged "the whole day and far into the night" dealing with inquirers; and several were added to the Church.—Sel.

What Christians Suffer in India

An American missionary has been calling special attention to the malignity with which Christian converts are treated by heathen neighbors in India. Among other experiences, he describes native Christians appealing to him: "Please help us to get water." It was three o'clock, and the heat was terrible. Yet these people, right in sight of fresh wa-

ter, were refused it, and could get it only from a filthy tank. Christians are often barred from pasturing their goats in the common pasture-ground, so that they have been obliged to sell their stock for inconsiderable sum. When asked if they retaliated, they replied: "No. Christ teaches us to endure."—Sel.

MISSIONS

(Continued from page 620)

entry to another. A well-known Roman Catholic missionary in Chota Nagpur writes regarding inducements to conversion: "As a general rule religious motives are out of the question. They want protection against zamindari and police extortions, and assistance in the endless litigation forced upon them by zamindars. . . . Personally I know of some cases where individuals came over from religious motives. But these cases are rare." Most missions are careful to baptize no one who does not give proof of being at heart a Christian but a few accept all who are willing to enter the fold, and occasionally take in whole villages in a body. In such cases it is not surprising that the converts are apt to apostatize.

As to the effect of Christianity on the converts from Hinduism belong to the perintendent, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. "The new convert, may be, is no better than his predecessors; but a new generation: the children of the first generation of converts, is now growing up. . . . The children of the converts, born in Christianity, are very different to their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion. . . . The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men." The Mysore Superintendent, himself a Hindu, says, that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined, and busy lives." The educational work of the missions among the backward classes demands separate treatment.—The Civil and Military Gazette.

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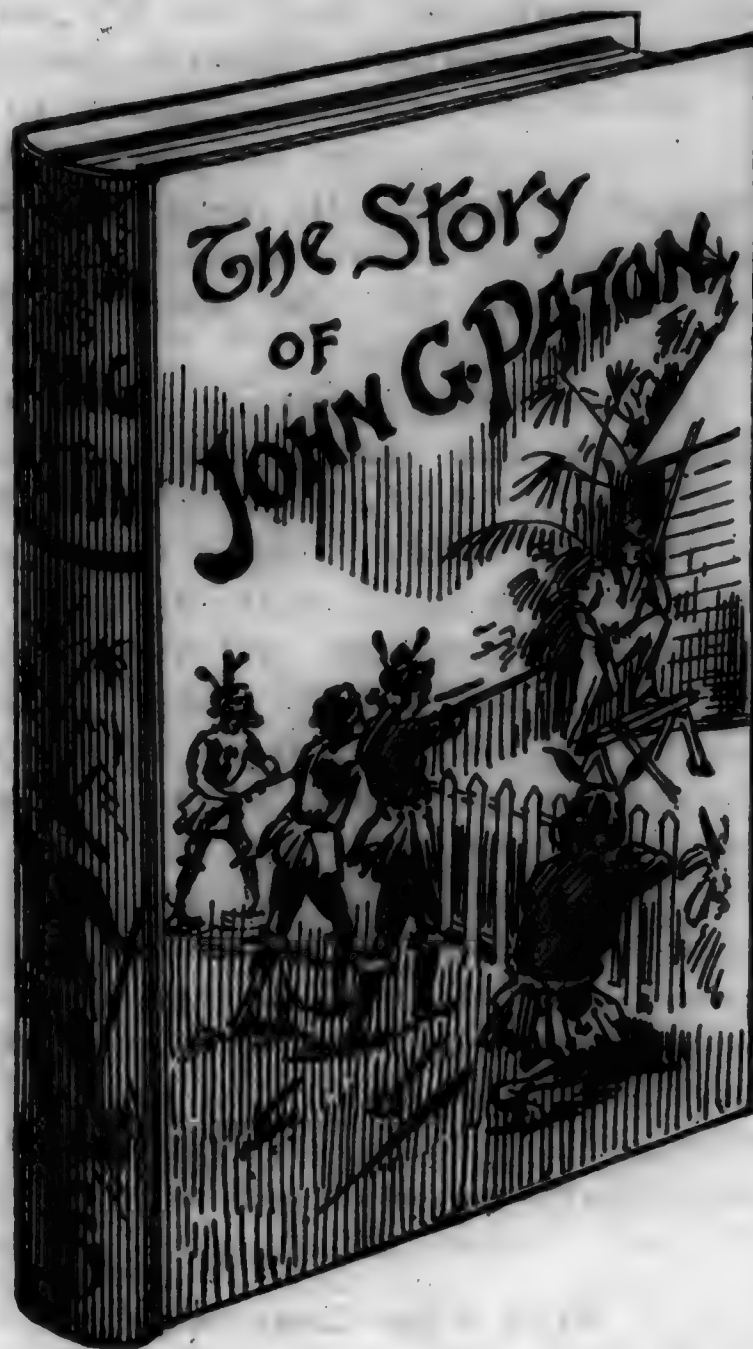
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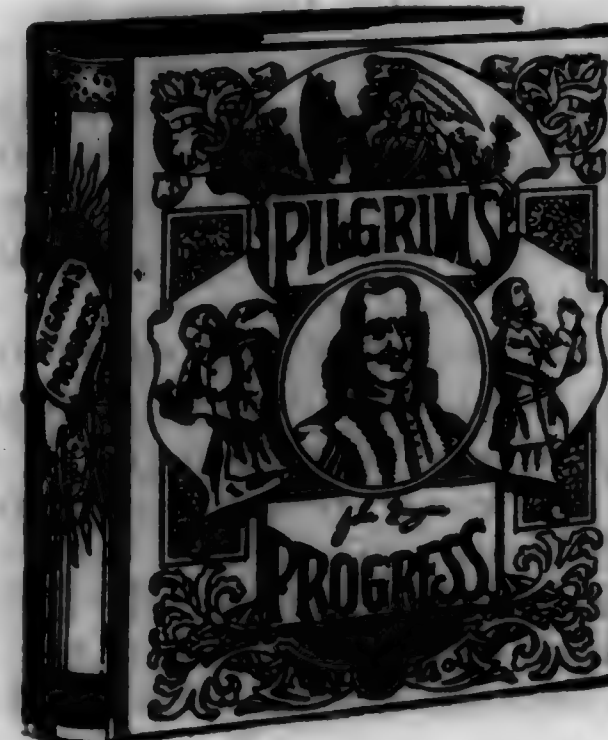
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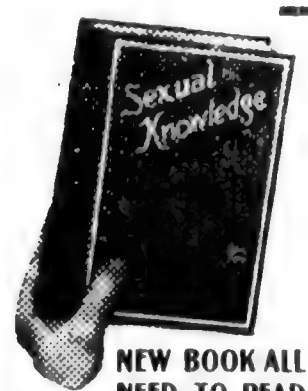
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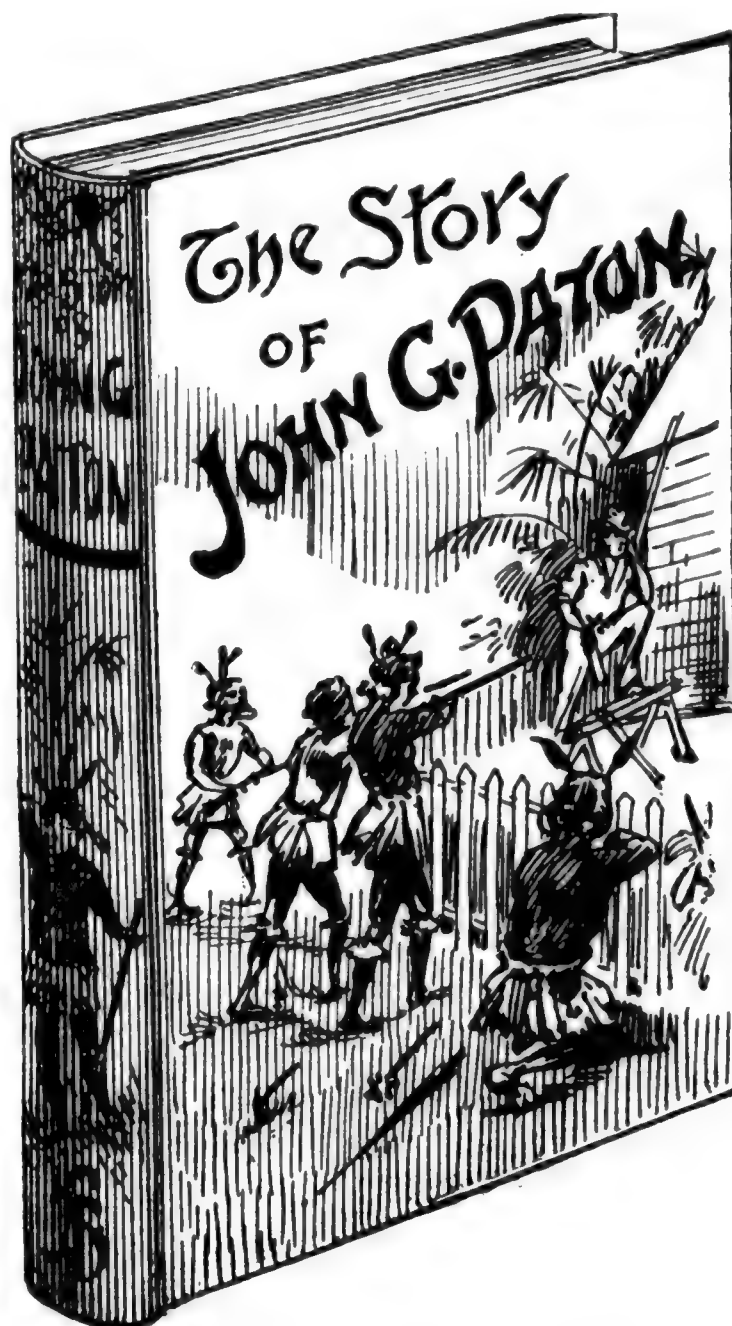
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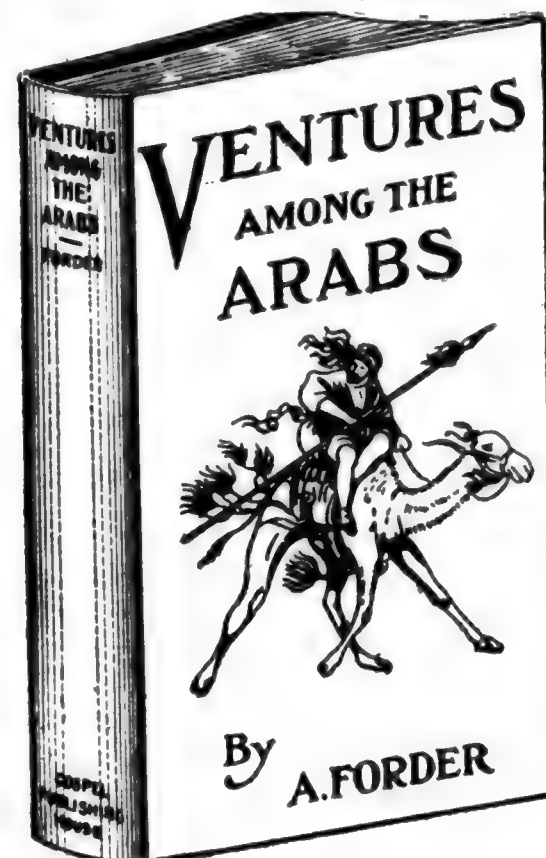
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VENTURES
Among the Arabs

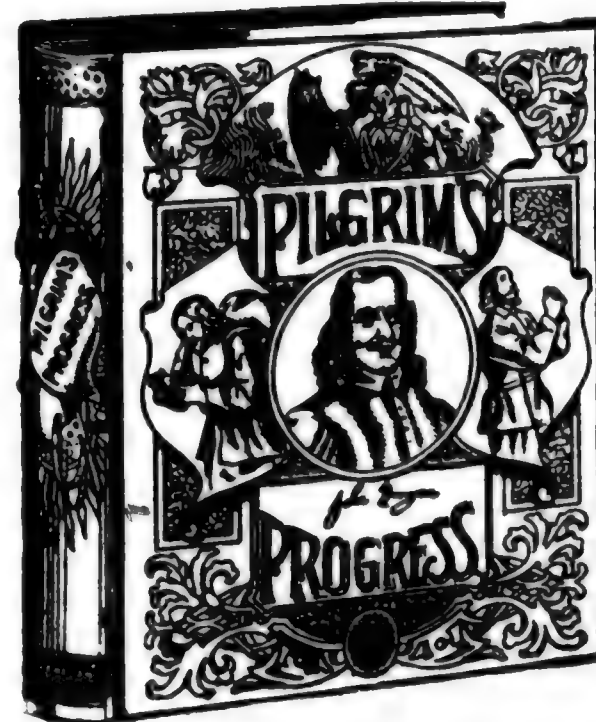
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lieves to be the actual resting place of the great priest of Israel."—United Presbyterian. Cloth.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

CHRISTIAN MONITOR

AUGUST, 1914

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray don't forget your own:
Remember those in homes of glass
Should never throw a stone.
If you have nothing else to do
But talk of those who sin,
'Tis better to commence at home
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young:
We may, perhaps for aught we know,
Have forty to their one.

I'll tell you of a better plan,
And find it works full well:
To try my own defects to cure
Before I of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know,
Remember curses sometimes, like
Our chickens "roost at home,"
Don't speak of others' faults until
We have none of our own.

—Ohio Penitentiary News.

SELECT READING

THINGS FOR DAUGHTERS TO DO

Do your best to keep mother youthful in appearance as well as in spirit by taking pains with her costume and the little details of her toilet.

Don't shock or pain her by turning in to ridicule her religious prejudices, if they happen to be at variance with or seem narrow to your own advanced views.

Introduce all your friends to mother and enlist her sympathies in youthful projects, hopes and pains, so that once again she may relieve her own youth.

Talk with her about your work, your studies, your friends, your amusements, the books you read, the friends you visit; remember, everything that concerns you is of interest to her.

If she is no longer able to take her accustomed part in the household duties, never allow her to feel she is superannuated or has lost her importance as the central factor of the home.

Remember that her life is monotonous as compared to yours; take her out calling or to neighboring cities as frequently as possible.

The girl who is ever endeavoring to repay even in a slight measure what she owes to her mother will be the one most sought after by the people who are worth knowing, and ten to one her life will be the successful one.

Bear patiently with all her peculiarities and infirmities, which, after all, may be the result of a life of care and toil.

Consult and seek her advice on whatever you are about to do, though quite convinced of your course.

Defer to her opinions and treat them with respect, even if they often seem antiquated to the up-to-dateness of your ideas.

Manifest an interest in whatever affects or amuses her.

Seek her comfort and pleasure in all things before your own.

Do not forget that, though she may be old and wrinkled, she still loves pretty things.

Make her simple gifts and be sure they are appropriate and tasteful.

Remember she is still a girl at heart so far as delicate little attentions are concerned.

Give her your full confidence and never do anything of which you think she will disapprove.

Make her a partaker, so far as the disparity in age will permit, in all your pleasures and recreations.

Lift the many burdens from the shoulders that have grown stooped in waiting upon and working for you.

Never intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.—Ex.

WHERE IS JOHN?

"Where is John?" asked Mr. Chambers, on coming home from business. "He was late to dinner last night, and he's going to be late again tonight."

"I saw him with that Thrillby girl," answered his daughter, Dorothy. "She is a new girl in town, pretty, but terribly rude and bold. I'm sure she's not nice. I do wish John wouldn't go with her."

It took Mr. Chambers a long time to get out of his overcoat and take off his gloves. Generally he was full of boyish spirits when the day's work was done. Now he was very quiet, and he looked long and absently out of the window.

Presently the door opened, and John came in.

"John," said his father, "I want to show you something."

Relief and interest showed instantly in the boy's face. The dreaded question was not to be asked, after all.

Mr. Chambers led the way to his work-room in the attic. There were his carpenter-bench and his tools and his lathe, and in the corner was the dynamo that worked it. John had seen them all many times.

"What is it, father?" he asked.

Mr. Chambers laid his hand upon the dynamo. "John, by means of this, a mysterious power becomes mine. We call it electricity, but no one knows what it is. We only know that if we treat it in the right way, it will enable us to do wonderful things. It will work our mills, and light our houses and our streets, and run our cars. It will enable man to do more than any other power that has been discovered. But at the same time, if you are at it in the wrong way, it will strike you dead!"

"Yes, father, I know that," said the young man.

His father turned toward him with an earnestness that John had never before seen in his face. "There is another power, very like that in its results. There is the mysterious feeling that men have for women and women have for men. Treat that right, and it will bless your life and ennoble it, and make you ten times, yes, a hundred times, the man you could never be without it. Nothing on earth will do so much for you if you treat it right. But treat that feeling wrong, and it will curse you, and blast your life, and your immortal soul!"

For a moment they looked each other squarely in the eye. Then together they went down stairs in silence. In the hall below, John put his hand on his father's arm. "I know what you mean, father, and I know it's true!" he whispered.—Sel.

IF I HAD A MILLION DOLLARS

I wish I had a million dollars, you say, I could do so much good with it. There are so many I would like to help. It would be such a pleasure to relieve the sufferings of this poor family, to assist that struggling young man, and to contribute generously to the Church and the hospital. I know I would not be as selfish as many rich people are. If I had a million I would gratify my impulses.

Stop right there! Your imagination is misleading you. If you had a million dollars you would be no more liberal than you are now.

Helpfulness does not depend on the size of your income. If you are doing nothing for others on your present income of fifty dollars a month you would do the same if you had fifty thousand a month. You would be just as wrapped up in your own sweet self as you are now—and wrapped.

For it is a well-established fact that one's altruistic impulses decrease in force as one's wealth grows.

The kindest, most generous, and charitable people in the world are those who have little or nothing. The best friends to the poor are the other poor.

I have in mind now one of the most benevolent women I ever knew. She is always thinking of others. She sends flowers to her friends upon just the right occasions, she has delicious soup sent to certain people in whom she is interested in the hospitals, she plans in various societies to help needy children, she is a real "trouble woman," for wherever there is trouble there is she, to hold the nervous hand, to smooth the hot brow, and to give of her full cheer and hope to them that need. She is not rich in pocket; she has the true riches of the heart, riches that moth and rust do not corrupt nor thieves break through and steal.

And you, if you have the root of the matter in you, can be as benevolent as the most lavish millionaire. What you need is not the money, but the disposition.

For the one thing to give in this world, the one thing that is worth while, the one thing that cheers us all up and adds ozone to the soul is—yourself.—Sel.

"Uganda has a mission where industrial work is carried on by the London Church Missionary Society by means of a blacksmith shop, a cotton field and a potato field. This school was given two hundred acres of land on condition that agriculture be taught."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTTTDALE, PA., AUGUST, 1914

No. 8

LETTERS AND PICTURES FOR ISABELLE

XIV

Mt. Nebo Studio, May 2, 1914.

To Isabelle,

St. Louis, Mo.

Dear Cousin Isabelle:—You remember that your brother Jonas E. died at my home on Mt. Nebo the same year I taught the "Negro Mountain" school along the National pike. J. E. taught the Engle, or the Old Mt. Nebo, school that year. My school was located near the highest elevation above sea level between Baltimore and Wheeling, and he used to tell me that I was "riding the crest of the waves."

A negro marching with Washington's army along this route over the mountain to Ft. Duquesne in 1755 became very sick, could march no longer and was left beside a big log, under a bark roof, groaning and dying. The place has since been called Negro mountain.

A little while before J. E. died he was with me at my school house for a Christmas cantata given by my school. I had a bad spell of lagrippe at the time, but took part in the exercises. J. E. was in good spirits and seemingly as hardy as a cedar of Lebanon. Soon after the holidays he wrote me a letter requesting me to take good care of myself and warning me—"keep out of a certain person's kitchen and wait till spring comes and the flowers bloom then be her 'morning glory.'" But, alas, soon afterwards I got word that J. E. was sick abed at my home with pneumonia.

I called on him one Sunday after he had been in bed for about three days and found him real sick, but conscious and able to converse. Three days later he became delirious and one evening when the doctor was at his bedside and asked if he knew who he was, J. E. replied, "You are Dr. Speicher." When the doctor seated himself on a chair beside his bed J. E. struck him on the side of the head with his fist, the blow nearly tumbled the doctor to the floor. In his delirium J. E. accused the doctor of shooting me and wanted to shoot him also. He died at nine o'clock that night.

In him I lost one of my most intimate and useful friends. For it was he, who, as a room-mate and seat-mate at Normal school, gave me courage and helped me over many a hard place as a beginner.

On part of a page of tablet paper he one day wrote

"DO RIGHT AND YOU WILL ALWAYS BE HAPPY"

then pinned it on the wall of our boarding house room. A year later when one day I got back to our former boarding house room I found that tender hands had placed the same strip of paper nearer to a window on the wall to leave it remain and preach its story, "Do right and you will always be happy."

Yet like all of us mortals he sometimes had his little troubles, for in his letter he told me that he had left home and was boarding at my home. Some hasty words had passed between him and his mother that caused him to leave. Sometime before he left, one evening he went to their bee shop, or what the boys called "Paradise," and wrote the following poem entitled

THE PRODIGAL'S LAMENT

Once I had a pleasant mother,
That with smiles lit up the home;
Now I have no smiles from mother,
And no longer have a home.

I am nothing but an orphan,
For I have no earthly home;
My dear mother, though a good woman,
Does no longer have her son.

I have caused her so much trouble,
I have been so unkind and cruel;
I have brought on me this sorrow,
For I caused her so much woe.

Oh, how mother used to love me
In her sleepless, watchful nights!
How she cared, caressed and nursed me,
Fed me, clothed me, with delight!

I kept on till her heart was broken,
Caring not when I made her cry;
Now I reap what I've been sowing,
Oh, my harvest, may it pass by!

In distress with bitter weeping,
To my saddened field I roam,
And in sorrow I am reaping,
"No, my son, you need not come home."

Although I wavered in my boyhood,
And some evil weeds have sown,
What is life when you have no mother?
What is this world without a home?

All the wealth this world can give you,
All the knowledge from books you learn,

Do not compare with smiles of mother.
Oh, mother, may I come home?

—J. E. H.

Your Cousin,
Max Leo.

"AS UNTO THE LORD"

She was only a poor, plain, freckled woman, whose clothes were of the same fashion her mother might have worn, says a writer in Christian Life, yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—, who had called to engage her services, "how can you stand all day in this hot room, always ironing and yet singing so cheerily?"

"Ah," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others.—Sel.

EDITORIAL PAGE

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CHUMS:—We like the ring of this word. It contains few letters but conveys a large and beautiful idea. Chum, according to Webster, means "an intimate friend; habitual associate; companion." It suggests a very intimate social relationship between two individuals. The association is so close that the aims and aspirations of the one become a vital part of the other. Their interests are common, their triumphs and failures shared. They freely consult and advise one another in every matter, in fact their lives are so intertwined so that they live their lives almost as one life. The most brilliant Biblical example of such a friendship is that of David and Jonathan. They exemplify the idea expressed by this word.

It is little short of a calamity for an individual to grow to maturity without having a chum. There is much lacking in the life that has not enjoyed such an intimate association. Such a life as a rule is reserved, cold, unsympathetic, and unable to enter and appreciate the experiences of another. Such an individual has lived with his own experiences, never shared them with others nor allowed those of others to vitally touch his own life, thus living within a narrow, self-constructed horizon. Such a life is pathetic indeed because of its distorted and restricted vision and limitations in service.

There are dangers attending the formation of such a relationship. The selection of a chum of evil tendencies has led many a boy into paths of sin and degradation. On the other hand many a boy has been saved from such a course because of a chum of sufficient moral strength to protect from the evil. There is little danger of a boy selecting a wrong chum so long as the parental influences are of the proper kind. If the parents have lost their moral grip upon the boy he is in grave danger of selecting an intimate associate from among those of a low moral standard. The normal boy will select a boy chum from among his associates, who will have a large influence in moulding his character.

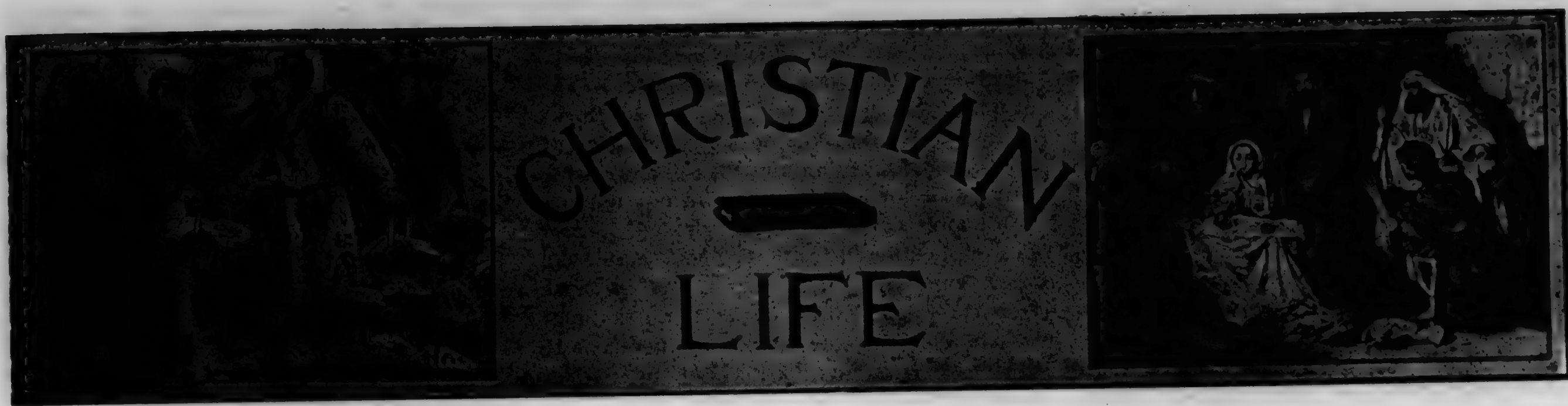
The realization of the fact that the responsibility for the boy to select a proper chum rests largely upon the father has given rise to what is known as "The Fathers and Sons Campaign," whose purpose is to draw more closely into their social, business and home life the fathers and their sons. In other words, to encourage the idea that father and son should be chums. Is there any other individual in the world whom God intended for a more intimate associate of the boy than his father?

It is a sad commentary upon the parenthood of too many homes to note that fathers and sons are virtually strangers to each other, although they dwell under the same roof. Too many fathers are too much engrossed in their business, in the shop, office, on the farm, etc., accumulating wealth to pay any special attention to their boys. Some farmers invest more time, attention and money in the raising of livestock than they do to the proper raising of their boys, and then wonder why some of them go astray. Some farmers are more concerned about leaving a monument of gold for their sons than the surpassingly greater monument of an imperishable memory that they have been GOOD fathers. There are young men today who did not have the companionship of their fathers in the most critical periods of their life, who would cheerfully give all their inherited wealth in exchange for the memory of a father who at those critical times stood by them directing them aright and thus saved them from pursuing a course which now is and all through life will be a burden and curse to them.

Chums! How sweet and compelling the memory of a wise father who was the chum of his boys—who took time when temporal duties were pressing to associate with his sons in order to instill into their lives principles that are eternal! Would not the social and kindred evils of the day be greatly reduced if the sons had the privilege of chumming with fathers of strong character? Unless the father takes time and special pains to cultivate and maintain an intimate association with his sons, they will soon begin to grow apart. This separation usually takes place just prior to, or at the time when the boy is entering his most critical period of life—the time when his coming manhood begins to assert itself. This is the time above all others when he needs the counsel and guiding hand of his father. What shall the boy do during this period without the association of his father? What can he do? We believe that many boys today are estranged from home and God simply because the father failed to recognize his duty and opportunity or was too deeply concerned about temporal affairs.

What is more beautiful than to see a father again live over his boyhood days and youth with his sons! What is more hopeful for the boy than to see the father his intimate associate; to see them share their pleasures, sorrows and interests; to see the father weave the very best

(Continued on page 654)



KINDLY JUDGMENT

Vesta Zook.

"Love worketh no ill to his neighbor." If each individual in the Christian Church would really live this, it is very evident that the organization would soon be transformed. We have seemingly often forgotten that there is good in people, so much more than that for which we give them credit. We forget to regard and respect the personality of another. We do not place the proper value upon the individual. We forget that in him there has been and perhaps yet is, the possibility of being one of the world's greatest personalities. We forget to love our neighbor as ourselves.

True, the world has many evils, but can these be righted through unkind criticism or legislation? No doubt much can be done in this way, but how can we hope to better man if we continually remind him of his weakness and dominate over him with the law of "do not" rather than the law of love upon which Christ based all His teachings and His work among men?

In our associations with others we must necessarily pass judgment upon them, but in doing this we have often lacked charity and sympathy. We have found it a much easier matter to speak about their faults than their good qualities because the former has become a habit. It takes a great effort on our part to do the latter, and in this, as in other things, we follow the line of least resistance.

But, in this age of activity when practically every one is making a desperate effort in the various lines of work and thought to gain a little higher degree of success than the preceding generation, do we want to be so narrow as not to see the hidden possibilities in our associates? We of the 20th century ought to be generous enough to recognize the potentialities of others and not to make their faults a matter of gossip.

So many of us have gotten the idea that I am just about right and have forgotten that the reason we are what we are is because we have often received the qualities of which we pride ourselves

from those very individuals whom we criticize unkindly. It is very true that we are a part of all we meet. Why should any one else be just like I am? "If two of us are exactly alike, one of us can be spared."

Do we ever stop to think what attitude Christ took toward people? One of His most striking characteristics was His ability to see good in individuals when others, even the apostles, could see nothing but evil. Let us notice a few of these incidents.

When the woman came to anoint Christ the disciples accused her of being a spendthrift. But Christ with His heart of love knew her motive in doing the act; He knew that she was expressing her great love for Him. How often we give unkind criticism because we do not know the motive which prompted the act!

When Christ met the woman at the well He jeopardized His own reputation when He spoke with her. His disciples could not see why He should condescend to speak with a Samaritan, but Christ knew that through her the whole village would hear of Him. He saw in her the willingness to carry the message when she had once heard it.

Who would have thought of choosing ordinary day laborers as suitable individuals for extending Christianity? Christ did. He knew that because of certain characteristics which they had developed in their occupations, they would be the very individuals to continue His work.

When the woman came to Christ and touched the hem of His garment, did He accuse her of attempting to steal a blessing from Him? No, He recognized her great faith and commended her for it.

What did Christ do when the young ruler came to Him with his problem? Christ loved him even though he had not yet gained perfection. Christ felt that the young man was all right so far as he had gone. He saw in him a good moral man, one who could become a power if he would go a step farther.

It is true that we can not judge an individual as accurately as Christ did, but there are qualities in people with whom we come in contact which we have failed to fully recognize and which we have not commended as we should

have done. But what are some of these?

There is that steadiness of character; the one we always find the same no matter what things may have happened. All others may have lost self-control or may have become irritable and impatient, but this individual is always calm and naturally we go to such an one for we know he will be able to quiet our fears and help us regain self-possession. Why not speak about this quality rather than a peculiarity of his dress.

Then again there is the person who is not easily offended. He seems to have fully experienced the words of David, "Great peace have they which love thy law, and nothing shall offend them." To such an individual we go and feel free to speak to him. We have no fear that perhaps the following day we must go to make an apology for something we have said.

Did you ever think about those people who are always cheerful? I read a story recently of a poor widow whose rent was due and she had no money with which to pay it. She felt somewhat discouraged but said nothing about it to any one. She had a daughter who was ill and she did not want to trouble her with the thought of "no money." So she tried to be cheerful in spite of the fact. In the course of a few hours she met three or four individuals who told her that she was always so cheerful and was such an inspiration to them. Later in the day the woman was tempted to do a dishonest act to procure the money with which to pay the rent. As she was about to do it she remembered what her friends had told her about her cheerful life and she could not commit the act.

Have we not all met individuals who were always cheerful, those who seemingly saw God's plan in every circumstance? The optimistic person, how he spurs us on to get the most out of life! He is the one who knows that "all things work together for good to them that love the Lord." Why have we not thought more of this quality? It is just as striking as is the individual's way of walking, but we have become so accustomed to look only at his peculiarities.

I received a letter from my mother the other day telling that she had conver-

sations with two women. The first woman was a pessimist, the second an optimist. Of the first she said, "It seems that even her roses have thorns," of the second, "It seemed that her thorns even had roses." It is very true that roses and thorns exist together, but which do we see? Why not get into the habit of looking for roses?

Then there is that self-sacrificing person, the one who is always ready to give of his time when some one wishes to talk with him. The one who is never too busy to help and who seems really eager for an opportunity to show himself friendly, the one who can truthfully say, "for me to live is Christ."

There is also that quality of frankness which we can not help but admire. We know such an individual will tell us just what he thinks and will not go and tell others about it. How we enjoy to go to the individual who will in a straight forward way tell us of our faults and do even more, help us to mend them!

Have you ever seen the individual who can always help another out of any difficulty? He is the one who knows just what to say to fit our particular case. Do we always thank him for his help? Do we tell others of the help he has been to us or do we speak harshly perhaps of his manner of speaking in public?

There is also the individual who is not continually telling others of the things he has done, the one who does not make a display of his accomplishments. He possesses that true modesty of which Christ certainly approves. There are others who are always able to see and to suggest the good qualities of another even though we go and tell them a long list of faults.

Do we ever think and speak kindly of the one who has great faith in God and a great love for God?

But how can we, who have so long thought only of others' faults, get into the opposite habit? Now can we begin to give our unkind criticism to ourselves and the kind criticism to others? One way is to be often reminded of it. Paul wrote to Titus thus, "Put them in mind to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

The following story shows how one individual gave up the habit of unkindly judgment. Mrs. Smith, the wife of one of the most prominent of missionaries of China, left America with many of a missionary's qualifications. She was considered a woman of remarkable ability and a very good woman. In her work in China she contributed much in an educational way, but she had not yet had the experience of directly leading individuals to Christ.

In spite of her many good qualities she had a habit of criticizing the peculiar mannerisms of others very unkindly. Finally a member of her family died,

bringing great sorrow to the home. After this she was made to think very seriously about the way in which she had spoken of others. She saw the wrong of it and decided that whenever she would speak unkindly of any one, she would go and tell the individual about it. Things went quite well for a time, but the old temptation came again and she yielded. Later she remembered the promise she had made and with much shame and in great embarrassment she went to the individual and told the whole affair. To do this was very humiliating to one of her standing and ability but she gained the victory and from then on she ceased to speak of others' peculiar mannerisms and became a power in bringing Chinese to Christ.

But what effect will it have upon the one who is criticized kindly? It is very evident that his number of friends will increase. Also, if an individual has ability along a certain line it will give him courage to develop this ability to its fullest if he knows that others recognize in him a peculiar power.

But what about the one who gives kind criticism? His life becomes larger and richer because he is taking into his life the good qualities which he sees in others. He increases his circle of friends and thereby increases his opportunities. His association with the Master becomes more vital for through human friendship he realizes more fully the friendship of God.

Why would not spring be an opportune time to begin to look for the beauties in individuals? This is the time of the year we begin to look for the beauties of nature. Why not do both at the same time? Nothing tells better what an individual really is than the way in which he speaks of others.

Goshen, Ind.

MAKING RELIGION ATTRACTIVE

Two young men, who had come from very different homes and out of very different surroundings, met in a city boarding-house. They became roommates and fast friends. One was an undisciplined boy, in no way vicious, but without definite principles or convictions. The other was a strong, earnest fellow who had been brought up in a small village, and had been an active worker in the home church.

The two had no difficulty in finding which of them was the natural leader. They formed the same habits of life; they attended the same church; they gradually assumed definite responsibilities, and both developed into strong, useful manhood.

Looking back over his life in those days, he who had been the undisciplined boy, said:

"I cannot think of any greater blessing

that could have befallen me than the friendship of this young man, who had so much in common with me, but who had, too, so much that I lacked. He did for me what no teacher or pastor or employer could have done, and he did it with perfect naturalness, and, indeed, unconsciously."

"What was the secret of his influence over you?" asked a friend.

"He made his religion so wholesomely attractive," was the reply.

Religion is sometimes made most unattractive by those who profess it. Men are even repelled from the church because some who call themselves Christians are unworthy.

Attractiveness is not the sole or even the chief virtue in religion, but we may be sure that people will not permanently choose to embrace it unless it has that grace. Blessed are those people who are not only good, but whose goodness is human enough and cheerful enough to attract others.—Sel.

CONFUCIUS OR CHRIST

There be those, even in Christian families, who argue that Buddhism or Confucianism have claims that entitle them to consideration alongside of the claims of Christ. They say, at least, that these systems rival in antiquity the religion of Jesus Christ, and that this is one evidence of their vitality and value. There are principles and practices which are older than either Buddhism or Confucianism, also; but mere antiquity does not prove that they are true and safe. Sin is almost as old as the human race; but lo, what ruin it has wrought in the world!

One of the victims of the Boxer uprising in 1900, at Lienchow, China, was Dr. Eleanor Chestnut. The following testimony as to her last act was preserved by the Chinese boy for whom she did her last deed of kindness:

The boy was in the riot, and received a long, deep gash in his forehead. Miss Chestnut was in the hands of the men who, a few moments later, murdered her—and they were even then clamoring for her blood; but, seeing the blood flowing from the boy's wound, she stooped down and tore off a strip from the skirt of her dress, and with it she bound up the boy's head. Then the next moment she was struck down by the disciples of Confucius.

When, in all the ages, has Confucianism furnished one such example of self-forgetful, disinterested kindness as this of a humble and devoted follower of the Meek and Lowly One? "By their fruits ye shall know them." We must take into account the character of the fruit a tree bears, as well as the length of time it has been bearing fruit.—Sel.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

PAUL, A MISSIONARY EXAMPLE

Ida Ligo

Saul of Tarsus is our supreme missionary example. The history of man has furnished no higher pattern, save only as found in Him who made Himself of no reputation and took upon Himself the form of a servant to undertake the original mission to man. Through Paul, as through no other, Jesus Christ went forth to evangelize the world, making use of his hands and feet, of his tongue and brain, for continuing the work which he inaugurated—making known the will of the Father.

One of the great objects of the appearance of Christ was to break down the wall of separation between Jew and Gentile, to make the blessings of salvation the property of all men. Before the appearance of Paul, the execution of this task had been begun. Jewish prejudice had been partially broken down, the universal character of Christianity had been in some measure realized, and Peter had admitted the first Gentiles into the Church by baptism. But none of the original apostles were equal to the emergency; none of them grasped the idea of the perfect equality of Jew and Gentile; none of them had the combination of gifts necessary to undertake the evangelization of the world on a large scale. They were Galilean fishermen, capable to teach and preach in Palestine, but beyond Palestine lay the great world of Greece and Rome—the world of vast population, of power and culture—a world in which skepticism, religious decay, and moral corruption held sway. It needed a man of unlimited versatility, of education, of immense human sympathy to go out there with the Gospel message. Christianity needed such a man and God found him in Paul, the great missionary apostle.

Paul's life as a missionary conforms to several peculiar principles applicable to every country and to every age.

He had that missionary zeal or restlessness, so often found in the great pioneer of salvation, which drove him on from city to city and from continent to continent in the cause of God. His special aim was "to preach the gospel in the regions beyond." He aimed not to build on other men's foundations (Rom. 15:20), but was constantly hastening on, lighting the lamp of the Gospel here and there over vast areas. After establishing a Church he immediately pressed on into new regions, believing that the light would spread in his absence by its own virtue.

His watchword was ever "forward." In

his dreams he saw men beckoning him to new countries; he had always a long unfulfilled program in his mind, and as death approached he was still thinking of journeys into the remotest parts of the known world. The greatest missionaries have all had more or less of this venturesome spirit. They are not afraid to strike out boldly into the unknown. David Livingstone did his great work for Africa, because like Paul he dared to go into the very heart of heathenism, tramping over thousands of miles where no missionary foot had ever trod.

The life of a missionary necessarily brings him into contact with all sorts of men to whom he must adapt himself. Paul was able to become "all things to all men" to a remarkable extent. "I am made all things to all men, that by all means I might save some." To the Jews he spoke as a rabbi out of the Old Testament Scriptures, to the Greeks he quoted the words of their own poets, to the barbarians he talked of the God "who giveth rain from heaven and fruitful seasons." When a weak or insincere man attempts to be all things to all men he ends by being nothing to anybody, but living on this principle, Paul found entrance for the Gospel everywhere. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he got down to every man's level and from his point of view looked at life and duty, law and penalty, sin and salvation.

One of Paul's most striking characteristics was his sense of having a divine mission to preach Christ. From the time when Paul first became a Christian, he knew that he had a definite work to do, and his call to that work never ceased to ring through his soul, "Woe is unto me if I preach not the Gospel." He felt that he had a world of new truths to utter and that the salvation of mankind depended upon their utterance. He knew himself called to make Christ known to as many of his fellow creatures as he could reach. It was this which made him so indifferent to suffering and danger. "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel and grace of God."

Another principle which shaped Paul's missionary career was personal devotion to Christ. From the moment when Christ appeared to him on the way to Damascus, he had but one passion. With Count von Zinzendorf he could say, "Ich hab eine

Passion; und die ist Er, nur Er." (I have one passion; it is He, only He.) In this flame of devotion to his Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement—which naturally belonged to a man of Paul's genius and ability—all burned to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. He delighted to call himself the slave of Christ and had no other purpose but to spread His ideas and to continue His influence. He took up the idea of being Christ's representative with startling boldness. He says, the heart of Christ is beating in his bosom toward his converts, the mind of Christ is thinking in his brain, the wounds of Christ are reproduced in the scars upon his body. He says that he, Paul, is dying that others may live as Christ died for the life of the world. "I live, yet not I, but Christ liveth in me."

Do you think it strange that to a man like this failure was an unknown word? Even though he suffered all physical tortures, was hated by his own people, and finally spent his last days in a cheerless prison cell, neglected by his friends, apparently forgotten by his former converts, yet not a word of complaint, not a sigh of regret for the temporal honors which might have been his. Paul knew that to fail—or to seem to fail in the cause of God—is to succeed beyond the dreams of earthly ambition.

Paul's success as a missionary is no mystery, it is all an open secret. Give us one man, moved by such principles and again the history of humanity shall show a man who, in one generation, will compass the known world with the network of his personal labor and make a continent ring with his testimony. Paul's missionary work on earth did not cease when the executioner's ax severed head and body. "God buries his workmen but carries on their work." Wherever the feet of those who publish the glad tidings to the lost go forth beautiful upon the mountains, He walks by their side as inspirer and guide, his eloquent lips still teach that Gospel of which he was never ashamed.

New Wilmington, Pa.

Where Islam is Lacking

Nothing is more sad in Islam than the ideas and customs connected with death. In the Moslem death-chamber, parents and friends surround the dying man, seeking to deceive him by assurances that he is getting better; everything is done to revive his hope of recovery. At last, a Moslem scribe is sent for, who writes out a talisman. This may either be written on a piece of paper which is then hung up in the room, or on the part of the dying man's body where he feels the most pain. Or it may be written in a white soup plate, on which water is poured.—Sel.

THE HOME CHURCH AND FOREIGN MISSIONS

IX The Promotion of Missionary Intelligence—Educational Institutions

H. Frank Reist

Educational institutions of higher learning, and especially denominational schools, may be made centers for the dissemination of missionary information. Within the last two decades much has been done in these institutions, and there is constantly more being done along this line, which is indeed encouraging. These institutions have a most vital bearing upon the future life of the young people; here ideals are formed which have an important bearing upon their character and help to give shape to the nature of their vocation in life. Even in the lives of those who have chosen their life work the moral and spiritual ideals acquired in these schools cannot help but affect their future course in life. In this pliable period of life emphasis should be laid upon the study of missions.

The Commission in gathering their material corresponded with more than five hundred institutions of higher learning in America, and also with a large number of educators. After a careful study of the replies, received the following conclusions were reached:

"First, very little is being offered in the line of specific courses on missions in the curricula of the academic institutions of America, with the exception of the denominational schools."

Second, an increasing effort is made to treat the subject in connection with other subjects, such as Comparative Religion, History, Sociology, Sacred Literature, Political Science, Ethics, History of Religion, Philosophy, etc.

"Third, while much is being done by denominational school, they might be encouraged greatly to increase the number and scope of their courses in missionary study."

Fourth, the value of mission study classes conducted by the student Christian organizations is emphasized by the reports. "In cases where no mission study is included in the curriculum, instructors bear witness to the broadening and educative effects of the courses conducted by these Christian organizations, and in the great proportion of institutions of higher learning in America the whole matter of mission study is left to those voluntary agencies."

Fifth, a large proportion of those leading in educational work appreciate the necessity of some mission study work. They not only endorse the establishment of optional classes, but they also realize that the instruction in the studies above enumerated "must include the intelligent treatment of a factor of such deep significance, and such vast proportions, as that of the modern missionary enterprises of the Christian Church."

There are only a few institutions of higher learning that have mission study in their curricula. The information

gathered from among students gives evidence that if such a course were offered under competent instructors that they would be widely chosen. There is perhaps no study that is so comprehensive and which gives such a wide knowledge of affairs in the world, etc., as mission study. While such courses are of great educative value, they are also of inestimable value to enlist the permanent support of many students in behalf of the great missionary enterprise. Many are the young lives that have been definitely led to consecrate their service to the direct work of proclaiming the Gospel; many have been led to become staunch and loyal supporters of this great work through the study of missions. When we realize the influence of these educational institutions upon the young men and women of today, who will in a large measure determine the spirit of the future, it at once becomes evident that the work these schools can do in behalf of the missionary spirit of the future is by no means insignificant.

We are glad for the work done in our own schools along this line. The greater part of the work done is under the direction of the Christian organizations

among the student bodies. Some work is also done by the institutions. The taking of a mission study course offered by these organizations has been a large factor in influencing many of our young people to consecrate their lives to direct Christian service, and others to become permanently interested in this great work of the Church. Some who have received their first world-wide vision of the Lord's great harvest in the mission study class have gone out from our institutions among our congregations and there are endeavoring to impart this vision to others. Our schools can make a large contribution to the future mission spirit of the Church by laying special stress upon this study. This matter is worthy the thought and consideration of those responsible for the arrangement of the curricula of our schools.

The strength of the mission spirit of the future Church is largely dependent upon the vision of the world-wide needs and the personal responsibility for these needs, that is indelibly stamped upon the minds and hearts of the young people of today. One of the best safeguards against the encroachments of evil is a strong pervading missionary spirit in the individual and Church. Hence the importance of creating and developing this spirit in our young people today.

(To be continued.)

"THE PRESENT CONDITION OF ISRAEL"

The most striking and forceful witness to the truth of Christianity is the Jew. To Spencer, the philosopher, the Jew was a perplexing problem, he could not adjust him to his philosophy. So to other thinking men he was a riddle. This persecuted people, who, like the Wandering Jew in the story, cannot die, present a pathetic sight as we behold them scattered throughout the world, a living, ever-present example of the fulfillment of God's warnings and promises spoken through the prophets. Their present condition as well as their whole history can only be explained in the light of God's eternal Word. When it is remembered that about three-fourth of the text of the Bible deals with the past, present, and future of this people, the study of their history is of vital interest to the student of the Bible and the interpretation of its messages. In fact the Old Testament cannot be studied without studying Jewish history—past, present, and future—the New also contains much that bears upon Jewish history. While this people are at present a "by-word" among the Gentile nations, their future glory as predicted by the prophets is indeed bright.

Mr Rohold, missionary to the Jews, writing in the *Missionary Review of the World* for December, 1913, describes their present condition and gives a brief survey of the evangelistic work done in their be-

half. What follows are quotations and briefs from his article.

He writes:

The year nineteen hundred and thirteen has given a new revelation of the tragic condition of the Jew. The tragedy shows the paradoxicality of the Jewish people not found in any other race. Here are a people, rich and poor, clever and stupid, wise and unwise, morally high and morally degraded, learned and unlearned, religious and irreligious, reverent and free-thinking, easy going and energetic, Zionists and anti-Zionists, at peace and at war at the same time, in a conflict that is not their own.

The Balkan War and the Jews

At the opening of the Balkan war the Chief Rabbi of the Turkish Empire made an appeal to the patriotism of all the Jews within the Turkish Dominion, to give of their very best—yea, to lay down their lives—to save their "Fatherland?" So the Jewish people all over Turkey and Arabia sent their noblest sons, and did all that was in their power to save the Empire. At the same time the Chief Rabbi of Belgrade made a powerful appeal to all the Jews of Servia to fight the terrible Turk, and save their "Fatherland?" Similar appeals were issued by the Rabbis of Greece, Bulgaria and Montenegro, and, loyally and enthusiastically, the people responded and went forth to the battle field.

Thus we are face to face with an extraordinary spectacular tragedy of 10,000 Jews fighting on different sides—killing one another to save their "Fatherland?" Has anything like this ever been known? Come a little closer and view the ap-

palling situation. The energetic Chief Rabbi of Salonica appeals to all to fight and save their "Fatherland?" (Turkey), exhorting them to disregard even life itself and never to surrender. Now Greece has become the mistress of Salonica. The very same Chief Rabbi tragically appeals to his people to become loyal Greeks, and consequently 80,000 Jews have in a day, without a murmur, ceased to be "Turks" and have become "Grecians!"

But what about the heroic Chief Rabbi of Adrianople, who actually fought with the soldiers, and did all in his power to resist the Bulgarians? When the victorious Bulgarian army entered Adrianople he received them with open arms. Later, when in their turn the Turkish soldiers retake Adrianople, the Rabbi, at the head of his people, receives them with manifestations of rejoicing! Where can a parallel be found?

Religiously he classifies them under three heads. First, the Rabbinical Jew. He still holds to the Mosaic laws and the Talmud. They are like the Pharisees in the time of Christ.

Second, the Reformed Jew. He does not believe in original sin nor that the world is tainted with sin, nor that there is a devil. They do not look for a personal Messiah, but a Messianic age. They believe Christ was a great prophet and ethical teacher, and until lately they prophesied the overthrow of Christianity.

Third, the Radical Jew. He denies all revelation and positive religion. Moses was a mere teacher, "the prophets mere politicians, poets and orators." Their attitude toward Christ is not clearly defined. They profess to accept certain Christian ethical teachings. With their extreme liberality they are perhaps the most dangerous combatants of Christianity of the three.

Some of their own leaders recognize the awful religious condition. Rabbi Shanfarber of Chicago says:

"We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, Materialism, and Christian Science."

Another one says: "The Jews have now scarcely anything in common with the Jews of the Bible." The Chief Rabbi of the British Empire says: "Hosts of our men and women of tomorrow are losing belief in Israel's future and are drifting into unbaptized Apostasy."

These conditions lay a tremendous obligation upon the Christian Church to bring the Gospel to them, despite the bitter opposition and hatred of their leaders and their people themselves. This work is not so hopeless as it may seem. Despite the bitter attack of the leaders upon Christianity the people give little heed to them and the attacks often serve to give advertisement to missions among the Jews. It is reported from different quarters that the attendance at these missions is increasing and that inquiries are more frequent and earnest than ever before. "Parents are bringing their children to Sabbath school, and are speaking openly

against the interference of the Rabbis. In some cases Rabbis stationed themselves in front of a mission, thinking that their presence would hinder some from entering the mission, they were utterly ignored, which is really remarkable, considering the fear which prevailed a few years ago." The following quotation taken from an eminent Jewish paper is significant as showing the present tendency among the Jews:

"Two hundred and twenty-four Berliners left Judaism in that year, most of them identifying themselves with the Lutheran Church—this does not include children. Among them were persons of prominence—Dr. Otto Brahms of the Lessing Theater; the 'cellist, Dr. Heinrich Gruenfeld. Thirteen were physicians, four lawyers, eight engineers and three chemists. These are not dry leaves that are falling away from us," he continues, "but the very best." . . . "Well informed people know that in Russia there are today currents in Jewish life which are setting toward Christianity."

In 1913 there were no less than 107 Societies doing mission work among the

Jews, having 233 stations in twelve countries. The United States had 48 such stations with 147 missionaries; Great Britain had 135 with 664 missionaries.

All the results of this work among the Jews cannot be tabulated. It is "universally acknowledged that at least 2,000 Jews were baptized each year since 1900." Then there are thousands who have confessed their faith in Christ who have not yet been baptized.

The writer concludes his article thus:

It is still Jesus Himself whom the Jews must accept or reject. The gulf between them and Christianity is practically as wide for the Reformed and Radical Jew as that which must be crossed by the Orthodox Jew, before he acknowledges the Lordship, Divinity and Messiahship of Jesus of Nazareth. However far they may have drifted, there still remains with them the inherent religious instinct, that capacity to appreciate great moral and spiritual truths, which has characterized them throughout their history, and which, consecrated to the service of Christ, will enrich and revitalize Christianity itself.

WAYS AND MEANS AMONG THE MEXICANS

Many Mexican farms have no improvements of any kind; no fences; no yards; no gardens—nothing but the little adobe houses, and the ground around them is as hard and dusty as the public highway. Surrounded as the people are by everything that is beautiful in nature with which to ornament their homes, with encircling mountains covered with beautiful flowers, and rocks, and timber, there is nothing save the lack of knowledge and enterprise to hinder them from having the most beautiful homes. But they say, "We are so ignorant. Generation after generation has lived and died just so, and we did not know but that we must do the same. We do not know how to do anything. We have no one to teach us." They scarcely realize that there is any world beyond the mountain confines. Their condition is sad indeed to see. Many are poor and sadly ignorant. Many houses have nothing but a few blankets and mattresses, laid down in one corner, and a little pot made by the natives to do their cooking in. All the household eat with their fingers out of the same pot.

Mexican villages are all built after one pattern. A large public square called the plaza, has around it the group of one-story houses. A house consists of a series of rooms built around the four sides of a square; doors and windows usually open upon the yard within called the placita. But few windows have glass; a few have mica; but the majority have only lattice-work with a board window-shutter. The roofs are made of slightly sloping poles covered with earth two or three feet thick, floors of the native earth beaten hard, a fireplace in one corner, and a raised bench of clay around three sides of the room, upon which are piled the blan-

kets used for beds. The majority of the houses are without a chair, table, or bedstead. The fences are also built of adobe mud. There is one large door or gate to the inclosure, admitting the family, donkeys, sheep, and goats alike, and a portion of the rooms within the inclosure are used for the stable. Many of the rooms are neatly whitewashed, and are hung with crucifixes and lithographed saints. Everywhere the women do the repairing of the flat, mud roofs, applying fresh adobe with their hands.

A funeral procession in a Mexican village is an interesting sight. As a rule it combines pagan rites with so-called Christian ceremonies. First comes the priest in a scarlet dress covered with a white overskirt. At his side is a small boy, similarly dressed, tinkling a bell. A few yards in the rear is another priest in scarlet and white, swinging a burning censer. Around the latter priest surges a motley crowd of men, women and children, carrying lighted candles—the men and boys usually with uncovered heads.

In the rear comes a still more motley throng of men, young and old, who drown the chanting of the priests with their wild shouts and fire pistols and guns into the air in the endeavor to frighten away the devils of the unseen world from the departed spirit and give him clear entrance into the realms of the blessed.

Mexican harvesting would set an American farmer in despair. The grain that has been raised in ground plowed with a crooked stick, is reaped with a sickle, and hay is cut with a hoe—literally cut off at the roots. Some reap with a sickle, and some glean. Others tread out grain with sheep, while still others winnow it. After cleaning out the bulk of the grain with forks, the wheat and chaff are shov-

eled into woolen blankets, which by a series of jerks, similar to shaking carpets, toss their contents into the air, the chaff blowing away, and the wheat falling back upon the blankets. The wheat is then taken by the women to a neighboring stream, and washed in large earthen jars, after which it is spread on woolen blankets to dry.

The political situation in Mexico is at least giving wide opportunity to the Christian Church of America. There has always been a large Mexican colony in the southern or southwestern parts of the United States; it has been assumed that the number approaches 60,000 immigrants every year, although the majority of those who come over stay only for a season's work, and then return. But with the recent outbreak of war and strife, thousands have been finding refuge in the States. The border cities of the southwest are full of refugees waiting for the return of peace that they may go back to their homes. The children are in our schools; the fathers and mothers are within touch of practical Christianity. It means a call to a forward movement in Mexican-Spanish missions.

In the hollows of the mountains and amid the dense groves on the tropical slopes of Mexico, the natives steal away and prostrate themselves before the stone images of their gods, and in the churches of the more remote provinces the parish priest has found more than once the rude sculptured idol concealed behind the Christian altar. To the kneeling peon the ugly stone is his sole hope of safety and forgiveness.

The Mexican immigrant is not easily assimilated. He has poor educational facilities at home, and does not so readily take to advantages in the new country. They are all practically engaged in unskilled labor, such as section hands, seasonal farm hands, railroad construction gangs, etc. They are usually content with a low wage, are seemingly without much ambition, and are not willing to go far from the Mexican border.

Mexicans numbering between 650,000 and 800,000, are found in Colorado, New Mexico, Arizona, Texas, and California.

New Mexico is next to the last state added to the Union. The census of 1910 showed a population of 327,301, an increase of 67.5 per cent. over 1900.

Though the Mexican's favorite pastime is betting and gambling, he will have little to do with the stock exchange. He rarely chooses a technical profession, seldom shows a taste for engineering or electricity, follows France and Spain in his ideals and educational standards of learning, and if he obtains a fortune by concession or through politics, straightway invests it in real estate instead of factories. Thus the manufacturing, mechanical, and corporate enterprises which have developed Mexico are largely in foreign hands.

Of Mexico's sixteen millions of people,

probably fully thirteen are of Indian blood. Their ancestors were in America when Columbus arrived. The great mass of the present population is of the peon class—the lower class of citizens in this land that has no middle class to speak of. The peon is the manual laborer of Mexico, and largely forms the immigrant band to the United States. He is a picturesque looking fellow, and his chief pride is his steeple hat (often his most valuable piece of property, also). Devoutly superstitious, temperamental, suspicious of foreigners, he lives in a one-room mud hut, has little or no education, eats the simplest food, drinks entirely too much "maguey juice" for the good of his wits and morals, and spends his leisure time in cock-fighting and gambling. As an agricultural laborer

he is little less than a slave—bound by his debts to his employer. He will rarely work continuously, and generally demands to be paid by the day; if the situation does not please he conveniently forgets to return. He will never move, whether as one of a gang of workmen or with an army, without his women-folk along to cook his "frijoles" and to make his "tortillas." His greatest hero often is a mountain bandit, who lays toll on the rich, and knowing the trails becomes a natural leader in times of unrest. It is among this peon class, with the women ignorant and superstitious, and the little children growing up untutored and undisciplined, that the great opportunity for gospel work lies.—Home-Mission Paragraphs.

FACTS ON MORMONISM

Anti-Polygamy Resolution

The concurrent resolution for an amendment to the Federal Constitution, prohibiting polygamy and polygamous practices, has passed in 31 States:

Mormon Power, Purpose, and Plans

POWER

Political: Reed Smoot, apostle and representative of the hierarchy in the United States Senate, is the oldest and has been for six years one of the most influential members of that body. He is chairman of the U. S. Publicity Bureau and has permitted to remain in its files nothing unfavorable to his church. He has frequently occupied the executive chair and presided over the business of the Nation for hours together, thus fulfilling a prophecy of Brigham Young, that "Mormonism, polygamy and all, would be forced down the throat of the Nation."

Through its colonization policy in states where the balance of power is easily obtained, the Mormon church has immense political influence controlling the vote of every Mormon and thus giving the solid Mormon vote to the political party which will help and not interfere with the Mormon system.

Commercial: By far-reaching trust affiliations, the hierarchy influences or dominates business interests all over the land.

As a religious force: It unites Church and State, assuming complete control of each. It sends thousands of missionaries throughout this land and all lands, under command to visit every city, town, hamlet and house and to talk with each person at least twice.

PURPOSES

Political: To establish a temporal monarchy and to rule this Nation and all nations, because "the Kingdom of God (Mormon church) is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe."

Religious: To overthrow Christianity

and the Christian Church.

Social: To make polygamy, as it is "the law of heaven," the law, also, of our land.

Individual: To dominate all the life and action of every Mormon.

PLANS

First, last and always to colonize.

Second: To send bright girls at the expense of the church to Eastern schools and colleges, to disarm prejudice.

Third: To send bright young men to theological seminaries, to acquaint themselves with Christian methods and to enter Christian pulpits.

Mormonism—A Menace

1. A menace to honor and the integrity of the nation; because in sworn testimony in the Smoot trial it was shown that every Mormon leader takes an oath of treason and vengeance against the United States. Their leaders have declared that they expect conflict sooner or later with this nation.

2. A menace to national ideals.

a. To pure home life, through polygamy.

b. To individual freedom through claim to political and life control.

c. To democracy, by the ideal of a kingdom.

3. A menace to high moral standards according to Brigham Young's testimony.

4. A menace to regard for law and decency according to Joseph Smith's sworn testimony in Smoot trial. He confessed he violated both in order "to obey the law of God."

5. A menace in their appeal to converts.

a. They teach: That Mormonism restores primitive Christianity with all its powers and forms.

b. "That no sin enters Utah."

c. Additions to the Bible through constant and direct revelations.

d. The provision of a way by baptism and marriage after death to save dead relatives.

e. The right of selfishness in man, and duty of unselfishness in woman.

Mormonism

Its corporate title, "Church of Latter Day Saints of Jesus Christ."

Politically. A self-styled kingdom within a republic. One of the most compact, wealthy, one-man-controlled kingdoms in the world today.

"The organization of Mormonism is the most perfect secret organization with which I have ever come in contact except, perhaps, the German army."—Prof. Ely, of California.

Brigham Young claimed, and maintained, the right of the hierarchy "to control every act of every Mormon from the cradle to the grave."

"Joseph Smith is God's representative on earth, by virtue of his acknowledged polygamy will become a god after death."—"New Witness for God," p. 187, Journal of Discoveries.

Commercially, a gigantic trust, identified with most of the great trusts of the country, especially the "Sugar Trust."

Joseph F. Smith is director of all the great commercial activities of Utah and Idaho.

As a Religion. A mixture of Paganism, Mohammedanism, Judaism, and Diabolism, with the lowest conception of a god of any system the world has known except devil worship. Teaches many gods who become gods through practice of polygamy. The "Divine and eternal order of heaven"—"to disobey means damnation." "Christ obeyed and had several wives."—Quoted from "Doctrines and Covenants," "Journal of Discoveries," "Pearl of Great Price," and "Compendium of Doctrine for 1912."

Mormons in United States

One million in good and regular stand-

ing: one-half million "Jack Mormons," i. e., Mormon supporters, according to ex-Senator Cannon.

Mormons claim six hundred thousand converts.

Burton Hendricks, in "McClure's Magazine" articles, which Mormons pronounce correct, gives these figures:

Utah	112,000
Washington	61,000
Montana	87,000
Idaho	81,000
Wyoming	46,000
Oregon	56,000
Colorado	63,000
California	40,000
Arizona	39,000
New Mexico	24,000
Nevada	22,000

Proportion of population in 1832, one in every 1,125; in 1913, one in every 180. Government religious census for 1906 gives proportion of growth in membership to religious increase in entire population since 1890 at 38 per cent. Mormon against 28 per cent. Protestant and 21 per cent. Roman Catholic.

Proportion religiously affiliated in various states, as per Government census:

Utah	92 per cent.
Idaho	62 per cent.
Wyoming	11 per cent.
Arizona	24 per cent.
Nevada	8 per cent.
Colorado	3 per cent.

Mormons are scattered through all other states from the Pacific to the Atlantic, and from the Lakes to the Gulf. They claim to control a belt of states cutting the country in two from the North to the South.

By method of colonization they now control eight states through balance of political power, giving 66 electoral votes.—Sel.

The situation has been further complicated by an article of the agreement which provides that British subjects should be tried in a British court, and French subjects in a French court. This is causing dissatisfaction because there is a wide disproportion between the sentences imposed in these courts. The difference is so great that some British subjects have declared their intention of "becoming Frenchmen," in order to have more leniency in court.

The agreement of 1906 was drafted with the object to prevent the imposition of fraudulent labor contracts and the kidnapping of women and girls. However missionaries assert that laborers are kidnapped for the plantations and that Frenchmen kidnap women and girls for immoral purposes with impunity. An instance is cited by the missionaries of a Frenchman who was guilty of murder. The court found him guilty of common assault, and according to the French penal code he was sentenced to one year's imprisonment, with the benefit of the First Offender's Act, and walked out of the court a free man." This man had previously been convicted for his mistreatment of natives. Such injustice cannot help but have a demoralizing influence upon the natives.

An examination of the records show that 11 per cent. of the cases brought into the court are against British subjects, and 74 per cent. against French subjects, while the remaining 15 per cent. are against the natives and Tonkinese.

"The cases include kidnapping, the sale of intoxicating liquors, gunrunning, and the seizure and violation of women and girls. The details as to the treatment to which these latter are subjected are not fit matter for publication. Even the wives and daughters of teachers and evangelists have suffered and are suffering today the loathsome consequences of the violations they could not prevent." Slavery still exists on these islands under the protection of the French court.

In the French Chamber the work of the missionaries on these islands was recently attacked and grossly misrepresented. Infidel France is apparently determined to undermine and destroy the missionary efforts on these islands.

"In their extremity the missionaries' cry for succor comes ringing across the ocean to the people of Christian England to bestir themselves and save missionary enterprise in the New Hebrides from the destruction which is rapidly overtaking it."—R.

"Between 400 and 500 children is the average attendance of a monthly children's meeting at one of the missions of Central Africa."

"The British and Foreign Society during the last quarter of a century has sold in Manchuria 1,650,000 copies of the Scriptures."

WRECKING A MISSION

Under the above caption is an article in the May number of the Missionary Review of the World, describing deplorable conditions in the New Hebrides Islands, the scene of John G. Paton's missionary labors. Last June at a missionary conference of some of the missionaries now laboring on these islands a manifesto was drawn up which contained the sentence: "We are of the opinion that the time has come when we can no longer refrain from calling the attention of the people of the British Empire to the deplorable conditions of things existing in this group of islands." It seems that for some time the missionaries have been hindered in their work by the civil authorities and that conditions have become almost unbearable. The manifesto no doubt will increase rather than lessen their persecutions. But, according to the opinion of some acquainted with the conditions, the time is here that the world should be told of the conditions existing there.

These islands are in the Pacific ocean north of New Zealand. The population numbers about 65,000 natives and 1,000 whites. In 1906 an agreement was signed by England and France providing for a joint government, which is resulting in failure and confusion. Prior to this agreement both these countries had a part in the government of these islands which arrangement seemed more satisfactory. The 1906 agreement provided for a Joint Court of Justice consisting of three judges, one appointed by England, another by France, and the third by the King of Spain. This arrangement is proving very unsatisfactory. "The available judges have only a limited knowledge of each other's language, and a still more restricted knowledge of legal practice in the countries of their colleagues, while the unfortunate litigants and witnesses are seldom able to reply intelligently to any single question put to them by either of the judges! A more chaotic state of affairs it is surely difficult to imagine."

NOTES

Funeral of a Zulu King

An event, significant of the changing times in South Africa, took place on Oct. 25th, at the Nobamba kraal, the historic burial-place of Zulu kings. Then Dinuzulu, the last of the dynasty founded by Chaka, was gathered to his fathers. He was king only in the hearts of the Zulu people, for all semblance of official authority had been taken from him after his trial for sedition in connection with the rebellion of 1906. Since that time he has lived an exile, on a farm provided him by the Government in the Northern Transvaal. Ten thousand Zulus gathered to honor the deposed king at his burial, many coming so far that they fainted with hunger during the ceremonies. The significance of the event from a Christian standpoint is that this great throng, made up largely of heathen Zulus, saw their king buried, at his own request, not according to ancient custom, but by Christian rites, and heard the announcement by the Christian native minister, who conducted the services, that Dinuzulu had professed conversion before his death.

Several months before his death he turned to the Gospel and called the Welian pastor, Ruben Twala, who had often talked to him of the one thing necessary, to hear more of the unknown God. Twala instructed him with good success. Dinuzulu confessed his sins, asked for baptism, and received peace from God through the grace of Jesus Christ.

The witch doctors and native physicians came to treat him according to heathen custom, but he would not have anything to do with them. He only desired the prayers of the missionary and his teaching. His wish was that he might be buried by Pastor Twala. His last words to the Zulu people was, "I have seen God."

The effect of this testimony is sure to be felt throughout the whole Zululand. The king is dead—he died in the faith of the Lord Jesus Christ, and was buried by a pastor. In every Zulu kraal this event is spoken of, and we may hope that it will work to the end that large numbers of Zulus will turn from their superstition to the living God.—Berliner Missionsberichte.

The New Hebrides to Date

For the past 50 years the mission to evangelize the cannibal natives of the New Hebrides has been associated with the name of Dr. John G. Paton, the heroic missionary who spent his long life for the salvation of these islanders. So far as Great Britain and Ireland are concerned, the mission is now represented by the voluntary organization known as the John G. Paton Mission Fund. The fund is responsible for 5 European missionaries, 2 European assistants, nearly 200 native teachers, and 3 hospitals, 5 mission motor-boats, and

the general upkeep of the mission-stations.

A goodly number of supporters and friends of the mission met recently to bid farewell and God-speed to Rev. Fred J. Paton, son of Dr. Paton, who has himself been for some 20 years among South Sea cannibals, and after a time of furlough is returning to the field.

Mr. Paton said that since England and France had undertaken joint control of the islands, women and children were less safe than formerly, as the result primarily of the illegal sale of strong drink which is allowed to go on. He gave a striking instance of the former savagery of the natives. On his second visit to one particular village, he found not a single person remaining, the whole of the villagers having been killed by an invading tribe. The zeal shown by converted natives to carry the Gospel to those around them was illustrated by the case of an old woman who, at the age of 70, learned to read, and then went to different villages with the teachers to assist in the work of evangelization. One of the converts referred to by Mr. Paton was a native chief who formerly had killed and eaten two white men. The results of the work on the different islands are usually slow, but finally the Gospel wins its triumphs among the people.—Sel.

Moslem Workers Active in the Sudan

In a recent letter to the secretary of the Sudan Interior Mission, Dr. A. P. Stirrett tells of the terrible inroads that Mohammedanism is making. Writing of a recent journey, he says: "I stayed over Sunday at a small town at which I had halted two years ago, and was pained to see that Moslem customs have gained a stronger hold there. Later, the reason for this became evident. The next place I stayed at was a large Mohammedan center. After looking about the city, I interviewed the British resident as to the prospects of starting a mission there. He was quite decisive in his answer that he did not wish a missionary there, although he thought that in other parts of his jurisdiction there would be no objection whatever. In fact, he said his influence on that city was that of making the people more Mohammedan. He seemed to fear that the advent of Christianity would complicate matters in the administration of the law. Now, since smaller towns are usually tributary to the larger ones, and since in the latter Mohammedanism is encouraged, one can easily see the effect upon the smaller. Further, note that the turban, worn almost universally by the Moslem, is a distinguishing mark of his religion. Now, when a chief in a semi-pagan district is crowned king, the official ceremony usually consists in giv-

ing him a turban to put on, altho he may be a pagan. Must not the effect of this ceremony, upon the pagan and semi-pagan, be to incline them to think that British rulers are Mohammedan? Indeed, I have heard it given out by a Moslem that if people dared to become Christians they would at once be disciplined by British authority."—Sel.

Moslem Views of Prayer

A striking illustration of the Mohammedan idea of prayer is given in "Der Christliche Orient." "Some weeks ago a Moslem brought his sick son from the vilayet of Bitlis to Dr. Vischer of the German hospital. The lad had a diseased knee which proved to be attacked by tuberculosis. It had already stiffened, and was so bent that the boy could not walk on it. The doctor proposed an operation, so that even if the leg could not ultimately be bent it might be straightened so as to be serviceable for walking. The father turned pale, and said: 'What good will it do the boy if he can not bend or stretch it? He would then be unable to pray all his life! It were better that he die!'

"The Moslem patient is sadly situated. As soon as he is in bed he is unable to go through his prayers, for these demand that his face, hands, and feet be first washed. Then he must be able to stand, but this is impossible for a man with a fractured leg. He must touch the ground with his forehead, bending his knees in a way which many patients are unable to do. The sick Moslem, therefore, is shut out from prayer. This is why a pious Mohammedan father would rather see his son dead than incapacitated from that prayer in which many Moslems find their comfort and satisfaction.

"The converted Moslem mollah, Mr. Awetaranian, affirms that he knows of no prayer among Moslems apart from bodily movements. A prayer of the heart alone is not known to them."—Sel.

Exodus from Rome to Germany

There is a constant passage from Catholicism to Protestantism in Prussia, which is not counterbalanced by an equivalent movement in the other direction. Thus, in 1910, the number of Catholics becoming Protestant was 6,126; of Protestants and Jews becoming Catholic, 544. Even more marked is the "out-of-Rome" tendency in Austria. Between 1908 and 1910, the Austrian Protestant community grew from 534,941 souls to 593,256. This growth of 58,315 adherents is due partly to emigration from Germany, partly to natural increase, and partly to abandonment of Romanism. It is reported that an "away-from-Rome" meeting, held in Vienna in protest against the superstition of the Eucharist demonstration last fall, was closed by the secession of 84 heads of Roman Catholic families to Protestantism.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XIX A Study of the Epistle

It is with some reluctance that we turn away from the glorious expositions of the plan of salvation as outlined and explained by the Apostle. So profound and so rich in argument and truth are those chapters that we are constrained to return to them again and again to inquire more deeply into the riches of grace and gather inspiration from the wisdom and power from the divine truth revealed. In the following chapters of the letter Paul finds occasion to refer again to the great wisdom of God, in connection with His dealing with the Jew and Gentile in bringing them both into the scheme of salvation and working out His divine justice in saving those who are so widely separated in matters of divine law and righteousness. We will then turn from the wisdom displayed in the means of grace to the wisdom displayed upon the objects of God's grace.

The theme which the Apostle introduces in the ninth chapter of Romans is not a new one. The question of the relation of the Jews to the plan of salvation had previously been mentioned, in chapters two and three. While Paul admits that the Jews have many advantages regarding this salvation because of their having the oracles of God and understanding the righteousness of the law, he also recognizes the fact that they, as a nation, have not availed themselves of their privileges. Some of the sad experiences of his life come before him as he turns from the revelation of God's love and the abounding grace which is able to save those of every nation, and looks out upon the objects of God's compassion and beholds the especially chosen nation (his own nation) rejecting Christ, the Savior.

His relation to the Jews was one of the strongest influences drawing out his affection for them. They were his "brethren," his kinsmen according to the flesh. Family ties and national interests are among the strongest forces which impel the devotion and service of man for man. While it is true that we serve God through the unselfish love of Christ, we may still fulfill His commandment by beginning at Jerusalem and then going out unto the uttermost parts of the earth. Paul followed the same commandment

when he first preached to the Jews and then turned unto the Gentiles. It is evident that his preaching the Gospel to the Jews was not a mere formal work which fulfilled the letter of his commission so that he might go to the people for whose salvation he was chosen. A half hearted mission to the Jews would have resulted in a half hearted service for the Gentiles.

The spirit of the Apostle is manifested in the declaration of his deepest sympathy for his people. His own people were a great burden hanging heavily upon his heart. They were tied there with unbreakable cords. In strange lands his own nationality reminded him of his people. Heathen altars turned his heart to his own people and their God. The multitudes of the Gentiles who turned to Christ from idols made him long for the multitudes of the Jews who should be saved. He was constantly offering to the Gentiles the Savior who came to "his own" and who received Him not. The love of Jesus for "his own" kept His heart warm toward them—He could not be free from that burden.

What may have been the feeling of the Apostle toward those who constantly followed him with their bitterest hatred and persecutions? The spirit of Saul of Tarsus who went to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord," was yet present in the Jews, and Paul felt its influence daily as he went from place to place preaching the Christ whom he once persecuted. Every thrust of their hatred wounded his heart, and the persecutions laid upon him and the believers among his brethren grieved him sorely, but in no sense did that embitter him against his brethren. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart."

Such was the constraining power that led Paul to the synagogues of the Jews upon entering every new city. It gave him boldness to serve the Lord for his people's sake when he realized that bonds and persecution awaited him in every place. For the sake of his people he endangered his life at their hands. His patience was not exhausted and his duty was not accounted fulfilled until they had spurned his message and compelled him to go from their presence. Even then the burden and continual sorrow were in his heart. This was the love of Christ active in a human life. That love was patient with his enemies, forgiving toward the offenders, waiting for their repentance, welcoming those who returned to him. Such should be the spirit and attitude of the Christian Church toward the offending and sinning world. Such a heart overflowing with the message of salvation will win the lost souls at home and go to the strangers whom the Lord would save in the uttermost parts of the world.

In the beginning of the ninth chapter of the book, Paul again expresses his concern for the salvation of his own people. In the same chapter he points out some of the difficulties in their way. He realizes the problem with which they have to deal and endeavors to point out to them the way in which they may meet it without the principles on which the Gentiles are also saved. In the eleventh chapter the same idea of salvation for the Jews is again set forth, with the added thought that God has not cast away His people, giving evidence by his own conversion, and adding that others of the Jews are saved (as a remnant) proving that notwithstanding the attitude that many of the Jews had taken against the Gospel and against the prophecies and the Law, that there was yet a possibility of salvation for them.

The three chapters explain the relation of the Jews to the plan of Grace.

AN ABSTRACT OF THE SONG OF SOLOMON

Grace Coopridner

An idyl is a poem usually representing scenes of pastoral or out of door life. However this is not exclusive. Few people seem to realize the extent to which

the idyl may be developed.

In placing the different forms of literature of the Bible, authors differ. This is true of the Lyric Idyl—Solomon's Song.

Some authors class this poem as a drama while others class it as an idyl.

The drama contains only action and presentation. Each incident must be presented in the order in which it occurred. The characters must be personal and the whole story must be presented just as it occurred.

This is not true of the idyl. It is not suggestive as to the form of the literature but only of the matter which it contains. The characters need not be personal, the incidents need not be given in chronological order, neither is it necessary that the story be acted but may only be recalled or alluded to as convenient to carry on the story.

In Solomon's Song we see the latter is true. The story is dramatic in its nature but is not a true drama. It has personal characters presenting parts of the story but at some places the story is connected by impressional presentation. The incidents are not given in the order in which they occurred. Another feature of this idyl is the parenthetic refrains. They refer to the poem as a whole. There are three such refrains. One asks that the lovers be left to their repose, the second gives the mutual pledge and the last one is a summons to embrace. There is one more feature which stands out prominently in this idyl—that of dramatized reminiscences. These are the past events recalled and related as they occurred.

For these reasons we conclude that this poem could not be a complete drama but only dramatic in form. But it is a lyric idyl admitting of the incidents introduced without any regard as to the time in which they occurred, the refrains, the reciting chorus and the dramatized reminiscences.

This idyl presents the story of Solomon and the Shulamite maiden, their meeting, betrothal and marriage. The poem is divided into seven parts called idyls. Each idyl presents a certain phase of the story or gives a description of some special occasion.

The first idyl is devoted to the wedding day. The bridal procession approaches the palace, the royal bridegroom leads the bride, followed by a chorus of the daughters of Jerusalem. As they approach the threshold the bride speaks softly concerning the bridegroom. At the threshold, as was the custom, he lifts her across and she rejoices in the fact that she is brought into the chamber of the king. She then apologizes for her country airs and swarthy comeliness. Scenes of the first meeting are then recalled by the bride and bridegroom and as they leave the banquet hall to enter the bridal chamber, the bridal pair exchange endearing words meant only for their own ears. This is followed by a refrain sang by the daughters of Jerusalem.

Idyl two is devoted to reminiscences. The bride first recalls the occasion of their first meeting and the wooing inter-

rupted by her brothers. She then recalls a pleasant dream which she had dreamed about her lover. Again the daughters of Jerusalem sing the refrain—

"I adjure you, O daughters of Jerusalem,
By the roses, and by the hinds of the fields,
That ye stir not up, nor awaken love
Until it please."

Idyl three presents the day of betrothal. In the first part Solomon is represented as coming in state to claim his queen. Upon his arrival he tells of his love to the Shulamite damsel. Then in the symbol of an enclosed garden he proposes marriage and is accepted in the same symbol. Again the idyl closes with a short chorus.

Idyl four recalls the sad dream which the bride had dreamed about her loved. She dreamed that he had come, but after preparing to receive him she found he was gone when the door was opened. She calls for the daughters of Jerusalem to help her find him and proceeds to describe him in exquisite language. Then with renewing hope she believes him to have gone into his garden to gather lilies.

Idyl five shows the musings of the king upon the beauty of his bride. He then recalls their first meeting, her surprise and confusion and again resumes the meditation upon her beauty.

Idyl six presents the bride longing for

her country home on Lebanon.

In idyl seven the royal pair return to Lebanon for a visit. They visit places which are familiar and recall the events of their courtship. They renew their pledge of love and are finally summoned back to their home from the lovely spot on Lebanon.

This poem as a piece of literature of this type is unequaled by any in the world. The language used is that which to late readers may seem quite open in the warmth of expression of love and even seems to lack the reserve we would expect from people of this position. But this may be explained from two standpoints. The first is that of the customs of the people at that time. They were amorous and free to express the same.

From the other standpoint the language does not present pictures to the mind as we expect description to do, but it presents symbols which set forth standards of excellence. It is not the picture that is to be gotten from the description but that suggests. As an example of this Solomon says, "I have compared thee, O my love, to a steed in Pharaoh's chariots." He does not wish to compare the two as to simplicity but as to excellence.

One of the most beautiful parts of the poem is found in idyl two (2:11-13) where the bride describes the coming of spring.

Hesston, Kans.

OUTLINE OF THE NINETY-FIRST PSALM

The Watchman's Call.

He that dwelleth in the secret place of the Host High
Shall abide under the shadow of the Almighty.

The Refugee's Response.

I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.

The Watchman's Assurance of Safety.

For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.
He will cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler,
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee,
Only with thine eyes shalt thou behold,
And see the reward of the wicked.

The Refugee's Declaration of Devotion.

For thou, O Jehovah, art my refuge.

The Watchman's Fuller Assurance of Safety, Support, and Strength.

Thou hast made the most high thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent,
For he will give his angels charge over thee,
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under foot.

Jehovah's Seven-fold Promise.

- (1) Because he hath set his love upon me, therefore will I deliver him;
- (2) I will set him on high, because he hath known my name.
- (3) He shall call upon me, and I will answer him;
- (4) I will be with him in trouble.
- (5) I will deliver him, and honor him.
- (6) With long life will I satisfy him.
- (7) And show him my salvation.

—D. W. Lyon, in Bible Record.



THE ANABAPTISTS OF MUNSTER

III

John Horsch

When the news spread abroad that Bernt Rothmann, in 1530, had espoused the Lutheran doctrine and that the Lutherans were not persecuted in Munster, some who were awakened through the writings of Martin Luther fled to Munster from the surrounding lands. Somewhat later Rothmann became a representative of Zwinglianism. The Council tolerated the Zwinglians who were subject to persecution on both Catholic and Lutheran territory. To Munster they came from far and near for refuge. And within a short time it became known throughout North Germany and the Netherlands that even those who openly questioned the validity of infant baptism were not persecuted at Munster. This news was of special interest to the Melchiorites, who rejected infant baptism in theory and were waiting for the great change which was supposed to be near, making it possible for them to introduce the practice of believers' baptism without persecution. Many Melchiorites fled to Munster to reinforce Rothmann's party. Some of his friends in the guilds became estranged from him when he attacked infant baptism; but the fugitive Melchiorites who came to the city made up in part for the loss.

Rothmann was forbidden to preach. He had lost his office as the minister of one of the churches of the city, but otherwise he enjoyed the liberty of the place. It was improbable that anywhere else he would be given the same freedom except he renounce his views on baptism. At Munster he had many friends. He continued to be one of the most influential and powerful personages of the city. If he entertained ambitious plans, it was obvious that nowhere such opportunities presented themselves as here. He had it in his power, if he chose, to call to his aid a strong party who were ready to protect him at the point of the sword. Neither the Melchiorites nor the Wassenbergers, it should be remembered, taught the principle of nonresistance.

Dietrich Fabritius and Johann Lening,

the two theologians sent to Munster by the landgrave of Hesse, wrote to the landgrave on November 15, 1533, that they had a discussion of half a day with Rothmann and found that they agreed "on all articles of faith, excepting only that he can not recognize infant baptism as in accordance with Scripture." From the pulpit they said, on the Sunday following according to von der Wieck's report: "It is a small matter on which we are not of one mind, and (in the Scriptures) no time (age) is set when baptism should be received." In other words, they urged that the practice of believers' baptism must not in itself be rejected as unscriptural. The question, in the opinion of the preachers, was whether the baptism of adults or of infants would be more conducive to the prosperity of the Church? Their decision was decidedly in favor of infant baptism. This was the attitude of Ulrich Zwingli and of his friends, Martin Bucer and Johann Oecolampad, on the point at issue; from the Lutheran point of view, however, this was unorthodox teaching. The landgrave of Hesse although nominally a Lutheran, was known to incline toward Zwinglianism and evidently the two theologians whom he sent to Munster were not strict Lutherans. It was generally known that Rothmann and his friends defended the Zwinglian (and Anabaptist) view of the Lord's supper, and yet the landgrave's theologians said the only point of disagreement was that of baptism.

Fabritius' public statement that "they," namely Lening and Fabritius, "held one doctrine and were well nigh united" with the party led by Rothmann, caused not a little disturbance. The followers of Rothmann demanded the reason why "the Council banished the other preachers from the city" and protected Fabritius and his friends who "have the same doctrine as the former and are almost one." Fabritius was made to realize that he had acted indiscreetly. In consequence he interpreted his sermon in a way which pleased von der Wieck and the Council, but appar-

ently this occurrence encouraged Rothmann to new efforts. He again became more aggressive in his attitude toward the Council. A disciple of Rothmann, the blacksmith Johann Schroder of Werne, preached on December 8, outside of St. Lambert's Church. It was the conviction of the ruling party that "as long as Rothmann remains in the city, nothing can be done."

On December 11 Rothmann received orders to leave the city. He openly defied the command of the magistrates and declared that empty threatenings against him were useless. His followers supported him in this attitude. On December 14 he began again to preach outside of the church of St. Servatius. On the day following Johann Schroder was arrested for preaching in public. But at once the smith guild in a body marched to the city hall and demanded his release; they threatened if their request was not immediately granted to force the prison doors. The magistrates found themselves powerless to maintain their authority; they yielded. Schroder was led in triumph to a public house where the victory was celebrated with hilarity and revelry. Shortly after this occurrence the banished preachers returned to the city. Rothmann began to preach from the pulpit of St. Servatius Church and his friends found it possible to take charge of other churches of the city. At the beginning of the month of January, 1534, Rothmann's party had taken possession of all the churches except St. Lambert where Fabritius preached. Only a shadow of authority was left to the Council.

By this time Rothmann was not merely a religious leader; he had become the head of a radical political party which openly defied the powers that be—a demagogue. But this was not really his field. Conditions in Munster were ripe for some political leader to take Rothmann's place.

As said above, Munster had for some time been the refuge of those who were persecuted for conscience's sake. As the great movement on foot in the city changed its coloring and assumed a political character, Munster, besides being the asylum of those whose conscience revolted against the state-church creeds,

became the rendezvous of an entirely different class—those whose conscience was so liberal and elastic that civil authorities had just cause for complaint. The rabble of the surrounding lands, those who had nothing to lose and all to gain, were greatly interested in the news of the pending radical political change.

Rothmann as early as the summer of 1533 began to emphasize the thought of Christian stewardship in his sermons—the Christian's duty to use his possessions for the good of his suffering fellows. Some of the rich of the city destroyed the promissory notes which they held against poor people. This was welcome news to the extremely poor, especially since in certain parts of the low countries there was dearth in consequence of failure of crops. Not a few had heard of the prophecies concerning the great change and the new time in which liberty and Christian love should reign supreme.

Early in January, 1534, Rothmann's party ruled the situation at Munster. Persecution for them was now entirely out of the question. Had not the time come, when the practice of the unscriptural baptism of infants was no longer required for the prosperity of the Church, the time when political conditions permitted of adult baptism without persecution, nay when the baptism of adults could be made the landmark of revolutionary endeavors?

On January 5, 1534, two of Jan Matthys' apostles, viz., Bartholomaeus Bockebinder and Willem de Kniper came to Munster. They had on their way from Amsterdam visited many places preaching the message of the new prophet. The great change for which Kasper Schwenckfeld, Melchior Holmann and thousands of their followers were waiting was now at hand. They were "endued with power and miracle working none the less than the apostles at the day of Pentecost." The promised time of victory for the truth, when God's commandments could be kept without danger of persecution and death, was here. Was it not as a miracle before their eyes that persecution had ceased in Munster without bloodshed? Had not fear fallen upon the enemies of the truth? Could it not be believed that the developments at Munster would be repeated in other places? The new apostles announced that no blood of Christians should henceforth be shed upon earth.

Rothmann and the other preachers of the city, except Fabritius, were baptized on the day when the two apostles arrived. The latter resumed their journey after two days. Rothmann and the preachers baptized those who were willing to accept baptism. Within eight days fourteen hundred persons were baptized, the ceremony being performed, not in the churches, however, but in Rothmann's house and other private places. Ready for compromise, as heretofore, Rothmann, although he now practiced the baptism of

adults, did not lay down his office as preacher of St. Servatius Church. This was in keeping with Matthys' policy. The time to make public the message of the prophet and openly forsake the ruling Church had, in his opinion, not yet come. But the matter of Rothmann's rebaptism became public and the bishop published a severe edict, commanding every one to deliver up Rothmann and the other preachers who had been baptized to the rightful authorities "to be dealt with according to the imperial edict and the decree of the diet" (of Speier, 1529), i. e., to be put to the sword as Anabaptists. Only after the publication of this edict did Rothmann announce that he desired not further to be considered the preacher of one of the churches of the city. For the last time he conducted the services at St. Servatius Church on January 25 and after this date preached only in private houses.

On January 13 two other apostles, John of Leyden and Gert tom Cloister, came to Munster to labor in unison with the preachers. The Council made another weak effort to check the movement. Three of the preachers, Klopheiss, Stralen and Vinne, were led out through one of the gates of the city and bidden to depart by city officials, but their friends led them back in triumph through another gate. The news was spread that the bishop planned a sudden attack and hoped to take the place by the aid of Rothmann's opponents who were left in the city. Preparations for defence were made at once. On the evening of January 28 companies of armed men were seen in the streets and sentinels were placed at the gates. Those who sided with the bishop kept themselves in hiding in their houses, while the leaders of Rothmann's party assembled in the house of Knipperdolling to take counsel concerning their attitude toward those who were not of their party who remained in the city. Could they hope to defend the place against the bishop when within the walls there were numerous enemies? Could they think of undertaking to drive out their opponents who were very numerous? It was finally decided that no one should be compelled to leave the city. To protect the Lutherans and Catholics, the Council, with the consent of the heads of the guilds, published a decree, ordering that no one should be molested or persecuted for his faith.

Within a short time the bishop collected an armed force near the city. Then again an uproar took place. Five hundred armed men of Rothmann's party took possession of the market place and the city hall, while their opponents lay armed in a strong position around the Liebfrauen Church. The force of the bishop was near the city and the burgomaster, Hermann Tilbeck, received a letter from him promising immediate assistance. But Tilbeck for some reason preferred to inter-

cept the letter and to make a compromise with the new party. On February 11 it was agreed that every one should be protected in the exercise of his faith and Rothmann's party promised to obey the Council in worldly things. A few days later Tilbeck himself was baptized by Rothmann. About the same time the prophet Jan Matthys arrived in the city. Many Catholics and Lutherans left the city, among them the Syndic von der Wieck. On February 23 the regular election of the city Council took place and Bernhard Knipperdolling was elected Burgomaster.

But the city was in fact no longer ruled by the Council; the prophet Jan Matthys had become the real ruler. It seemed obvious that the city could not hope to hold its own if it was divided against itself, but to the murderous prophet it was not sufficient that the opponents should be driven out. On February 25 he disclosed his plans to kill the "godless" that were left in the city. He advocated the thought that all the wicked, i. e., those who failed to acknowledge him as the prophet of God who was sent to usher in the divine kingdom, should be destroyed, and to his mind it was inconsistent to let those who were now in their power escape. But Knipperdolling objected urging that all in authority in the surrounding territory would rise against them as one man if they slew the citizens of Munster. The prophet was finally prevailed upon to give the wicked an opportunity to leave the city and lengthen the day of grace to March 2. Whoever did not accept his message by that time should be killed with the sword. Then followed the driving out of those who would not be baptized. Armed followers of the prophet were in evidence everywhere driving out the citizens that were not of their party. Men and women, young and old, including the sick were expelled in the cold season of the year from their homes and were robbed of the personal property they attempted to carry with them. Many accepted baptism not from conviction but as a matter of expediency. On the market place the preachers stood ready to baptize those who preferred to remain in the city. By March 2 Church and State were fully united at Munster. The blacksmith Hubert Ruscher, who had the boldness to declare the prophet to be a deceiver, was killed by the prophet himself in spite of the protest of Tilbeck and others.

But the prophet Jan Matthys had in the city a rival who lusted after his power. John of Leyden confessed later that he knew through revelation that Jan Matthys should be killed by the enemies of God. On April 5, Matthys, with a few men, went forth from the city to drive away the army of the enemies that surrounded Munster. Needless to say that he perished miserably. There is a strong suspicion that the wily John of Leyden con-

ceived this plan to get Matthys out of the way. At any rate the way in which the latter met his death goes to show that he had persuaded himself that he was a miracle working prophet. Obviously he

believed in his own message. After his death John of Leyden usurped the authority of the ruler of the unfortunate city.

(To be continued.)

WORLD PEACE THROUGH CHRIST

Leo Hershberger

(The theme of Universal Peace is an inspiring one. It is a theme prominent in the prophetic Word, and hence is no vain dream. There is some difference of opinion as to how this era is to be ushered in and this peace sustained. There is room here for honest differences. Consequently we can say, without doing an injury or injustice to the writer of the article, that while the Editor is strictly in accord with some of the conclusions, there are several which are at variance with some of his views previously expressed editorially. This, however, does not detract from the value of the article. The article contains much food for thought and we solicit a careful reading of it.—Editor.)

In the present age there are three great problems confronting the leading nations of the world. It is taking the best efforts of the world's greatest minds to establish a public sentiment which will finally culminate in the universal peace.

The first great problem is that of the growing navies. Nations, in order to excel and keep a decided advantage of naval power are continually increasing their navies to an alarming and burdensome size, while other nations, in order to equalize this naval power and not be outstripped, are doing likewise.

The second great problem is the growth of militarism. Governments are providing larger standing armies, increasing their terms of service and installing newer and more destructive equipments year by year. Each of these problems leads us to our third and greatest problem, viz., the financial drain. Public sentiment at the present is demanding an increase of our navy and army, while it is unaware of the great financial drain that has become a burden to this and other nations, such as England, Germany, and France.

Petty quarrels and differences are no longer troublesome for they are being provided for by The Hague Peace Congress; but the growing armed peace is the problem of today. An immediate solution of this problem is not expected, though we do know that some action must be taken soon in order to stay the jealous increase of armed defense, or it will of itself eventually be stopped by complete financial drain, bankruptcy, or by international war.

Just which nations will bear the responsibility of solving this problem is quite evident. It must be the nations who are leading in this apparent compulsory increase. Every nation realizes that this increase ought to be checked, and would be willing to do so, were she assured that all other nations would cease to strengthen their armament. But one nation in the pretense of repair rebuilds a battleship or other equipment, which at once frightens and stirs envy in their neighboring nations, and they do like-

wise. Yet, in spite of this, there is a growing tendency against war. Nations and individuals no longer want to fight. Individuals are supplanted by law; personal conquests have ceased; Christian wars no longer exist. Those engaged in industry and commerce seek to prevent war, and even conflicts, caused by popular uprisings against their government for freer and more liberal institutions, are becoming less frequent. When men are seeking a freer constitution, in spite of unrest and tumult, it is found that the more rational way is by education, the training of public sentiment and deliberation of thought.

This change of public sentiment at once leads us to a further inquiry, viz., What is the cause of this change? There must be some underlying principles that have been at work, and, judging from the widespread effects, these principles must have been at work for a long time. Let us look at a few specific examples of this change of public sentiment.

Not many years ago when Germany and France were quarreling over some disputed territory belonging to Morocco and had come to the point of declaring war, the laboring people of both countries gathered in a mass meeting, discussed the point at issue, and marched out to show their sentiment by bearing a banner on which were inscribed these words: "All Morocco is not worth the bones of one French or German working man." No war was declared.

In South America war was about to be declared between Argentine and Chile. Preparations had been made and all that was needed for them to clash in a deadly conflict was the signal to commence, but something happened. Negotiations for peace were opened, and instead of the two nations meeting on a battlefield they met on the borderland as friends. Here they renewed their former bonds, and erected a statue of Christ bearing this inscription: "Sooner shall the mountains crumble to dust than Argentines and Chileans break this peace to which they have

pledged themselves at the feet of Christ their Redeemer."

This at once suggests to us the source of these underlying principles that are secretly but surely developing toward peace. Knowing that our Master was the greatest of men and that He lived in an age of war, we would naturally expect Him to have something to say that would apply to war and its evils.

The people of Israel hoped and prayed for the long prophesied Redeemer that should come and deliver them from their Roman bondage. He came, but not in the pomp of the warrior nor in the glory of the patriots as they had anticipated. The people were looking for a leader to relieve them of immediate oppression. The Master observed the situation with broader view and with an unselfish mind for a direct and yet final solution.

First, let us see what He thought of war, and then let us see how He set to work to bring about peace.

From His forceful teachings we would conclude that His sentiment was simply this: War is inhuman, unwise and criminal. To express His sentiment that war is inhuman, let us take three examples.

First, our Master tried to teach His people to be kind and tenderhearted, and required of them the exercise of love, pity and forgiveness of sins even to their enemies. But does the soldier usually become tenderhearted while being trained in the art of killing his fellowmen? Even more so when steeped in the heat of battle he bathes his sword in the blood of his brother? Who, that has an uncommonly hard-hearted brother, would deem it wise to have him sent to war in order to have his inhumanity subdued and stamped upon him kind and tender feelings.

Again our Master directly forbids the suppression of the poor. All through the Gospel it is considered a great sin, but in war the poor are the ones that suffer the greatest losses. It is of course admitted that wars have often removed the tyrannical suppression of the poor; but not without suppressing the poor of another nation. For it is, generally speaking, not the instigators of war that take the front ranks of battle. It is the poorer class of people that must leave their unprovided homes and friends in order to gratify the rioting ambitions of men who care not for human life. Men, like Bismark, who misrepresented to Germany and France the sentiment of a single message from his emperor and thus inflamed such public sentiment that it was without difficulty that he led the two nations into a deadly conflict and with apparent justification. But in reality, it was the ambitious, self-desires of the great diplomat trying to gain territory and the empty bubble—called honor. He received his reward, but the untold misery, and the countless human lives that he had sent into eternity can never be redeemed.

Furthermore that Christ considered war as inhuman may be seen by His attitude toward the preservation of human lives. But in war the greatest forces of human strength are led out face to face and slaughtered without mercy. Think of the sufferings of the wounded and dying on the battle field. There on the damp, cold ground lie the mangled bodies sometimes for hours without a friendly hand to bind up a wound; not a voice is heard but the dying groans of their fellow-sufferers about them—the very climax of anguish—a living hell—inhuman.

And it is not only inhuman, but it is unwise, for it puts into jeopardy the greatest things of life. We might ask the question, What good has ever come from war? At once I perceive that you are enumerating several real benefits that you have observed. But I ask, Are these benefits temporal or spiritual? For I can hear the Master asking, "What does it profit a man, if he gain the whole world, and lose his own soul?"

War is not only inhuman and unwise, but it is highly criminal. We need but place it in the limelight of the Gospel to be assured. In the first place, our Master commands us to abstain from the appearance of all evil. But war cannot be prosecuted without arousing the corrupt passions of public sentiment. In times of war every possible means is used to inflame hatred, envy and insult because they are the vital springs of war. Open conflicts are contrary to the teachings of our Master, in this that the opposing forces do not love each other, nor do they attempt to return good for evil. He taught the aggressors that it was criminal for them to oppress the weak; while on the other hand He taught the weak that it was wrong for them to resist. No one can be more unjustly accused than the Master, and yet when placed in all the contempt and torture that men and devils can assert—instead of resisting He prayed for His murderers and apologized for His persecutors saying, "Father, forgive them for they know not what they do." And now more seriously, can we say that any government or confederacy is greater than God, who has commanded us saying, "Thou shalt not kill?" Whence, then, have we any authority under the cover of Government duty to justify war, which is but organized murder?

Since from these teachings we must conclude that war is inhuman, unwise and criminal, we can easily decide why our Redeemer was not a man of war. Yet He realized the need of His people more keenly than any other person of His time. So let us see what He did to remove the suppression of His people who were looking to Him for help.

First, He studied the situation thoroughly and in order that He might start at the very root of all their evil. He realized that He could not remain on earth long and yet He wanted to do something that would be final, and knowing that the

direct punishment of any people did not last long, He started the work of slowly and faithfully changing the public sentiment of His people, yes, change their very lives.

He not only worked with His people that were oppressed, but taught the aggressors the wickedness of their evils. Thus He did so vividly that it has made an indelible impression upon the minds of those in power. They can no longer dominate those under their power and have a clear conscience of doing justice. Thus many of the unbearable burdens have been eliminated. But this was not enough, for He knew that it was impossible to blot out all evil, so He found it necessary, in order to preserve peace, to teach a life of nonresistance to both oppressed and oppressor, and as a reward He has given each class the promise of eternal life; which is greater than all temporal things, and cannot be taken away even by death.

Few people at first believed in our Savior to the extent that they were willing to put His teachings into practice. But they have been thoroughly investigated and tested through the ages past and found compatible. The principles He declared have been finding lodgment more and more in the hearts and minds of men, until today men are looking forward to the evangelization of the world. His principles have entered the letter and spirit of the laws, statutes and constitutions are founded upon them. Fair dealings are being demanded, and better relations among men and nations are being established.

Yes, men are beginning to respect human life. Men are putting confidence in each other, while nations are trusting each other to the extent that they are willing to trust the Hague Peace Congress with the settlement of minor affairs, and to pass judgment on their greater problems.

In our day we cannot expect the nations to disarm, but we can expect, through the power of our Master, to create such a public sentiment and confidence in our International Congress that it will be permitted to make all final decisions.

Then our jealous increase of armed defense will of itself cease and the established force of each nation will be maintained. But it will be maintained as a support to this great International Congress of the world.

"So let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Goshen, Ind.

CIVILIZED NATIONS OBSTRUCTING CIVILIZATION IN CHINA

President Yuan's expulsion of 300 members of the Chinese Parliament because they obstructed his policies, was only a personal move against the followers of

Dr. Sun Yat Sen. The revolution and the dissolution of parliament is a war of principles, writes Rev. Hugh W. White, of the Presbyterian Mission in Yencheng, Kiangsi. Yuan Shih Kai is the leader of the party favoring a centralized government, possibly even a new monarchy and a return of the Manchus. The other party, headed by Sun Yat Sen, is thoroughly republican in theory and in practice. Dr. Sun has not the personal ambition of President Yuan and against the advice of Chinese colleagues and foreign advisers, he gave up his authority to throw his strength on the side of Yuan. Now Yuan, by his monarchical tendencies, and by connivance in the assassination of a prominent Republican and by dismissing 300 deputies and declaring martial law in Peking has shown his purpose to maintain dictatorial power.

The platform of the Ku Ming-tang, or people's party, stands for Independence, Republicanism, Civilization, while that of Yuan's party is for centralized power and military rule.

"The Republicans have thus far failed," says Mr. White, "for the 'five powers' have enabled Yuan to maintain control of the infant Republic. Yuan promised his right hand man, Chang Hsun, that if he captured Nanking there would be no roll-call for ten days, allowing them to work their own will on the helpless non-combatants. With fiendish cruelty they robbed, raped, ravaged. Yuan rewarded this Chang with high honors. Civilization has had a set-back. The educated, traveled men are being put out of office everywhere, and their places supplied by pig-tailed heathen of the old school. While Dr. Sun was president, there were given strong guarantees of freedom of conscience, and preference to no sect. Now a strong effort is being made to establish Confucianism as the state religion, and thus discountenance Christianity. Under the genuine republicans in many cities the idols were removed. In Nanking and in Hsuehoufu they were taken out of all the temples. But when Yuan came into power they were all replaced with new idols and the temples were repaired. The five 'civilized' powers have forced China to revert to heathenism."

But God is working and we believe that the tide of events will be forwarded. In other lands it has taken a hundred years or more to establish liberty, and reactionary movements can not permanently hinder free government and free religion. In God's own time righteousness and liberty will prevail. In the meantime the people must be educated to know God and to know how to govern themselves and their land according to His laws.—Missionary Review of World.

"Happiness may be thought, sought or caught, but not bought."



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

There is an interesting work before us in the topics of this month. When we speak of interest we do not mean mere curiosity, but real serious thinking on some of the vital things that are to effect souls for time and eternity. How much the work of this month may mean to souls we can never guess. Here in the first topic may be the deciding point of a number of souls for heaven or hell. In the second topic some one may be helped to place their life in such an attitude that God can bless it to the up-building of His cause. In the third, many may realize more fully the importance of diligently improving their time with an eye single to God's glory. In the study of ordinances the Church ought to receive added power because this subject was considered by her young people. The last topic again is provided for the children. Sister Yoder gives us suggestions again on this topic. Should this topic not suit your congregation we hope you will find a profitable way to spend this hour by selecting a subject adapted to your needs.

We trust all our leaders and committee men are fully awake, and feel the great responsibilities afforded in this work, and that all will loyally work for the best results in their respective fields.

God bless you all.

COME TO JESUS—"WHY NOT TONIGHT?"—Matt. 11:28-30; II Cor. 6:2

Topic for August 2

MOTTO

"Today if ye hear his voice, harden not your heart."

THE STUDY HOUR

I. The Purpose of this Topic.—This is plainly understood by its wording. While all our meetings ought to be of a nature that express a warm love for the lost, it is good sometimes to set aside a special season to show them that we especially care to have them come to Jesus. There are two divisions of the topic:

1. "Come to Jesus." is an invitation calling the sinner to accept salvation.
2. "Why not tonight?" is a question that is intended to develop the reason for promptness in giving attention to the invitation.

II. The Texts.—Matt. 11:28-30.—This passage gives the words of Jesus Himself, as in His great sympathizing heart He realizes the need of human souls. Weary and burdened, (He knows all about their condition) they may come and find rest in Him. He is able to bear the load that is too heavy and to supply the satisfying portion that brings rest. While He expects each one who comes to take up His yoke, and be trained under it, He nevertheless declares the truth concerning this yoke, that it is "easy" and the burden "light." Ponder the sayings well dear Christians. Do you find these sayings your experiences? Are you prepared to bear testimony to its truth today?

II Cor. 6:2.—This scripture reveals the fact that there is a time that God has chosen to hear the call of the sinner and grant mercy. That time is now. While it might still continue a few days, and our life be graciously extended, nevertheless as far as we know we have only today. When tomorrow comes if it is a day of salvation it has thereby become a now to us. Many, who have been lost, rejected such opportunities that many are now rejecting.

III. Outline Study.

1. Who may Come?

(Here fill in the outline by naming a number of classes and search for scripture proof.)

2. Why should We Come to Jesus?

(Name a number of reasons and find references to back them.)

3. Why should We not Delay?

(Fill out as above.)

4. Reasons Why People Delay.

(Get all the excuses you can think of and try to answer them in the light of the Word.)

PERSONAL THOUGHT

Am I as familiar with the reasons why my unsaved friends should come to Jesus as I should be? If weak along this line, let us come to Jesus for what we need to fill us with greater concern.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Come.
2. How to Come to Jesus as Little Children.

For Young People.—

By referring to the "Outline study" above there will be sufficient material for assignments.

For Older People.—

1. What Jesus Has Done for Me!

SUGGESTED READING

1. Paul's letter to the Romans, Chapters 1-6 particularly.
2. Read Hebrews, Chapters 2, 3, 4.
3. Read Revelations, Chapters 20-22.

4. "Jacob's Ladder," by J. E. Hartzler.
5. Lock up a list of tracts published by the Mennonite Publishing House, bearing on the subject of salvation.
6. Look over the different copies of the little tract paper, "The Way," published by Mennonite Publishing House.

SEED THOUGHTS

It is the greatness of salvation that proves the utter ruin that must follow its neglect.—From Selected Quotations.

It is God's purpose to **save**—to save His people from their sins, to purge out all hypocrisy, falsehood, injustice, and make of them honest men, true men, just men—men created anew after His likeness. And this is the meaning of His salvation; and is the only salvation worth having, for this life or the life to come.—Charles Kingsley.

CHOOSING MY LIFE WORK.—Heb. 11:24-26.

Topic for August 9

MOTTO

"Do all to the glory of God."

THE STUDY HOUR

I. The Purpose of this Topic.—Whatever importance people may or may not attach to our topic, does not change the fact that to every earnest young man and woman it becomes a question of serious consideration. It is with a sympathy for this class and with a hope to arouse the careless that this subject is on the list.

Life is then to be spent in some kind of work. There must be an act of the will, a point of decision as each individual task is taken up. Then as life periods open there is often a parting of the ways where two entirely different lines of activity may be entered upon. At this parting of the way, it may be the loving counsel of friend, that will mean much to us as time rolls on and we look back upon the way we have chosen.

But there is a part of the way that no one can decide for us. General principles of decision, good and wise men can give. Examples of wise choices can be held up. But the knowledge of a personal leading by the unerring voice of Providence, and the inner voice of His Spirit, showing how to interpret it for our own path, is an individual responsibility.

II. **The Text.**—Heb. 11:24-26 gives us an account of the choice Moses made. "When he was come to years" he "refused" the course that had been laid out for him so definitely by the worldly princess. Some might look at it, as turning his back to a plain course of Providence, judging by the principles of choice men make of a career in life today. But as Moses viewed it from the standpoint of faith in the God of his parents, the less pleasing course was the path pointed out by Providence. He chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He estimated life values from a different view to those who know nothing of God's Word of promise.

From the standpoint of talent and natural inclination, could Moses not as easily have concluded to stay in the throne of Egypt as to do what he did do? What place then should natural ability have in the decisions that we make? After the choice is entirely divorced from a decision between the two masters, can natural ability have a place in deciding between two lines of service for Christ and His Church?

III. Outline Study.—

1. Choosing Masters.

- a. God or mammon?—Matt. 6:24.
- b. Christ or Belial?—II Cor. 6:15.
- c. Sin or righteousness.—Rom. 6:10.

2. Choosing a Work for Christ's Service.

- a. A choice to obey unquestioningly.—Luke 9:23; 14:33.
- b. The choice of childhood.—Eph. 6:1.
- c. The choice in the Church.
 - (1) Submission to its regulations.—Acts 16:4; Heb. 13:7, 17.
 - (2) Submissive to its call to service.—Acts 13:1-3; II Tim. 1:6.
- d. The personal guide.
 - (1) The Word and Spirit.—Rom. 8:5; Jas. 1:22; I Cor. 2:12; Jas. 1:5, 6.

PERSONAL THOUGHT

I cannot know truly my lifework until I have Christ as my Master. I cannot know His will for me without daily consecrated service.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Choose**.
2. Choosing to Obey Parents and Teachers.

For Young People.

1. The Holy Desire to Serve Jesus.
2. The Bearing of the Cross an Essential to Being Divinely Led.
3. Faithful in Little, Opens the Path to Higher Service.
4. Misleading Tokens for Choosing.

For Older People

1. How Far Ahead Did I Know the Way of My Work in Life Hitherto?
2. Mistakes in Early Choices.
3. Successful Choosing.

SUGGESTED READING

1. "Every Christian a Worker" in "A Talk with Church Members" (enlarged edition.)

EQUIPPED FOR SERVICE.—I Tim. 4:13, 16

Topic for August 16

MOTTO

"Study to shew thyself approved unto God, a workman that needeth not to be

ashamed, rightly dividing the word of truth."

THE STUDY HOUR

I. **The Meaning of Our Topic.**—As our eyes are opened of the Lord to see His work which He would have us do for Him, a consciousness of our unfitness and lack of preparation comes over us. We begin to recognize the opportunities that are past and to prize the privileges of the present in equipping ourselves to do His work. It is the importance of using every opportunity in youth to improve our mind and exercise our talents in the direction of righteousness, that has called forth this topic. A problem in the mind of some who desire to serve Jesus with all their power is, How to spend my time in school and in other pursuits of life so that I will be able to do most effectively what He would have me do. If we recognize the need of serving, we will naturally consecrate ourselves as the apprentice of Christ that He may teach us how to serve.

II. **The Text.**—I Tim. 4:13, 16.—Here was Paul's instruction to Timothy in reference to his ministry. The words "give attendance," "neglect not," "meditate," "give thyself wholly to," "take heed," "continue," carry with them a force of meaning designed to spur the young Timothy to do his very best. He was not to be content with present attainments but to make them to increase by diligent endeavor what motives are held before Timothy in his work? What motives should the servants of Jesus have in equipping themselves to serve?

III. **Outline Study.**—(Fill in the Outline with subtopics and scriptures.)

1. Training the heart.—What we must be.
2. Training the head.—What we should know.
3. Training the body.—What we can do.
4. God's provisions for our equipment.

PERSONAL THOUGHT

I am called as definitely to **prepare** to do the Lord's work **well** as I am called to **do** it.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Prepare**, or **Prepared**.
2. Learning to do Our Work Better.

For Young People.

1. Kinds of Equipment Needed.
2. Time Consecrated to Prepare.
3. Motives of Preparing.
4. Opportunities for Equipment.

For Older People.

1. The Sin of Neglect.
2. The Value of Proper Equipment.

ORDINANCES: THEIR PLACE AND PURPOSE.—I Cor. 11:1, 2; II Thes. 3:6, 13-15; 2:15

Topic for August 23

MOTTO

"Thus it becometh us to fulfill all righteousness."

THE STUDY HOUR

I. **The Meaning and Purpose of Our Topic.**—An ordinance, in the sense in which our topic is to be discussed, is an outward rite or ceremony in expres-

sion of some spiritual truth or service. The one engaging in an ordinance is expected to set forth his personal recognition of the truth or to place himself in harmony to receive the benefits which it expresses. Under the old dispensation God set forth many ordinances, to be observed by His people, every one of which stood for some specific principle of God's plan of salvation, or set forth a reminder of His grace toward them. The purpose of ordinances are for man's benefit, to keep before his mind what duties he owes to God or what relation he bears toward God or his fellowmen.

The purpose of our topic is to find the importance of observing the ordinances set forth in the Christian dispensation, and what we should expect to accomplish in their observance. What stress should be placed upon them and in what part of them and their observance? For example—Should we talk about the manner of breaking bread and of passing the cup, or of what the bread and "fruit of the vine" set forth? Should we talk more of how to administer baptism, or of what we mean by it? etc., etc. When we have fully decided that the truth set forth is of deepest import, quite often it will help settle the method of performing it, where the Scripture leaves any doubt about it. Take for instance the death of Uzzah when he touched the ark in David's time (I Chron. 13). There was an ordinance that it should not be touched, even by the priests who were to carry it by the staves (Num. 4:15; I Chron. 13:5). They were carrying it on a cart. It was about to fall, so Uzzah thought. He touched it and died, as God had said. What was the purpose of such an ordinance? Why did God so severely rebuke its violation? The purpose was to set forth the unapproachable holiness of God without the means of divine grace. They forgot the purpose and broke it in this specific detail, so failed in form. God punished, and taught the lesson. Many ordinances kept under the old law were only to the people an act of obedience to a form ordered of God. They could not know its full meaning. In such cases violation of the form was same as rebellion against God, or criminal carelessness. Would not the same be true of an ordinance now, whether we observe it disorderly, or neglect to observe it at all?

II. **Study of the Text.**—I Cor. 11:1, 2.—Paul in this passage commends the Corinthians for keeping the ordinances, as they had been delivered. The reader may follow the rest of the chapter and note the disorder that he does not commend.

II **Thes. 3:6, 15.**—Here the brotherhood was commanded to take steps that were designed to discipline those who walked "disorderly" and did not keep the traditions (ordinances).

II **Thes. 2:15.**—Here they are commanded to be steadfast in holding the traditions taught by word and epistle from the apostle.

In the light of these teachings we can gather a foundation for our work in the Church of the present.

III. Outline Study.

1. New Testament Ordinances.

- a. Baptism.—Matt. 28:19.
- b. Communion.—I Cor. 11:23-26.
- c. Feetwashing.—John 13:14-17.
- d. Devotional covering.—I Cor. 11:5, 6, 10.
- e. Anointing with oil.—Jas. 5:14.
- f. Laying on of hands.—Acts 13:3; Heb. 6:2.
- g. The holy kiss.—I Thes. 5:26.

2. Principles of Observance.

- a. Not in form without power.—II Tim. 3:5.
- b. But in the spirit.—Ex. I Cor. 10:16; I Pet. 3:21; Jno. 13:17; I Cor. 11:10; I Pet. 5:14; See, Phil. 3:3.
- c. Not in the bondage of law.—Gal. 5:6.
- d. But in complete obedience.—Jno. 14:21, 23; 15:10.

3. Ordinances not to be Observed.

- a. Those set aside through Christ.—Eph. 2:15.
- b. Those after the vain doctrines of men.—Col. 2:20-22.

PERSONAL THOUGHT

Do we value every command of the Lord and emphasize the things He emphasizes? Can we ignore the smallest detail of a "thus saith the Lord" and not dishonor Him?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Keep**.
2. Commit Jno. 15:1-15.

For Young People

1. Happiness in Doing what God Commands.
2. The Importance of a Complete Obedience.
3. Losing a Blessing in the Ordinances.
4. The Old and the New Covenant.

For Older People

1. Arguing Away the Spirit of the Ordinances.
2. Form without Power.

HOW THE CHILDREN OF ISRAEL GOT INTO EGYPT.—Psa. 105.

Topic for August 30

MOTTO

"I will be your God and ye shall be my God."

THE STUDY HOUR

The whole story of how the children of Israel got into Egypt centers around the life of Joseph. Joseph as an obedient son goes in search of his brothers in order to bring his father word as to how they are getting along. They sell him into Egypt where he became Potiphar's servant and was soon cast into prison. After years of patient endurance he was released because he interpreted Pharaoh's dreams and then was made second ruler in the kingdom. During the famine his brothers came to Egypt to buy corn and so found their long lost brother. When they were restored to each other Joseph sent for his father and all his family. So they dwelt in the land of Egypt.

STUDY OUTLINE

I. Why Israel went to Egypt.

1. Famine throughout the land of Canaan.
2. Plenty of corn in Egypt.
3. Israel's sons go to buy corn.
4. Joseph's treatment to his brethren.
5. Their return to Egypt with Benjamin.
6. Reception given by Joseph to his brethren.
7. Joseph makes himself known.
8. Israel and his whole family go to Egypt.

SUGGESTIVE ASSIGNMENTS

In the Study Hour only a brief outline of Joseph's life was given. This story is one which appeals to children very much and those in charge of the meeting will arrange the program to suit their individual needs.

1. Text word, **Faithful**.
2. The Story of Joseph's Life.
 - a. From Boyhood to Thirty Years of Age.
 - b. From Thirty to the End of His Life.

3. What Lessons May I Learn from the Life of Joseph?

SEED THOUGHTS

God's plans for us are often not in the most pleasant places, but He is ever with us and rewards us according to our faithfulness.

Long sieges of patient endurance are often the best courses of instruction.

SOME OF OUR MOST SERIOUS PROBLEMS

VI How Secure Perfect Harmony Between Old and Young?

C. Z. Yoder

Perfect harmony among Christian workers is highly essential and demands our attention, for without this harmony we shall fail in fighting the battles of the Lord.

Our Heavenly Father has promised this oneness in His allegory to Ezekiel. As the two sticks representing Judah and Israel, were to be joined together as one in His hand (Ezek. 37:19-28) so that the heathen might know that the Lord does sanctify Israel, when His sanctuary and presence shall be in their midst, so are we, the spiritual seed of Abraham, to be one. See how earnestly Jesus prayed the Father in behalf of His followers that they may be made perfect in one even as He and the Father are one so that the world may know that the Father sent Him. "For both he that sanctifieth and they who are sanctified are all of one."

As we look at this problem, in a sense it may seem to perplex one, but with God all things are possible. In the allegory referred to we see that the stick of Joseph was to be in the hand of Ephraim his son, so, too, if souls are to be gained for Christ and His kingdom and cause advanced, there needs to be perfect harmony between old and young. The aged are needed for counsel, the young for energy to press forward. Thus with our forces united and with Christ at the head to lead us, the victory is assured if we obey the Captain's command.

It is evident from the allegory and the prayer of Jesus that this harmony can only be secured and maintained in the hand of God, which means a full surrender on our part, being born again, cleansed from all filthiness of the flesh, and in the spirit "unspotted from the world," manifesting in our lives the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." God has promised such a life through His Son, the Word and the Holy Spirit. Hence it requires earnest, faithful teaching of the Word by Spirit-filled teachers in the pulpit, Sunday school, Bible meetings, etc. It requires a waiting upon God in fervent prayer, exercising of Christian graces as taught in the Word to bring about perfect harmony among Christian workers, between old and young. Nothing in

the world has such a unifying power as the Word accompanied by the Holy Spirit. As we accept the whole Gospel, feed upon it, live it, we become partakers of the divine nature. Then will we become interested in God's kingdom and will have a burden for lost souls.

Jesus says, "As my Father hath sent me even so send I you." Paul says, "We are ambassadors for Christ." Thus we see our mission in this world is to represent Jesus Christ to the lost and win them for Christ. Our time is short. Oh, that we might value souls as God would have us value them! Then would we see the great necessity of old and young joining heart and hand to labor in this great harvest field of the Lord.

The more faithfully we labor the closer becomes the bond of oneness. Many who had been at enmity one with another, after becoming intensely interested in the Lord's work soon found their differences vanishing and became one. It could not be otherwise. When we unite against a common foe, sin, and fight earnestly, we will become one.

Neither the wisdom of men, nor wealth, nor formality, nor traditions will secure nor maintain this perfect harmony so much sought for. We then as older ones need to live clean and unselfish lives devoted to God, study the Word, closely follow our Savior, have confidence in God and His Word and in the young soldiers of the Cross, that we may say to the young like Paul of old, "Be ye followers of me even as I also am of Christ."

To the young people I would advise the exercise of charity, patience, and longsuffering toward the older ones when their views do not harmonize altogether with yours. Their knowledge, judgment and counsel has been ripened by experience. They have passed through many trials and hardships, they have had many disappointments and sad bereavements, and as they take a retrospective view of the past they see their mistakes, the costly lessons learned by cruel experience, which has made them wiser and more cautious.

You should thank God for the Christian training you have received from them through their industry and econ-

omy. You have great advantages they did not have, such as comfortable homes, better facilities for travel and to acquire intellectual preparation, etc. God will hold you accountable for these advantages and opportunities. "For unto whomsoever much is given, of him shall be much required." Use your talents to the honor and glory of God. I have seen young people become impatient and rebellious, leave the church, and almost invariably they saw their mistake when too late. They must reap what they have sown. Take hold of the stick as Ephraim of his father Joseph's in per-

fect harmony and "fight the good fight of faith."

Old and young, if we are truly born again, we are all members of the one body of which Christ is the Head. If one member suffers they all suffer, if one is honored they all rejoice with him. There can be no schism but perfect harmony. Let each one examine himself, Am I a child of God? If so then we will go forth hand in hand conquering the foe, winning souls for Christ, and gaining a fadeless crown for eternity.

Wooster, O.

VII How Create the Spirit of Helpfulness Toward All?

William Haarer

In our study of Christ's teachings we find among others two remarkable facts regarding the relation of man to God and man to man: the Fatherhood of God and the brotherhood of man. All men are brothers and as such are under obligation to each other and also in a sense each one is his brother's keeper. (Only by creation are all men brothers and God their Father. Only those who are regenerated, born again of the Spirit, can claim the spiritual Fatherhood of God and the spiritual brotherhood of man, of whom Christ is the elder Brother. All others not in this relationship, are the children of the devil. Jno. 8:41-45. There are specific conditions attached to sonship. Jno. 1:12.—Editor.)

Though Christ's teachings are so plain on the relation of man to man and clearly teach that we can serve Him only by serving our fellowmen, we are so inclined to confess love to God and think we are serving Him, and yet are wrapped up in our own interests and, maybe, in part that of our friends, but fail to have that spirit of spontaneous helpfulness toward all with whom we come in contact.

This spirit of helpfulness should be spontaneous. To be Christlike in our relation to our fellowmen, it must be a part of our nature, so that under all circumstances our hearts go out spontaneously to those in need, regardless of what that need is. The world is suffering because of a lack of sympathy. The discouraged Christian becomes utterly disheartened by the unsympathetic attitude of his fellow Christians. The young people are lost to the work of the Church by a lack of interest on the part of the leaders. The non-Christian is kept out of the fold and lost to God's service through a lack of interest and sympathy from Christian professors. To hold and build up its members and to save the sinner the Christian Church must develop that spirit of helpfulness, of spontaneous, wholehearted service toward all.

The reason for a great deal of selfishness and lack of interest in others is thoughtlessness and ignorance. The same

is true of all great problems of endeavor. People have to be taught and made to think along certain lines before they assume the proper attitude. Our young people have not been sufficiently trained to look upon life problems and to find their proper relations in God's plan for the universe. There has been a lack of teaching along the line of "do this and thou shalt live," and too much, "thou shalt not, lest you die." Thought comes before action and to do aggressive work we must do aggressive thinking. To have that spirit of helpfulness toward all we must include in our thought life the interests of others woven in with our own. If we consider our interests alone they will in our conduct conflict with the rights of others. So there must be a harmonious blending, and, if one necessarily must suffer, then we should remember that we are to seek the good of others.

Along this line the Young People's Bible Meeting can do excellent work. There is nothing that will bring more light upon a certain phase of work or some life problem than for a person to carefully work the problem through for himself with all the available aid in the line of data. The Y. P. B. M., more than almost any other phase of Christian worship, offers an opportunity for the young Christian to carefully work through some life problems and then to discuss them in public. In preparation for his part on the program thought is stimulated and in his discussion his own thoughts are strengthened and convictions deepened.

We see then that much depends upon the program, upon the problems discussed in the Y. P. B. M. Subjects to fill in time have no place on a successful program. The persons responsible for the nature of the program are mostly responsible for the results of the work sharing it with the ones appearing on the program. In answer to our question, then, the nature of the program should be carefully planned and it should include a great deal of subject matter which deals with high personal character and our relation to God and man. A study

of the leading Bible characters, like Joseph, Daniel, Christ, Paul; and of Christ's and the apostles' teachings of man's relation to man are always excellent. Present day problems should be discussed in the light of these.

Not all, however, depends upon the subject matter. The choosing of the speakers and others to appear on the program is another important factor. In work like that of the Y. P. B. M. there usually are those who readily respond, others with whom public work is very difficult and some who are very little interested. The leaders are too often inclined to follow the line of least resistance and call upon those who readily respond and pass by those who really need the help most. A careful study should be made of all available for work and programs so arranged as to provide suitable work for all. Give all an equal chance for development and make each one feel that the work depends upon him.

With a regular interest in the work of the Y. P. B. M. one cannot help but grow more sympathetic and kind. Such work resulting in a more systematic study of Bible subjects and meditation upon great life problems will necessarily shape the character and make one more useful in the service of Christ. Greater visions of life make one to see not only himself but those about him and will cause him to assume an attitude of love and sympathy toward his fellowmen.

Midland, Mich.

Heard the Gospel by Accident

A missionary in the Gaboon region writes that several converts, recently made, declared that they had first heard the Word far up in the bush from a man whom they had never heard of, and who makes no profession of accepting the Gospel himself—that wherever he goes he tells others about it. "Let him that heareth say come." He also tells of a widow woman who had presented a communion service for the use of the church. She earned her living by laundry work, and stipulated that her name should not be made known. When told that there were a few dollars left over of the sum, she said, "Send them to the Bible Society, to send Bibles to some other country."—Sel.

A Korean preacher in Seoul, was cast into prison because his son had committed an offense. He was put into a cell along with eighteen criminals, and kept there for five months without opportunity to clear himself. When he came out at the end of five months the eighteen criminals were eighteen Christians. This remarkable instance of devotion related by Dr. Heber Jones one of the first missionaries to Korea before the Presbyterian Board, was given says the "Presbyterian," not as a solitary, extraordinary specimen, but as a type of Korean Christianity.—Sel.

OUR SUNDAY SCHOOL

THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL

IV The Lesson Material

Mrs. Charles Shank

After having considered briefly the organized Primary Department supplied with teachers who are prepared to guide the child mind, we shall consider the subject matter that is to be presented. The Bible—of all books the most wonderful—is the book to be taught. It abounds in plain truth expressed in plain language so that the ignorant may use it as a safe guide and quote it at their daily toil. It abounds in great truths which the learned may study most carefully and find his inability to grasp them because of his finiteness and God's infiniteness. "Here there is milk for babes whilst there is manna for angels; truth beyond the reach of a seraph."

With such a text book unquestionably there ought to be a careful selection of material, and such a grading and arrangement of this selected material that pupils may obtain just those things that are fitted to be of real help to them. To make the Bible the sweetest, the dearest book to children, and so to man, we shall not compel them to read so many chapters each day, which may be good, but we shall show them the beauty of the wonderful stories they can understand. We must adapt the truths to their capabilities before they can sink deep into their souls. Upon this principle all agree. It is only when we as individuals come to the practice of this principle that all do not agree.

Too often in actual practice Sunday school teaching has neglected the principle entirely, and the child has suffered. As a Church we are beginning to realize this, we are not content with the results attained in our primary teaching when they might be better, and so a graded course of study has been adopted in some schools. These lessons seek to remedy the lack of application to child nature of the uniform lessons. Instead of an Old Testament war, or of an inconsistent priesthood; of sensuality on the part of leaders, or of a doctrine of church government this graded course uses lessons of love, kindness and obedience. It is true that much that is given in the uniform lessons is suitable to all classes and conditions of human nature, but anyone who has tried to give children the lessons they need and want has found that much is not suited to them.

Graded lessons have been in use since January, 1909. For two years before that time Sunday school workers had been en-

gaged upon the construction of a course, and the Lesson Committee of the International Sunday School Association had been in correspondence with them. The lessons outlined were placed at the disposal of the Lesson Committee, who outline our uniform system of lessons, and after they had been scrutinized closely, and criticisms and suggestions had been secured from many specialists they were finally issued for the purpose of meeting the spiritual need of the child, presenting certain phases of the great religious truths at the age when they make the strongest appeal and are most helpful.

The aim of the lessons for Primary pupils are to teach the child:

1. To know God the heavenly Father who loves him, provides for him, and protects him.
2. To know Jesus the Son of God who became a little child, who went about doing good and who is the friend of little children.
3. To know about the heavenly home.
4. To show love for God by working for Him.

That we may know better the nature and dominant characteristics of these lessons I shall show how they seek to fulfill their purpose. Nearest and dearest to a child are his parents, and it is through their loving care that he learns of a greater care. The food and clothing his parents provide he finds are gifts from his heavenly Father. Through special instances of God's care for people and outdoor creatures, he finds God can do what even his parents cannot, and he thinks of Him as a great, loving, heavenly Father. In selecting material for these lessons historical order is not observed, but each lesson is chosen for the truth it contains and for the value of that truth to the child at that age. Nature stories as well as Bible stories are used. They are simple and beautiful in themselves and after they have been told the children tell them again to the teacher. Since repetition is essential for impressing a truth upon the mind, the same stories are often retold. Children love the retelling of a familiar story and seem never to tire of hearing about God's care for the baby Moses or about His loving and wonderful way of caring for and protecting the little birds in the nest. The outcome of this teaching is a feeling of gratitude

which will lead to expression through song or prayer, word or deed.

Going a step farther the child is shown that he can help God, that God needs him to help care for other people and things. This appeals to the child for he is always eager to "help," and is told of the best Helper, Jesus Christ, and the strong, gentle, kind man Jesus wins his love as well as the child Jesus. Jesus' home is in heaven now, and since the angel of death visits most homes it is one aim to spare the child the horrors of death that are likely to come. The heavenly Father cares for people whether they are in their home on earth or in heaven in the home with Jesus. Death is merely going to live in a happier home with Jesus whom the children loved when He was on earth and and with the same great Father who takes care of everybody. A child recognizes that he owes obedience to God because of His care, and lessons to teach this truth are now given. The necessity of punishment for disobedience is even recognized. Of course the child wishes to speak to his loving Father and it is but right and natural that he should add to set prayers his own words. But the Father knows better than the child what he should have and so he is taught to ask for the things he wants "if it is best for me."

This is a mere outline of the work but will serve to show how the rich store of material for the child mind can be brought into a new relation. Fifty-two lessons are provided for each year and to a great extent the same form has been preserved in the teacher's text book as in the uniform lesson helps. It is issued in three or four parts, and may be used year after year. It includes the title, Scripture lesson reference, golden text, suggestions and a detailed treatment of the lesson which is of the greatest help. This is to be adapted somewhat to particular classes and not slavishly followed. These books are sold in yearly sets for one dollar per year, and the only other cost is for the folders which are to be taken home each Sunday and may be had for twenty-eight cents per pupil per year. These folders give the Bible story for the day so that brother or sister may read it at home. Bible verses are made attractive and prominent so they may make an appeal to the eye and be spelled out by the children themselves. Notes at the foot of the folder give suggestions as to the "Mother's Part" so that each week she may help in impressing the truth taught in Sunday school.

Newton, Kans.

"According to the International Sunday school report, there are 23,000,000 young people under twenty years of age in the United States who are not in the Sunday school. This is nearly twice the number of the young people enrolled in Sunday schools."

OUR LIFE TRAINING

C. Ray Keim

A young man who had just graduated from a college in Ohio was returning home by boat on the Ohio river. He had a suitcase filled with outlines, note-books, etc. Accidentally the suitcase was thrown overboard. On seeing it disappear he exclaimed, "There goes my education."

This young man had a very narrow conception of an education. Indeed many people think that taking a course in some college and being granted a diploma constitutes an education. It may and it may not, depending upon the individual. Our penal institutions contain many inmates who have graduated from good schools and consequently should be educated, but the very fact that they are behind the bars proves that they are not properly educated. They lack some of the essential qualities necessary for the making of a complete man or woman.

Many persons endeavor to secure an education in order to make money easier than by ordinary labor. These people are invariably disappointed. The world is in need of real men and women—those who are broad in mind and heart and also possess an adequate knowledge of the particular line of work they are engaged in. There is always room at the top for those who have had the proper moral training—those who have a strong character—which is the first and most valuable asset for success in any line of endeavor.

Never before in the history of the world has education been so generally demanded in all the walks of life as it is today. The trained person in any vocation has the advantage over the untrained. One of the vocations in which the need of training has just recently been recognized is that of agriculture. However in this work science, experience, and a lot of good common sense must be combined in order to attain the highest degree of success.

There are those who criticize the schools today for including in their curricula studies that they say have no practical value, such as Latin and Greek. While they may not have so direct a value they are of sufficient importance to give them a place in the curriculum along with more practical studies. The mind of the child, considering every phase of it, is like a bud, which, with the bodily growth of the child will unfold and eventually develop into a mature mind. The task of raising the child from the plane of instinct to that of reason and rational thinking is what every parent and teacher must meet. The seemingly impractical studies aid greatly in developing and disciplining the mind of the student. Let us get away from the idea of computing the value of an education on a financial basis only.

A complete life training, regardless of

when and where it is gotten, consists of intellectual, moral, and religious training. In many educational institutions several or all of these phases are combined, and it is unfortunate that not all of us have all of them, in order that we might be more useful and efficient in our work. It requires the three phases to make the complete man. You may lack in mental development and yet be very good morally and spiritually, but you are handicapped by your lack of mental development. Neither is a moral and mental training complete without religious training and knowledge. The person thus trained lacks in his service of mankind. He is apt to become the ideal of others because of his excellent traits of character and brilliant mental attainments and thus hinder others from accepting Christ. But with a strong religious influence radiating from his life his service would be multiplied.

The greatest field in which religiously trained workers are needed is the Sunday school. The Sunday school aims to lead all those outside of the Church into it and to afford a place for development and work for those already in the Church. We see the tremendous importance of the Sunday school when we realize that we are dealing with souls that have an eternal destiny. When we realize that the Sunday school is a vital factor in determining the destiny of souls we feel the need of fitting ourselves the very best we can to carry on this great work.

The teacher of a Sunday school class should be of such character and standing that he can be the ideal of his pupils. In fact they will consider him as such even though he may lack in some qualifications. If the teacher is not respected he is apt to be held in contempt by the class and any good instructions he may attempt to impart is ignored. It is absolutely essential to the life and progress of the Sunday school that the teachers be of the proper character and also that they are well prepared to do their work, being well versed in Biblical knowledge. A good, conscientious person lacking Bible knowledge and principles of teaching cannot do the best work in the Sunday school.

There is an urgent need for trained workers in the Sunday school as there is a need and growing demand for well trained ministers. When we study the teachings of Christ and notice His methods of presentation, we at once discover that He was the most apt and systematic teacher the world has ever known. Much is gained by a systematic arrangement of our material which will enable us to make more rapid progress toward our goal.

The Sunday school teacher must also learn all he can about the influences that

have made his pupils just what they are. He must find a point of contact and arrange his material and give the instruction in a way so that it will appeal to them and take hold of their lives. He must come to the plane of the pupil and lead him up to Christian manhood or womanhood. The change in the lives of pupils who have been reared in Christian homes will not be so great as it will be in the lives of those coming from other homes, but progress can and must be made in the lives of all. The real teacher aims to be a better teacher next Sunday than he was last Sunday.

Religious training does not only mean teacher and ministerial training, but it includes all the religious instruction we get. The purpose of this training should be to enable us to exemplify the ideals of the Bible and the Christian principles taught therein.

When we look over our land and see the great work that is being done in the educational field, we cannot help but rejoice and be thankful that we are living in this age of enlightenment. But, on the other hand, when we behold the monster evils that are tolerated by so-called Christian nations, we see the great task of our schools and churches to counteract these evils. If the force of righteousness would unite many of these evils would soon be driven from the land. But so many have drifted into indifference toward these evils. We need more careful training in those principles that make us lovers of all things virtuous and right, and haters of everything productive of evil. We should not only show our friendly attitude towards these evils but do all within our power against them.

In this great work the Sunday school has a task that will require earnest, well-trained workers. Let us grasp the opportunity of laying hold of the Christian principles—of Christ Himself—which will make us of the highest service to our fellowmen and at last bring us that grand reward which awaits all faithful workmen in the vineyard of the Lord.

Louisville, Ohio.

Testimony Under an Anesthetic

A young caste Hindu recently underwent a serious operation in the Thoburn Methodist Hospital, at Nadiad, and while under the anesthetic he repeated the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Then he prayed to Jesus. This young man had stated upon entering the hospital that he was a Hindu, so that the doctors were much astonished at his knowledge of the Christian ritual. When questioned, a few days later, he replied, "Yes, I am a Hindu, but I learned these beautiful words from the Methodist preacher in my village. And I like them so much it is a comfort to repeat them."—Sel.



A NEW PROBLEM ON THE FARM

Next to the problem of how to keep the young man on the farm comes the question of how to keep the older man out of town. We believe that there are two means of checking the rapid increase of retired farmers—better country schools and more and better farm help.

Nearly every farmer who rents his farm and moves to town makes the change either to educate his children or to get away from the difficulty of obtaining suitable farm help. This is an evidence that the cities and villages are outstripping the country in educating the youth, and in attracting labor. The claim may be made that the city schools are no better than the country schools and that the attraction which the city offers to labor is a delusion, yet the farmers' children and farm labor continue to flock to the cities, and we cannot hope to see this movement checked until we have country high schools in which the farm boys and girls can obtain a good education, and as long as a system of farming is followed that employs labor but a small portion of the year, the best class of labor will continue to drift away from the farm to the factories, railroads and shops where employment can be had continuously.

When the autumn's work is finished and winter finds the industrious farm hand out of employment, he naturally turns to the city and if he finds a suitable opening there which gives promise of steady work he is forever lost to the farm. The men who make the steadiest and most reliable farm help are the men with families, but they cannot subsist for the entire year on the wages from eight months' work, hence they are obliged to go to the city.

Employment by the year and a home on the farm for the married man's family, promises a solution of the hired help problem.

Then with better country schools where the farmers' children may be properly educated, the two principal objections to farm life would be removed, and the question of how to keep the old man from moving to town would, in a large measure, be removed.—Sel.

"Water in time saves the vine."

"When a banker lifts the mortgage he generally lifts the farm with it."

HOMEMAKING AND HOUSE-KEEPING

Too many homes are run more for the neighbors and occasional company than for the family. We are all familiar with those well-meaning folks whose "parlors" are religiously kept closed except on special occasions and who, when they are expecting visitors, spend the whole of the previous day in putting a high polish on everything in sight—they'll take a chance if necessary on whatever is in the shadows.

But there is a woman in a small town in Kansas who thinks the home folks are the most important and she doesn't hesitate to say so. She wants things neat and clean, but she doesn't consider newspapers, magazines, and books as "dirt"—barring some, we suppose. In her house there is not an overabundance of tidies, doodas and gorgeous sofa pillows, meant only for show and too good to be used. The best things in the house are not stored away and brought out only on state occasions for company, but are for the use of the family. The chairs are large and selected for comfort rather than for ornament, and the head of the house can put his feet on the parlor table if he insists that such a position is necessary for his comfort.

There's a big difference between house-keeping and homemaking. One brings praise from the outside, the other from the inside.—Country Gentleman.

A DAY OFF FOR THE HIRED MAN

If there were a law compelling every farmer to give his hired man a half-day off for fishing or hunting for every night he worked him till nine or ten o'clock at night in case of emergency, there would be fewer "cases of emergency."

Besides, matters would be more agreeable all around, if the hired man were given a fish-pole or a gun and allowed to go off on the river for a half-day each month. The hired man who doesn't earn such an outing isn't the kind of a helper to have around the farm, and the farmer who is too narrow-souled to allow a faithful hand that much recreation, is not worthy of overseeing anything or anybody.—M. C.

"Nothing worries worry worse than work."

DOWN WITH THE BUSHEL

Is there any excuse for the bushel? No doubt there are good reasons for its presence in its various sizes, but there are no very sensible arguments in favor of its continued use. The system of measuring farm products by the bushel is really no system at all, but a lack of system. The bushel is a relic of the days when weighing was not conveniently done. Naturally, because of variations in the quality of crops, a bushel does not have the same weight in all places.

Present weights given in different states are not based upon any scientific investigation. In Indiana, for instance, onions weigh forty-eight pounds to the bushel. The lawmakers of Illinois have said that a bushel of onions in that state should weigh fifty-seven pounds. But there are no records to show that the specific gravity of Illinois is any greater than the specific gravity of onions that are grown in the Hoosier state.

Farmers and everybody else concerned have enough to keep them busy without the useless figuring involved in changing Illinois bushels to Indiana bushels or those of any other state. Why can't our products be sold by the hundred pounds—the cental? Too much light has already been hidden by the unstable bushel.—Sel.

THE MOST PITIABLE CHILD

The child shut in by ill health is a most pitiable child. Next to it, I would place the child shut in by an overly anxious mother. Usually it is an only son or daughter to whom the mother devotes her whole time and care. He cannot play with other children because they are all "bad;" he cannot go to school because there may be flaws in the teaching; and he cannot go to Sunday school except in her care. He knows nothing except what she teaches him, and plays only such games as a forlorn little mortal can play under the ever watchful eyes and listening ears of his mother.

She is his playmate, teacher, nurse and mother in one, and foolishly thinks she can fill all the space in an empty life. She does not realize that while one person can fill a heart, no one can fill the life of another, large or small. Like a caged bird the child beats upon the windowpane from sheer loneliness. The colorlessness of his life is beyond the conception of older brains stored with something to think about—of developed imaginations that can entertain even in prison cells.

And alas, there are many such children, smothered in love and dwarfed by too much care. They are to be found among the rich, among people of limited means, and even among the poor, in cities, in small towns, in isolated country

homes. The "apple of the mother's eye" will either find the world a hard proposition some day, or become "a hard proposition" himself.—Sel.

MOVING TO TOWN

Out of one hundred women who moved from the farm to town, ninety per cent. moved because of the isolation and lack of conveniences on the farm. Seventy-five per cent. moved because there was no water in the house and they got tired of pumping and carrying it in.

Every one of these cases might have been remedied. The isolation can be done away with by the telephone, the automobile, etc. The lack of convenience, such as power washing machines, cream separators, gas stoves in summer, running hot and cold water in the house, good lighting systems, bath rooms, a good warm house, refrigerator, electric or gas laundry iron, etc., make the work on the farm much harder than it need be.

As soon as a farmer gets enough money ahead that he thinks he can afford to move to town then he is in a position to have all these modern improvements in the farm home and he need not think of moving to town. Nothing stops the longing of farm boys and girls for city life so quickly as making the farm home up-to-date in its equipment.

Many spend enough energy in getting enough money ahead so they can go to town and live to put the farm home in the class of the best of city homes—with advantages the city homes never can have.

Don't go to town to live. You don't belong there. You will not fit there. You can have all these things out on the farm if you can afford them in town.—Sel.

MOISTURE IS EXPLAINED

Agronomist of University, Tells How it is Held in Soil

"Why do you cultivate your soil?" was recently asked a farmer by M. C. Sewell, an agronomist in the College of Agriculture, Ohio State University.

"The moisture in the soil is held around each individual granule of the soil in a light layer or film," explains Mr. Sewell. "This film is kept intact by two forces which are scientifically known as cohesion and adhesion, and the effect of which are very difficult to break. If we think of the soil as made up of layer upon layer of these little particles, surrounded by water, we can readily see that as the sun's rays shine down on the earth's crust, the upper film of water will gradually evaporate. As it evaporates, it has the tendency to replenish its quantity from the layer immediately beneath or adjacent to it, and thus keep a layer of water-surrounded particles on the surface."

"If this was allowed to continue, it would not be long before the earth would lose its moisture content, and plants would then be unable to live. Here is where our tilling operations are brought into use. By breaking up the top layers of the soil, the connection is broken between the upper and lower layers, so that the water from one of the under particles cannot be passed to encircle the particle above it. In this way the dust mulch, continually stirred, keeps the water below the stirred layers and furnishes plants with the moisture they need. The contact between the particles is not restored," Mr. Sewell adds, "until the area is visited with a substantial rainfall, which saturates the upper layers and renews the original processes of passing the water from particle to particle."—Sel.

FROM "BACK YANDER"

Remember that anywhere you go the man from "back yander" is always present. He is there when you go to plant your orchard to tell you that "this is no fruit country." When your fruit comes into bearing he is there to sample it and tell you that "fruit don't taste as good as it did back yander where I came from." If you go to plant your garden he always comes round in time to tell you that "the moon is not right to plant potatoes." But treat the man from "back yander" with great kindness: he may be your best friend and discourage other people from planting, thereby making money for you.

Perhaps your country is not the best potato country in the world, but if you can grow 100 bushels to the acre and sell them at \$1 a bushel you are about as well off as the man who makes 400 bushels and sells them at 25 cents a bushel. If you can raise 1000 gallons of blackberries to the acre and sell them at 50 cents a gallon you are about as well off as the man who raises 2000 gallons to the acre and sells them at 25 cents a gallon. At least that is the way it looks.—Sel.

MY MOTHER-IN-LAW

Much has been written about the mother and her child, her love for it, her kindness, her sacrifices and her duty, but comparatively little about the mother-in-law, although much of the happiness of married life depends on her. I have known many devoted mothers, who, through their love for their children, could overlook their faults and shortcomings, but the same things in a son-in-law or daughter-in-law were inexcusable. This, however, does not describe my mother-in-law. She has always given me the expressions of affection that she gives her own; in fact, she has taken me

as her own, and I know that I can go to her with any difficulty or cares that I may have, feeling sure of her tender sympathy and kindly advice. She makes one feel that life is worth living, and that only the best things in life are worth working for. I feel that I am a better woman for having known her. Anyone meeting her would know that she had been with Christ and learned of Him. Oh, that there were more like her! If there were many lives would be happier and divorce cases fewer. I know that because of her I will be a better mother-in-law when my time comes. This is not a case of "A new broom sweeps clean." It has stood the test of eleven years, and she is still the same as when I first became her daughter. When I first read the story of Ruth and Naomi I thought it a beautiful one, but I could not understand Ruth's devotion to Naomi; but since knowing mother I can see that she is another Naomi, and how could Ruth help loving her mother-in-law? I will say with Ruth: "Thy people shall be my people, thy God shall be my God."—Sel.

GARDEN ESSENTIALS

In planning the vegetable garden you want first to place it as close as possible to the house so that the very fewest steps will have to be taken in getting to and from it. Next you want it well fenced, for there is nothing more exasperating than to see six or seven chickens trying their best to scratch out your best vegetables or some of the other farm animals destroying in a few minutes what has taken many hours' work to raise. Most plants require plenty of sunlight, and to plant the garden in a spot where the sun could strike it for only a few hours a day would certainly not be the best arrangement for profitable results.

You will find that planting in straight rows the length of the garden simplifies the work greatly and takes up much less space. Then, too, vegetables planted in rows present a much neater appearance than those planted in beds, and neatness is a thing that should not be overlooked. The more attractive we can make our gardens the more interest we shall take in them. A well-kept garden is as important in beautifying the farm home as a well-kept lawn.

If the garden is inclosed by a woven-wire fence this will make an ideal support for lima beans and peas of the climbing variety, and the space thus saved in the garden can be used for other vegetables.

On the side of the fence nearest the house sweet peas and nasturtiums may be grown, and it will be pleasing to have a few of the old-fashioned flowers—larkspur, phlox, lilies of the valley and many others that come up every year and grow and bloom without much effort on your part.—Sel.

Current Events

The Irish Home Rule Bill finally passed the House of Commons on May 25, by a vote of 351 to 274. This is the third time it passed this branch of the British Parliament. Twice it was rejected by the House of Lords but their power of veto is now at an end and the bill automatically becomes a law. The bill provides "for the creation at Dublin of an Irish parliament consisting of a Senate of forty members and a House of Commons of 164 members. This parliament will not have power to legislate on peace or war, the army or navy, foreign relations, trade outside of Ireland, or the coinage. It cannot make any laws 'either directly or indirectly establishing or endowing any religion or prohibiting the free exercise thereof,' or give 'preference, privilege, or advantage or impose any disability or disadvantage on account of religious belief or religious or ecclesiastical status,' nor can it make any religious belief or religious ceremony a condition of the validity of marriage. Temporary restrictions furthermore, on its power over legislation as to land purchase, old age pensions, national insurance, labor exchanges, postal service, savings banks, and the constabulary. The validity of any act of the Irish parliament is subject to the final decision of the Privy Council at London. The British sovereign, or his representative, will continue to be the executive in Ireland. Instead of 103 members now sent from Ireland to the House of Commons at Westminster, under the new law only 42 will be sent. The cost of the Irish administration is to be borne by the Irish treasury except for certain reserved services. On the other hand, the Imperial Exchequer, according to the terms of the law, will hereafter pay an annual sum to the Irish Exchequer beginning with \$2,500,000. After six years this will become an annual permanent payment of \$1,000,000."

There is a strong opposition to this bill in Ireland in the Protestant counties of Ulster. For several years military preparations have been made to resist the establishment of Home Rule in Ulster. The reasons for this opposition were given in the May issue of the Christian Monitor. At this writing (July 14) the leader of the Ulsterites is urging drastic measures to oppose Home Rule, and the tension between the two factions is strained. The unionists, those favoring Home Rule, have also raised a volunteer army of about 300,000 men within the last year. While they are not so well drilled as the Ulster army, it is said they could make a formidable showing in case

of actual conflict. The King of England called a conference of the leaders of the different factions for a discussion of the question in the hope of reaching a satisfactory solution. In his speech to this conference the King voiced his alarm about the situation and appealed earnestly for a settlement without armed conflict. Civil war in Ireland no doubt would seriously affect the other colonies of the British Empire and encourage them to revolt against England, and cause endless trouble. At this writing indications are that the conference will be fruitless. Some of the Unionists in Ulster passed a resolution that they would not submit to the exclusion of Ulster from Home Rule, the very thing the Ulsterites are demanding.

The United States Immigration Bureau has unearthed a nation-wide traffic in smuggling Chinese into the United States. Several Chinese tongs, or societies, who have established Chinatowns in every large city of the country, through the connivance of grafting police officials, have also invaded the Immigration service. These tongs have through corrupt political influences been enabled to appoint the interpreters of the Immigration Bureau. The Bureau being at the mercy of the interpreters, who were employed by the tongs, evidence was manufactured admitting Chinese. "These tongs are said to have paid a standard rate of \$500 for every Chinaman smuggled in through the connivance of their interpreters, and the Chinamen brought into the country in this manner are in turn declared to have been turned over to the tongs to work for them in a sort of bondage for a number of years to repay the tong leaders for importing them." The Chinese exclusion act permits minor sons of Chinese merchants to enter this country and join their parents. The tongs therefore sent to China for young men. These young men landed in Canada and before entering the United States a hearing was necessary to establish the facts about the Chinaman's parentage. Some tong member would appear as father of the imported Chinaman, and the Chinese interpreters would establish the alleged parentage to the full satisfaction of the immigration officials. At the same time the interpreters would make impressive speeches to the newcomer awing him with the fact that he was before government officials and that if he did not live up to the agreement entered with the tongs he would be deported. The immigration official thought the interpreter was cross-examining the immigrant, while in fact he was telling him how much he would have to pay or how many years he would have to work for the tong leader as the price for entering the country. The imported Chinamen naturally would suppose that

this bargain had the sanction of the government officials, in whose presence the bargain was sealed. A number of arrests have been made, and the Government is now engaged in tracing all young Chinamen who entered this country in the manner described. Wherever found they are arrested and held at the immigration stations. Sufficient evidence is expected to be secured from them to convict the leaders of the conspiracy.

The Canadian immigration officials are confronted with a serious problem. About three months ago a Japanese Steamer arrived at Vancouver, British Columbia, with 350 Hindus on board. The immigration officials would not permit them to land, declaring them undesirable citizens, and ordered the steamer to take the Hindus back. Several attempts which were frustrated were made by the Hindus to land. The courts sustained the position taken by the Government. The captain was given until 6 P. M. of July 18, to sail for India. The captain informed the officials that the Hindus prevented him from getting steam up and asked for assistance. A force of 160 policemen and officials went out to the vessel in a large tug boat, but were unable to gain the deck of the steamer. The Hindus prevented them by raining upon them a shower of coal, pieces of iron, etc. The result was that the officials returned with 20 injured men. The Government is determined to enforce the law and warships will be employed to subdue the Hindus if necessary. The Hindus claim the right to enter Canada because they are from India which is under British control. Some of the Hindus of this country are threatening to return to India and inaugurate a propaganda of revolt against the British Government. There is already considerable unrest in India, previously referred to in these columns, and the refusal to admit these immigrants will give additional material to appeal to the passion of the people.

"The Supreme Court of Ohio holds that a saloonist is liable for damages who sells intoxicating liquors to a person after having been notified in writing not to make such a sale. A Bucyrus woman received a \$1,200 judgment against a local saloonist. It would be a fine thing if all the wives in a city would notify every saloonist not to sell their respective husbands' liquor."

The effects of the infidelity and "free love" teaching in France is seen in the rapid increase of divorces in Paris. Last year in Paris alone there were 7,000 divorces, an increase of 2,000 over the preceding year. The nation that destroys the sanctity of the home is on the toboggan slide to degradation, disintegration and oblivion.

Northern and central Italy recently experienced a great strike. In a number of cities the strike checked industrial activity, and even the electric and steam roads and daily newspapers were seriously affected. Troops were sent into the strike district, but trouble was carefully avoided. It is said that even soldiers who defended themselves were punished because it is alleged the Government was afraid of starting a revolution, which gives an intimation of the serious social unrest in Italy. The strike was the climax of a long and bitter industrial strife in which the workers declare they are being starved to death, and the employers declare their employees shirk their task. The Socialists place all the blame upon the employers. The Socialists are constantly agitating among the peasants so that they become indifferent and careless and discontented which make them inefficient laborers and consequently cannot command good wages. One Italian writer says, "the moral life of Italy has become relaxed and social discontent and greed pervade all classes, so that the weakest go to the wall." He further states that scarcely two-fifths of the arable territory is cultivated in accordance with modern methods so as to yield profitable returns. This is caused by the ignorance and indolence of the peasantry and the neglect of the Government, underlying which is a certain moral deadness. The strike is now settled. It is an index of the unsettled conditions and the weakness of the Government. Another cause for this industrial disturbance is the financial drain of the war in Africa and the withdrawal of so many men for military purposes. Since the war with Turkey Italy has been subject to a number of strikes and the Government has been accused of arbitrary methods in repressing them. Not only in Italy is the Government trembling because of the growing power of the laboring classes, but in other countries their increasing strength and voice is causing alarm.

On June 28, while driving through Sarajevo, the capital of Bosnia, Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, and his morganatic wife, were assassinated. Anarchists first hurled a bomb at the automobile in which the duke and his wife were riding, but it exploded under another machine. Later a Servian youth rushed up to the car and fired the shots which proved fatal in a few minutes. It is said that even if these two attempts had failed the archduke could not have gotten out of Bosnia alive as bombs have been found in various places he would have visited. Austria-Hungary is composed of two distinct populations, the Germans and Magyars. This has made it very difficult to hold the two under one empire. It has been freely predicted that when the aged

emperor Francis Joseph dies the empire will fall. It is said that the slain archduke had "vast ambitions" to make Austria a commanding power in Europe, and that he purposed to bring the Slavonic races under the control of the empire thus having three distinct classes of people instead of only two. The heir apparent to the throne is Charles Francis a nephew of the archduke. He is a young man twenty-seven years old. This assassination is a cruel blow to the aged emperor whose life has been filled with a number of tragedies. What effect it will have upon the Austrian empire and Europe as a whole remains to be seen.

There is a difference of opinion relative to the present prospects for peace in Mexico. Provisional President Huerta has been prevailed upon to resign in favor of Carbajal, one of his cabinet officers. Huerta with some of his political followers at once left the country. Carbajal is expected to transfer the government to Carranza, the Constitutionalist chief. At this writing Carranza has agreed to an armistice to try and come to an agreement without further bloodshed. There are those familiar with conditions in Mexico who make the prediction that even though the Constitutionals get control of the government that peace will not be established, since counter-revolutions will be started by dissatisfied generals and politicians. The strained relations between Carranza and Villa, his leading general, does not augur well for the future. One Mexican official makes the statement that already five distinct counter-revolutions are being planned against Carranza, and that he believes Huerta will soon return and lead a revolution. The low, self-seeking standards of the Mexicans makes it almost impossible to establish a firm and stable government. It may yet become necessary for the United States to intervene and help Mexico to establish a stable government as we did in Cuba.

The militant suffragettes of England are still continuing their reign of terror in their determination to secure the right to vote. England seems to be helpless and at a loss to know how to deal with them effectively. Many valuable works of art have been ruined and considerable valuable property has been destroyed. Historic mansions and churches receive the greater portion of the damage done by the militants. Thus far in 1914 approximately \$4,000,000 worth of property has been destroyed. A recent raid of their headquarters revealed the fact that members of the royal family, including the Prince of Wales, have been making regular contributions to the suffragettes for the purpose of securing the immunity of their persons and property from attacks by the militants. "Even the queen had offered to contribute but

the suffragettes had refused her offer, evidently believing that great advertising advantages were to be obtained through annoying their majesties."

Many injuries are caused by broken glass. It is said that 53 % of the injuries caused in automobile accidents are the result of broken glass. A device to prevent broken glass from flying would be desirable. A glass known as "triplex" glass has been produced that does not fly. It "consists of two sheets of ordinary glass separated by a thin sheet of transparent celluloid—all caused to adhere closely by chemical agents and heavy pressure. Experiments show that in circumstances where ordinary glass would break and fly in all directions, the triplex glass simply shows a network of radiating cracks."

At a recent meeting of the Iron and Steel Institute, in London, the president in a paper on by-products in steel manufacture discussed the utilizing of the gases of blast furnaces for the production of India rubber from coke oven gases. He stated the experiments already made foreshadowed the manufacture of artificial rubber.

Associate Justice Horace H. Lurton, of the United States Supreme Court, died at Atlantic City on July 12, at the age of 70 years. He was appointed to the supreme bench by Ex-President Taft.

Dr. Church, a member of an expedition sent out by the University of Pennsylvania to explore the Amazon river in South America, recently returned bringing with him photographs showing some of the wonders of the region explored. "He has described some of the people encountered as 'veritable Robinson Crusoe Fridays' who live in the most primitive manner. Until visited by the white men they knew nothing of fish-hooks, produced fire by rubbing sticks together and for purposes of defense depended on stones and thick clubs."

"A new material has been found to be mixed with cement for hardening the surface of concrete floors. The mixture contains 95 per cent. of iron dust which is added to dry cement in the proportion of 15 pounds to each 100 pounds. One part of the dry mixture is then mixed with two parts of sand. When this is mixed with water and applied to the floor as a top coat to a thickness of one-half to one inch it makes a splendid surface which is not slippery and at the same time is water-proof."

According to the Internal Revenue Bureau reports, 8,711,000,000 cigars were consumed in the United States dur-

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Miscellaneous

ANOTHER REMEDY FOR DE-POPULATION

For years French statesmen have been alarmed about the future of the nation because of no marked increase in population. Some decades recorded an increase of only a trifle over one per cent. Numerous suggestions and plans have been offered whereby the population might legitimately be increased. One of the most recent remedies is discussed in a British medical journal, quoted in the Literary Digest, which we append:

"Among the remedies that have been suggested for the depopulation of France, which is becoming more and more acute, have been several affecting the disposal of property. One proposal is that every state should be divided at least into four parts, those not going to children being confiscated by the State; another is complete exemption of large families from taxation. Another suggestion of a different kind, which, though much less drastic, would probably be much more effectual, has recently been made. This is to incorporate in the scheme of electoral reform now under discussion the principle that every living French citizen should be represented, including women and children. While waiting for female suffrage every head of a family should have as many votes as he represents persons—one if he is a bachelor; two if married, without children; three, four, five, etc., if he has one, two, three children, who do not themselves vote. This seems logical, and would give men who do not shirk their duty as citizens a plural vote, which would have to be reckoned with. Fathers of families would no longer be crushed as they now are under military burdens proportionate to the number of their children, and under taxes on food and houses, which increase with the number of little mouths that are to fill. At every turn of legislation—fiscal, successional, military—the influence of big families would come into play, because they would be effectually represented and defended, and because they would count at the poll, and therefore could not be neglected by politicians out to catch votes. The force of the big family may thus become a lever which by continual movements would adjust the balance of political power, and the result might be a gradual modification of the mentality of a people which has no longer the wish to reproduce itself, and in this way is manifestly tending to national extinction."

The evident cause for this condition in France is the moral and spiritual decay of the nation, alluded to editorially in the February number of the Christian Monitor.

"Four thousand five hundred and fifty copies of the Scriptures were distributed in Southwestern Arabia last year by the American Bible Society."

A "FIRE-DAMP WHISTLE"

A frequent cause for mine explosion is the explosive gas—"fire-damp." Until recently there had not been a reliable means of discovering its presence to warn of impending danger. The recent disastrous mine explosion in the Westphalian mine district, Europe, spurred German scientists to try to discover a means by which timely warning may be obtained of the presence of fire-damp in a mine. This activity resulted in the invention of a whistle which is based on the physical qualities of fire-damp rather than on its chemical qualities. "It is a well-known physical fact that if two brass instruments are tuned to the same key and one of them is blown with air and the other with a foreign gas, they give out quite different tones." The whistle is so constructed that the per cent. of gas in the mine can be determined by the sound produced by it. "As soon as the explosion limit (per cent.) is approached, the tone assumes a characteristic trill. The ear easily distinguishes these differences, which can be distinctly heard for more than 360 feet. This new invention has been tested by mine-experts, and they are all of the opinion that it is likely to prove extremely practical."

A PROBLEM IN MATHEMATICS

The immensity of space is beyond the comprehension of the human mind. Distances are so great that they cannot be expressed in our common unit of linear measure, the mile. Two years ago considerable interest was excited by the sudden appearance of a brilliant star which became visible to the naked eye for several weeks. Later it was no longer visible except in powerful telescopes. One astronomer has attempted to measure the parallax of this star, and hence to deduce its distance from us. "Parallax is a measure of the change of perspective a moving object presents when regarded from two different positions. Advantage is taken of the revolution of the earth in its orbit, and measurements are made at intervals of six months." Fifteen photographs of the star at three different periods of six months were taken. The results show that the star is about 296 light years away, "so that the sudden blaze of 1912 corresponded to some catastrophe which occurred in the beginning of the seventeenth century." A light year is the distance light will travel in one year. If you want to determine the distance in miles to this star multiply the number of seconds in a year by 186,000, the number of miles light travels in a second, and then multiply this result by 296 the number of years required for light to reach us from this star. It is an inconceivable distance. It is said that

the nearest star is seven light years distant. In other words if this nearest star were suddenly destroyed it would not be noted here until seven years later when the last ray of light would reach us. Marvelous indeed are the works of God!

THE CURIOUS LUNG FISH

A queer fish has been received at the Museum of Natural History, New York, that has shattered all popular conceptions of what a fish ought to be, as it possesses the surprising power of living six months, or possibly a year, out of water. Instead of a miniature aquarium or some sort of a box filled with the customary amount of water, for its long sea voyage of thousands of miles, the lung fish was transported in a block of dry earth, which had only a funnel-like opening to admit air for the fish's breathing. This pit led into a tube of hardened slime which went into the fish's mouth and conducted the air directly into the lung of the fish. The "lung fish," as it is called breathes by means of gills when in water, but with a lung during the summer drought, inhaling and exhaling air as though it were a land-living animal. The fish came from the Gambian region of Africa, coiled up in a kind of cocoon or capsule, deeply sunken in a large clod of earth. To liberate the fish it was necessary to cut the hard earth away carefully from the papery cocoon. Then the cocoon was placed in tepid water to soften the shell, which was formed by a mucous secretion on the surface of the fish's body. Within a few minutes the cocoon showed movements and shortly the fish emerged from it. The lung fish has been placed on exhibition in an aquarium in the Hall of Fossil Fishes.—Sel.

CIRCULAR SAWS OF PAPER

Paper is at present used for all possible purposes in the industries and in all possible forms. It has even been possible by means of compression to give it a degree of hardness comparable with stone, so that it can be used as building material. The latest use for paper however is perhaps the most peculiar. According to an European journal a factory is said to exist in England which is manufacturing circular saws from paper. These paper saws are used for the manufacturing of fine furniture, veneer and other thin plates of wood, which must be treated especially carefully. Some time ago circular saws made from drawing paper were shown in an English exposition. The saws were driven by an electric motor and produced fine boards, which could not have been made better even by the finest steel saw.

The veneers made in this way are so smooth that the cabinet makers can use them without further planing.—Sel.

EDITORIAL

(Continued from page 628)

of his own life into that of his son! Is there a better and more priceless heritage he can leave his son? Such a heritage cannot be compared with things material. The father who thus associates with his boy and retains his confidence has little to fear that his son will select a chum

from among his boy associates that will have a demoralizing influence upon him.

Our appeal is to fathers in behalf of their sons, and also incidentally to the mothers in behalf of their daughters. Parents must be the chums of their sons and daughters if the purity and integrity of the homes of the future are to be safeguarded.

CURRENT EVENTS

(Continued from page 652)

ing the last six months of 1913. This will give us some idea of the extent of the cigaret habit that is fastening itself upon us. The use of the cigaret is becoming more common from year to year.

During the fiscal year ending June 30, 1914, no less than 1,300,000 immigrants entered the United States. This establishes a record. Of this number more than 270,000 were Italians; next in number were the Jews, chiefly from Russia, with over 140,000, and after them the Polish immigrants, over 130,000 strong.

A world's altitude record or an aeroplane carrying only the aviator was made in Germany on July 9 by Otto Linnekogel, who attained a height of approximately 21,654 feet, or a trifle over four miles.

"About 4,000 boys and young men are enrolled in the Anglo-Chinese schools in Malaysia. These schools are self-supporting."

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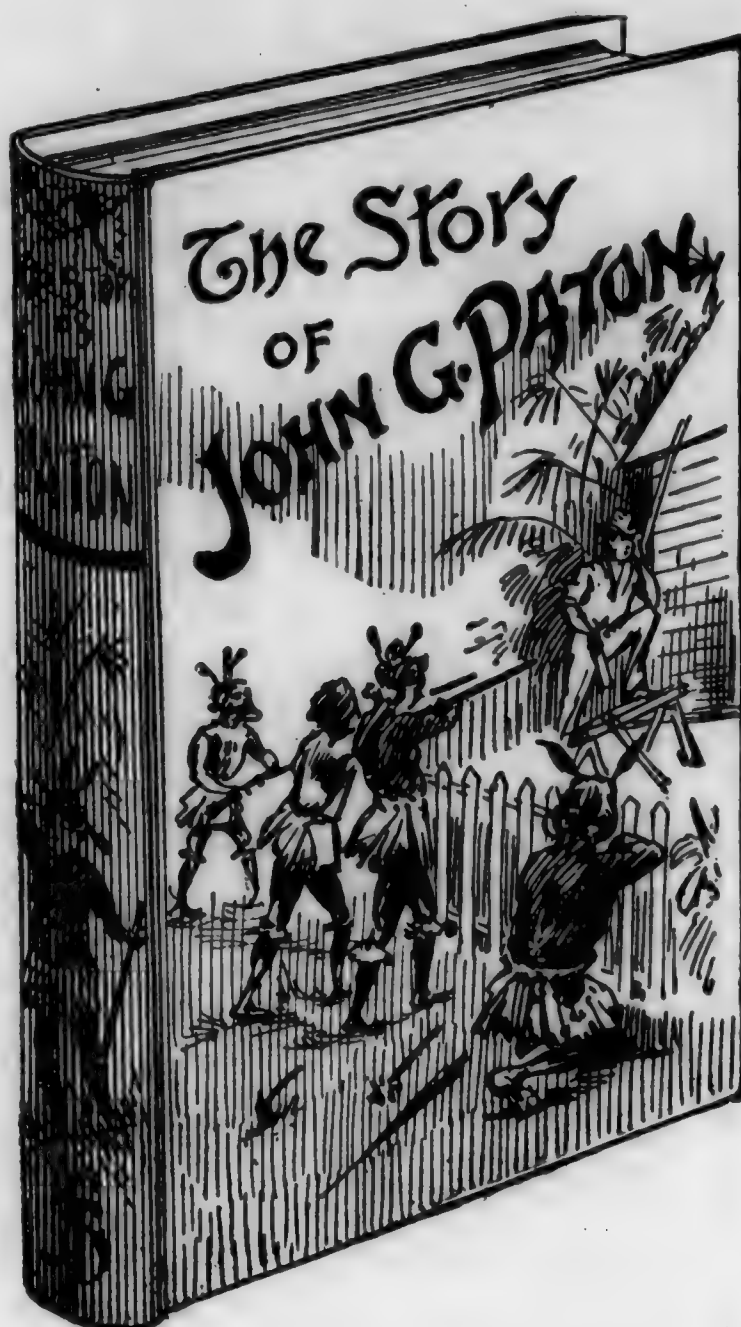
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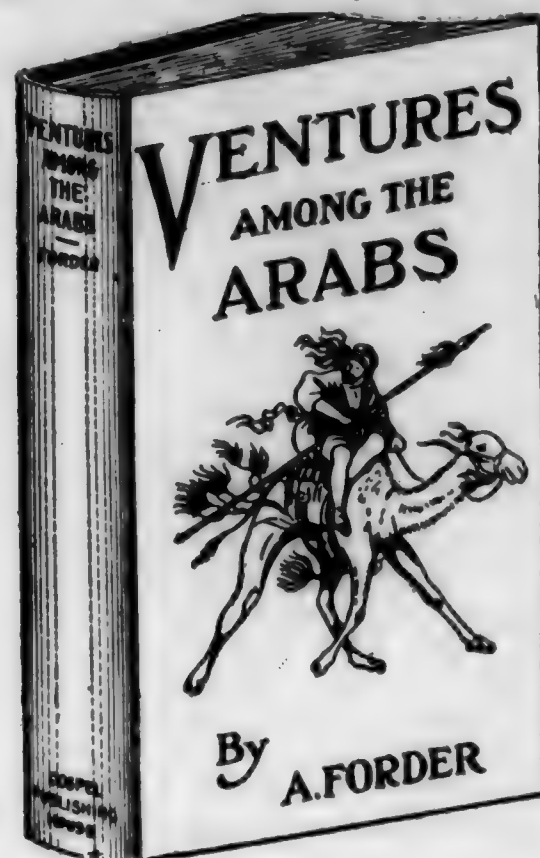
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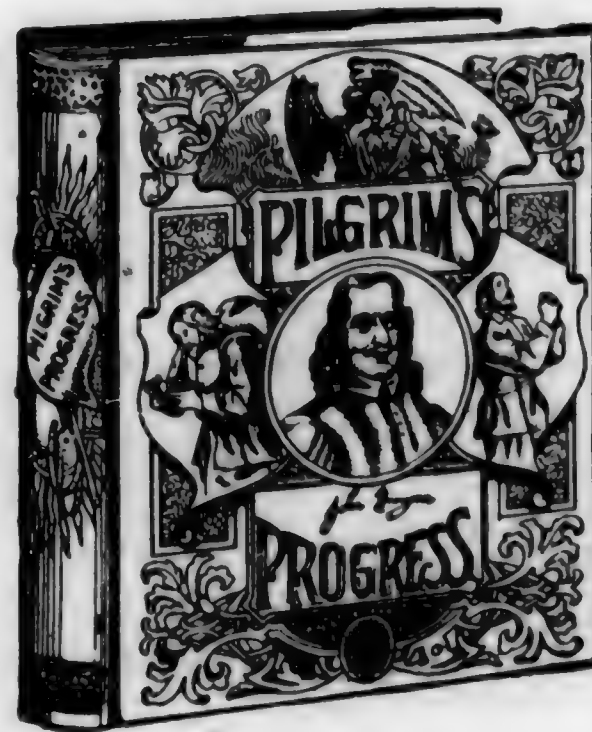
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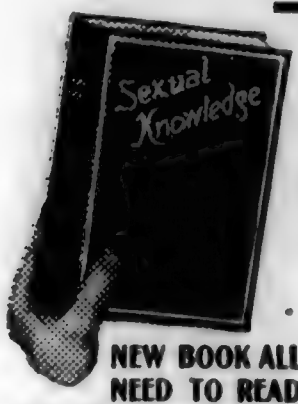
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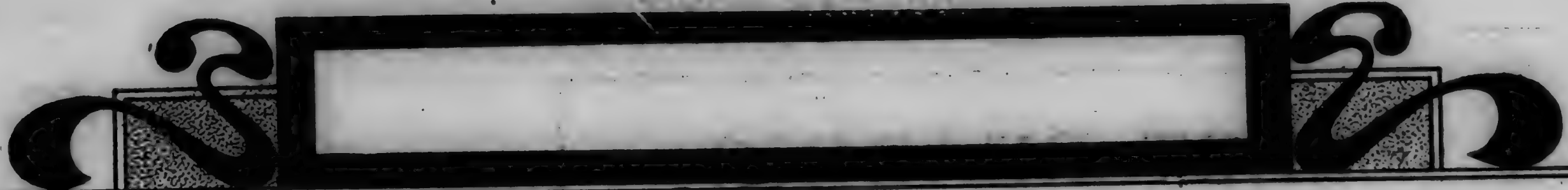
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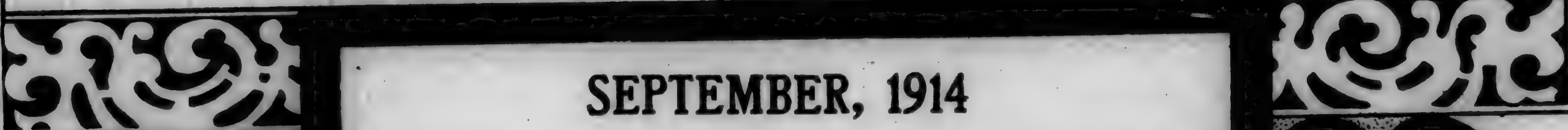
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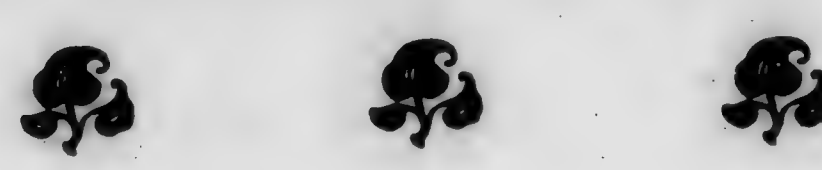
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CHRISTIAN MONITOR



SEPTEMBER, 1914



The

LIGHT

THAT SHINES

Farthest

SHINES

BRIGHTEST

NEAREST HOME

—SELECTED.



SELECT READING

APPRECIATION THAT CAME TOO LATE

She was a good wife; there was nothing unusual in that.

She looked upon her husband as a demigod; there was nothing unusual in that.

He looked upon himself as an absolute god; and there was nothing unusual in that.

For fifteen years she had been a perfect wife and mother, living absolutely for her home and family, thinking only of their welfare and happiness.

She demanded little in return for her loving service, and the family had come to take it for granted, and to enjoy the belief that constant self-sacrifice was mother's pleasure.

Then, one day, as gently and sweetly as she had lived, the mother died.

The funeral had been in the morning, and toward nightfall a steady dreary rain set in.

The husband had wandered down to his office in the afternoon from sheer force of habit, and sat there idly turning over a bundle of letters on whose contents he could not concentrate his attention.

After thoughts.

He thought of the fifteen years they had spent together, as man and wife. And it passed through his mind that perhaps he had not been quite the perfect husband that he had always considered himself to be.

"I suppose I've been as good as most husbands," he thought, uncomfortably. "But I wonder if I was good enough for her."

Oh, well; it was all over now, and he must make the best of things. There were the children to think of; he would go home to them now; they must feel as forlorn as he.

Poor little mites!

As he entered the front door he found himself listening for the cheery call that always greeted his home-coming.

Dreary silence! That sweet, welcoming voice was hushed forever.

With a sigh he turned into the parlor. It was dark, and he stumbled over a footstool on his way to press the electric-light button.

What were the servants thinking of to have the house in darkness at this hour? It had never happened before.

The fire that always blazed cheerily on the open fireplace had been allowed to die out, and his own particular chair had been pulled away from the table by which it always stood.

There had always been a lighted lamp

on that table and his favorite evening paper.

He looked about the dreary room with a dull throb of misery. Was it always going to be like this?

This room had always been a perfect nest of cozy comfort. She had known so well how to make a room pretty and comfortable.

On a table at the other side of the fireplace was a basket filled with half-finished mending. There was Bobbie's stocking, with the darning egg in it, just as she had showed it to him that night before she was taken ill.

"Bobbie is getting to be such a great, strong boy," she had said, with tender pride. "He keeps me half my time mending his things."

With tear-blurred eyes and clumsy, unsteady fingers he picked up the stocking—the last sign of her loving ministrations.

He wandered forlornly upstairs. Where were the children? he queried.

A child's laugh rang out, and his first feeling was of angry protest that anyone could laugh.

"Then they are young and will soon forget," he thought, miserably. "And I must bear this loneliness by myself?"

He turned into their room—the room he and she shared for fifteen years. There in the closet hung the pretty pink wrapper she had always worn when she did her hair. With a sobbing sigh he buried his face in its silken folds. The sweet fragrance of her spirit still clung to it.

He passed slowly up and down the room, which henceforth must be his alone.

That worn place in the carpet; he remembered that she had wanted a new carpet last Easter, but he had said they couldn't afford it; and then he had bought a very expensive fur-lined coat for himself, and she had been delighted that he should be so comfortable.

In a sudden fit of unendurable misery he walked over to the window and flung it open. It was raining hard, and with a groan he remembered how she had always hated rain. Hated it. And tonight she was lying out under that rain—soaked, sad—all alone, his pretty, pretty girl.

He moved blindly back to the bedside. Where were his slippers, he wondered. She always had them ready for him.

As he kicked off his shoes a thing absurdly pathetic upset him utterly.

There was a hole in the toe of his stocking—such a thing had not happened during his fifteen years of married life. She wouldn't have let it happen. With a hoarse sob of misery he cried: "I cannot live without her."

When a few minutes later he answered

the summons of his dinner gong he found the children at the table, a subdued, little sad-faced group.

He sat down opposite the empty chair. "Children," he said, "I want to tell you that you have lost the best mother, and I the best wife, that ever lived. And we did not half appreciate her."

And out in the silence and the rain the little mother slept peacefully.

Appreciation had come too late to disturb her placid rest.—Sel.

HAVE YOU A PLEASANT SPEAKING VOICE?

Of all the charms a woman can possess, perhaps none is more fascinating than a beautiful voice. She may have a lovely face and form, and be always most fashionably and artistically dressed, but if her voice is harsh, or thin, or shrieking or strident, we want to get out of her way as soon as we can.

We admire the peacock's plumage and its proud carriage, but when we hear its piercing voice, like that of many angry and terrified cats in one, we more than ever recall the exquisite tones of the humbler-looking lark, to hear whose thrilling tones we will get up very early in the morning, or of the mocking bird, whose wondrous song delights the ear.

The women in society, and those who have to earn their living by acting, singing, speaking or serving in a shop, have all to use their voice a great deal, and to keep them pleasant in pitch and modulation, as well as in expression. Those who live quietly at home, or whose occupations are sedentary, have little idea what a strain this is on the voice, which is a difficult instrument to manage unless it has been well trained, and is kept in training, so that proper control over it may be maintained unconsciously.

The first part of the training, and one which must never be forgotten, is to acquire the art of invariably breathing through the nostrils and not through the mouth, and this is a golden rule for everybody, for among other things this has the effect of strengthening the voice, preventing it from being unsteady, and its tones from changing abruptly at the wrong times, and it assists the clear articulation which is essential when one wants to please by means of one's voice.

The inhalations should be noiseless, slow, and deep, and it is a good exercise to mentally count while taking in the fresh air, then to count aloud while exhaling, and see how far one can go quite steadily in one breath, giving it out slowly and without a jerk to the very last.

When the proper management and control of the breath has thus been acquired, the next thing to do will be to cultivate tone, so that though speaking quietly and sweetly, the voice is so full of expression that the listener understands the entire bearing of every thought that is

(Concluded on page 662)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTTDALE, PA., SEPTEMBER, 1914

No. 9

THE EUROPEAN WAR

For a number of years it has been frequently predicted by European diplomats that a bloody conflict, involving practically the whole of Europe, is inevitable. The anticipation of this conflict throws light upon the keen rivalry between the nations in increasing their armaments and keeping in constant readiness for war, for it had been predicted that this war would come very suddenly. None of the nations wanted to be caught unprepared and consequently the people were burdened with military taxes and Europe virtually became one huge, armed camp.

During the recent Balkan War several times the situation in Europe was such as to indicate that this conflict was imminent, but it was averted and postponed by diplomacy. Suddenly without warning the war clouds descended, and the long anticipated conflict, which may prove to be the greatest and bloodiest struggle in the history of the world, has become a horrible reality. "The die has been cast," and it has been for war.

The question is frequently asked, "What are they fighting about?" "Is Europe plunged into war because an Archduke was assassinated?" The cause lies deeper than this assassination. This tragedy is but the match that lighted the fuse of the bomb. We shall try to give a brief review of events leading up to the present trouble; the facts gleaned from different statements appearing since the war began.

In 1683 the Austrians repulsed the Turkish army from Vienna and ever since have steadily pushed southward, expecting ultimately to make their way to the Aegean Sea over the ruins of the Turkish Empire. Russia for years has had a strong desire to extend her possessions southward and eventually secure control of Constantinople, thus giving her control of the eastern Mediterranean and an outlet to the Black Sea. England also desires the control of Constantinople in order to protect her extensive commercial interests and her possessions in the far East; for another world power to secure possession of this strategic point would be a serious menace to England; and for England to secure it would thwart the ambitions of Austria and Russia, the latter country being especially

anxious to have it so as to have free maritime access to southern Russia. This condition of affairs explains the keen interest of the European powers in the settlement of affairs in the Balkan States after the recent war there. It also explains why Turkey has been permitted to exist as a nation. To avoid the serious and delicate problem of disposing of Constantinople the European powers have prevented the Turks from being driven out of Europe. This condition of affairs also throws some light on the reason why these powers looked so complacently upon the terrible massacres of Christians perpetrated by the Turks in Armenia and other provinces. As a result of this mad scramble for territory, power and influence, the Balkan States are mere puppets in the hands of these powers to further their own interests. They are set up as buffer states to occupy the middle ground during the intervals of rest in the forward movements of these nations. One of the most recent examples of which is the insistence of the powers to set up Albania as an independent principality, of which mention will be made later.

During the thirteenth and fourteenth centuries Serbia was a vast empire, extending over the western half of the Balkan peninsula and the eastern coast of the Adriatic, which came practically all under Turkish dominion in the sixteenth century. Some of this territory was soon taken from Turkey by Austria, and Montenegro became independent. But the Serbs in Bosnia, Herzegovina and Serbia proper were still under Turkish control. In 1830 Turkey granted the present kingdom of Serbia the right of self-rule, but in 1876-78 Serbia revolted for independence and was joined by Bosnia and Herzegovina. The Russo-Turkish War which followed made great changes in the Balkans. Serbia gained independence, but Bosnia and Herzegovina were left nominal Turkish dependencies, but really to be occupied by Austrian troops. These states rebelled against Austria, but without success, and in 1908-09 Austria formally annexed these two states. The Slav powers, the strongest of whom is Russia, protested strongly, but Austria refused to heed the protest. Ever since the Serbs in these states have

been under Austrian rule, which is bitterly resented since it is an obstruction to the purpose of these people to become united with Serbia, people of their own race, and thus become an independent and united nation. Consequently the Serbs bitterly hate the Austrians.

Russia, although successful in the Russo-Turkish War, blamed the loss of territory to the hostile alliance of Austria and Germany. In 1879 Bismark of Germany formed an alliance with Austria, and four years later Italy, offended by the seizure of Tunis by the French, joined Austria and Germany to form the Triple-Alliance. This alliance is an agreement to the effect that in case any of these nations are attacked by an enemy the others are to come to her assistance. At this writing Italy has refused to come to the assistance of her allies, declaring her neutrality on the grounds that according to the agreement she is under no obligations to help Germany and Austria, because they are the aggressors instead of the attacked, and also because Italy had not been notified of the purposes of her allies as required by the agreement. This alliance has always been unpopular among the Italians.

The growth of power of the Triple-Alliance forced France and Russia to enter into a friendly agreement in 1890 similar to that of the Triple-Alliance. This was the dual alliance. England remained independent, but became alarmed at the growing power of the European nations in Africa and Asia, and in 1904 gave moral support to Japan in the Russo-Japanese War. After this war when Russia had internal strife which prevented Russia from looking outside of her own country. England joined France and Russia to form the second three-power alliance known as the Triple-Entente, expected to be the defender of Serbia, should a general European war arise.

During the Balkan War of 1912 Serbia succeeded in uniting the southern half of her people and conquered part of the old Serbian empire, which gave a strong impulse to the Serbs to become a national unit. Serbia fought her way through Albania and captured the seaport, Durazzo. But the fruits of her victory were in part taken away by the European powers who insisted upon making Albania an independent principality, and compelling Ser-

(Concluded on page 687)

EDITORIAL PAGE

H. FRANK REIST, Editor

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PROPAGATING THE SPIRIT OF THE MASTER:—History and observation supply abundant proof that the Church with power is the one intensely interested in the spiritual welfare of others; and that the Church not so interested is devoid of power. When a Church is self-centered, concerned only about holding together her own, she gives evidence of decay, is proving false to her trust and does not exemplify the spirit of the Master, whose great concern always was for others and not for self. The very essence of Christianity is destructive to self and selfish interests. One of the surest ways to commit spiritual suicide is to consider self only and ignore others. Holy Writ teaches definitely that our heavenly reward is conditioned upon the service rendered to others. Consequently we conclude that the spirit of missions, which is the spirit of the Master, is essential to the spiritual welfare of the believer and the body of believers.

This being true it follows that the intensity of the missionary spirit permeating the Church is of the highest importance to her life.

If her existence as a spiritual force depends upon the presence of this spirit, we may conclude it is necessary for her highest interest to do all that is possible to strengthen the missionary sentiment. The need of such effort in the Church is keenly felt by all who have the interest of our missionary activities at heart.

"The General Board feels that we have come to the period in our history when we must place greater emphasis upon the educational phase of missionary work among our young people. They will be the church of tomorrow, and if we bequeath to them a missionary enterprise, large in scope, development and requirements, we must likewise endeavor now to supply them with an education that will lay the foundation for sympathy and liberality and disposition as broad as the cause committed unto them.

"The Board is seeking to establish a course in mission study that will adequately supply the needs of our people. Such work is a long, slow process and cannot be accomplished in a year. With your assistance it is the fond hope that mission study classes may be established in every part of our Brotherhood, thus pressing home, especially to the young, a knowledge of the heathen world, a broad conception of missionary motives, problems and expectations, and an acquaintance with the world's foremost missionary leaders, their aims, accomplishments and sacrifices."

These words define the policy of the General Mission Board of a sister denomination, The Church of the Brethren, as found in the annual report of 1913. These leaders

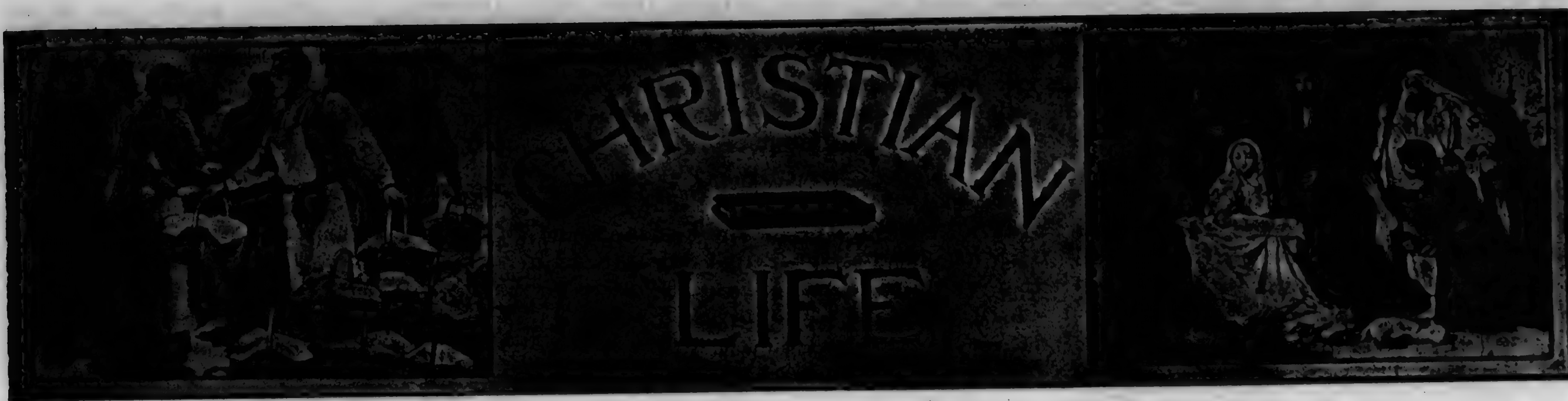
realize, what all Mission Boards must realize if they wish to develop and enlarge their work, that parallel with the development of the missionary activities there must be a definite policy for the education of the laity, especially the young people, along missionary lines. The knowledge of, and interest in things missionary on the part of the Brotherhood must keep pace with the extension of the work if the most efficient and effective work is to be accomplished. The work can only prosper in proportion to the support given by the Church in definite, constraining interest that impels to individual prayer and sacrifice in behalf of the work.

This support is directly dependent upon the strength of the missionary sentiment. The strength of the missionary sentiment is determined largely by the kind of missionary intelligence given to the constituency and the manner of its presentation. It is a self-evident fact that knowledge precedes interest and that interest must precede a hearty response. In the final analysis, then, definite knowledge is absolutely necessary for creating and maintaining a strong and permanent missionary spirit.

This being granted the matter resolves itself into a question of the selection of suitable missionary material and the problem of getting the information to the Brotherhood. According to our judgment we believe that the policy above quoted is the most effective and efficient method of spreading the necessary intelligence. Not until we as a Church through the proper agencies make a systematic and persistent effort to enlist our workers, and especially the young people, in a movement to make a definite and careful study of missions so that they may grasp the awful spiritual needs of the world and made to see their personal relation to these needs, can we expect to develop an adequate missionary spirit for the support of larger missionary activities of the future.

Relative to her mission interests the Church has a twofold function to perform, viz., (1) to direct and establish missionary activities; (2) to create and develop a strong missionary spirit within the Church. The former can be developed at the neglect of the latter to a certain extent, but with impaired results; but the development of the latter can only result in an enlargement of the former. Consequently one of the needs of the hour is the working out and inaugurating of a definite system of missionary education in order to insure a missionary spirit in the Church of the future commensurate with her enlarged activities. If missions are essential to the life of the

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WHAT IT MEANS TO BE LOYAL TO THE CALL OF THE CHURCH

Geo. J. Lapp

Any body of the Church of Christ, to be healthy, must be alive to the best interests of her young people, must seek to meet the needs of the unsaved world, must realize the necessity of organized effort to extend the cause of Christ, and provide for the needy and the suffering. It is true that these characteristics manifest themselves in different ways and that any one or more of them are emphasized more than others in different congregations or conference districts of the same body. It is gratifying to note that all of them are becoming common to our own beloved Church as a whole. Consequently the calls made to our talented and trained young men and women are becoming more frequent and urgent every year. We have noted the appeals that have been made through the Church papers, in conferences assembled at different times and places, in local Board meetings, in the General Mission Board meetings, by different congregations, from the different Mission stations at home and abroad, and in the various charitable institutions of the Church. Every Mission Study class, or Singing class, or Young People's Bible Meeting becomes in itself a call to some active, consecrated young brother or sister to take his or her place at the head as leader, or in the ranks as a worker. Doctors, specialists, the intellectually strong, those apt to teach, those who have made the consecration even at considerable cost, those who show a willingness to work, are being sought out more and more.

There may have been a time when, if some active young brother or sister showed special activity in speaking at Bible Readings or when opportunity was given, they were marked as such an one who wanted to preach, therefore was **showing off**. But that time has nearly passed away. The Church is regarding activity as essential to healthy Christian growth and has begun to regard inactivity as a good sign of lethargy. Those seated in **silent** corners of the church are becoming considered more and more as drones unless it is known that they are timid.

Many of the leaders in Christian propaganda today had to breast against terrible opposition from their own church people who thought them too bold. The leaders in Sunday school work forty years ago found themselves away ahead of their times, but now they are reaping the fruits of their labors. Prayer meetings, Young People's Bible Meetings and all the other activities of the Church have come into existence because some one stemmed the tide and labored on faithfully. Finally the Church as a whole has become awakened to these great needs and today in nearly every congregation there are some activities which are meeting most of the needs of young and old.

How many times has the writer heard the remarks, "If the Mennonite Church had had all the activities when I was young that she has now I would be in the church today." Personally I think that individual, whoever he may be, a little at fault in leaving the Church when he did. If he saw some of those needs, or felt the need of them in his own life, he could have formed associations within the Church which would have been a means of strengthening to him along those lines and in time he could have led out in some of the activities which he felt were lacking. He may be an active Christian and earnest wherever he is, but he has missed a blessing in not having taken advantage of the opportunity to stand in the forefront of the ranks in aiding others in aggressive development for the best interests of all concerned in the Church.

And, again, many are saying, "I once belonged to the Church but I was not able to gain the ends I was seeking, therefore had to leave and identify myself with another body which under the circumstances was more congenial. I am still interested in the Church and am enough of a Mennonite to help wherever I can." It always places one in a helpless position to stand outside of a building that is burning and tell the inmates which way to escape. There is no use

to shout to a drowning man. The usher in a church cannot stand outside of the building and show the people where to sit. Neither can one outside the pales of a Church effectually aid in directing the workings of the body. He is out of touch and cannot sympathetically enter into her life. If we would be used of God and the Church in helping to strengthen her and make her more useful in the extension of the cause of Christ we must put ourselves in a position where she can use us. The Church is a divinely ordained institution, "built on the apostles and the prophets with Christ as the chief corner stone" and we are to recognize God's hand in her, notwithstanding the fact that in any body there is always room for improvement. We cannot consider any Church beyond our help unless she has apostatized and denied her Savior.

The body of Christ which we represent has developed her activities in such a way that demands have been created for every kind of talent and training. Developed and trained talent is being sought for more and more. This of course must be prefaced in every case by thorough consecration. The great question then comes to every loyal, true-hearted, truly converted young brother and sister is, "Are we willing to answer one of the many calls which the Church is making at the present time?"

There is a deep conviction stealing over the Church, such as has not existed before, that we ought to take our place in bringing the Gospel to the unsaved. One says, "I am not able to preach or teach but God has blessed me with the means to help in the work. I believe evangelism ought to be carried on more intensively." Another says, "I cannot engage in public work for the Master but I can pray for the work and believe it ought to be carried on." Still another's heart goes out for the poor and needy but knows that he or she is not adapted for the work of helping them, but realizes that the work should not be neglected, and is willing to encourage it by support, prayers and helpful suggestions. Still others may not feel the call to go out into direct active work but see where they can aid in organizing the forces for more effective work. Again, others can-

not go, and perhaps would not do so well if they did go, but they can help to train those who are to go, in various lines which will help them to do the most with the least effort. All these classes to which I have referred can be used as much of God in their several capacity as those who are in the work.

The Church has taken it in hand through the Publication, Mission and Educational Boards, the various Local Mission Boards, and the various activities in each congregation to call, equip, and train workers for effectual service. The young people are seeing this development and are stepping to the front and expressing a willingness to be used as the Church sees fit. As you volunteer for the work of the Church it is not a breach of courtesy, or of good taste, nor of consecration, if you express your conviction regarding a certain line of Christian activity which you feel led to take up. Through prayer and consecration you have been led to this point and doubtless the Spirit has given you this conviction. But on the other hand you will be wise when you allow the Church or her leaders to advise you regarding training, equipment, or even some other line of work. It is always well to take into consideration that those who have known us while we were in active Christian service are well able to also know what work we are qualified for.

Having received conviction regarding certain kinds of work or a certain field of labor it is absolute folly to go to work without the sanction of the respective Board of the Church which has that work in hand. The Church has arrived at that stage in her development when it is safe to wait for years to gain their consent, or even work in another field of labor or in another line rather than to go against the advice of those who have the directing of those certain activities. **INDEPENDENT EFFORT IS WASTEFUL AND UNSCRIPTURAL**, because God has set the Church over these affairs.

We have noted with pleasure that there are a number of volunteers for various kinds of activity in the Church and when the members of the various Boards were apprised of them they generally asked some such questions, "What is the age?" "What training has he or she had?" "What sort of work are they best adapted for?" "Are the convictions they have derived from past experience or from impulse?" In most cases when the volunteers are interviewed it is for the purpose of strengthening their convictions for the Lord's work and of helping them to see the grave responsibilities which will rest upon their shoulders when they take up their chosen line of work. The organization of the various activities of the Church are taking such a form as to enable Boards to get into closer touch with volunteers, which is encouraging to both the would-be-worker and those who are pleading for them. The closer

that touch the more workers there will be.

In closing we beg you to notice a few principles which will help us as young people to realize the value of answering the calls of the Church.

1. Abiding in Christ, or keeping in close touch with Him, will enable us to realize the love He had for humanity and also help us to realize that inward unity that exists between all true believers in Christ Jesus. It will also help us to keep in touch with the Church in her efforts to save the lost.

2. Seeking the counsel of consecrated Christian elders, parents, and Sunday school teachers regarding our work in life. Taking our burdens to the Lord in prayer will cure many of our ills but there are many times when the Lord will also speak through some interested sympathetic Christian friend.

3. Great care should be exercised that we be not rash in our judgments and actions. When the apostle exhorts Titus regarding living soberly (2:12) he does not mean a NEVER SMILE religion which brings with it the misery of long-facedness, but he does mean living considerably and prayerfully, weighing every step of the way in the balances of truth, Christian experience and time. Rashness is like a bubble that bursts and is gone. One who rides hobbies or is impulsive can make a great stir for a short time, but those whom he has influenced lapse back into a worse state than before. In the choice of our own life work we are not wise if we jump at conclusions.

4. Living a lie by being disloyal to the body of Christ brings dishonor to the body and is a means of shelving us. Our activity in the service for the Master will not lead us along easy paths, nor on popular lines, nor in conspicuous places, nor to places where we will not be criticised. We will have to rub up against all classes of Christians and non-Christians and by proving our loyalty to the Church and the cause of Christ other souls will be strengthened and drawn nearer to Christ by our steadfastness, in standing on God's promises and by the principles of His Word.

5. Please answer the calls of the Church. It is true that some are over ambitious for recognition and the Church has a hard time keeping them in their place, but it is just as true that the Church can hardly get hold of those who are consecrated and qualified. It is not wrong to volunteer if the glory of God and the good of the Cause is the motive. Let them know that you are willing and then await the call of the Church. God has doubtless convicted, now wait till He also calls through the Church. The mistake some make is that they think the conviction they have received is sufficient and are not willing to wait for God's call through the Church. It seems like waiting for two calls but better wait than make a mistake and miss a blessing.

However the Church wants you to respond to your conviction and give God the chance to call you through her for the work awaiting you. May God grant that more and more of our dear young people from East to West may answer the calls of the Church.

6. The financial problems should not receive our undue consideration. There are those in the Church upon whom God has laid the financial burdens of the extension of the Cause. God is using them as His agents in financing the work. He will not allow His workers to suffer from hunger and want if we do our duty and leave our cases in the hands of God and the Church.

Let there come from every quarter of the Church a noble response to her calls for active service. Let the consecrated, and those who have the burden for souls, say, "Here am I, Lord, use me." May the time be here when the Church will utilize the talents available for doing her part in aggressive evangelism.

Dhamtari, C. P., India.

A PLEASANT SPEAKING VOICE

(Continued from page 658)

put into words, and thereby the sympathy of comprehension is gained.

There is a great power as well as charm in an expressive voice, and this can be developed where it has not been bestowed by nature, or cultivated to a higher degree of excellence if already possessed.

Reading aloud, either to oneself or to a real friend who will offer kindly but just criticism, is another exercise that helps to cultivate the voice in its efforts to be expressive and well regulated. Those who can read well can usually speak well, and if well-written books are chosen for this part of the voice training, the student at the same time unconsciously learns to use the right words in their right places, and to speak without hurrying in order that they may clearly enunciate, and so give their true value to them. Thus, in cultivating beauty of voice, one is also enlarging the mind, and educating oneself in more ways than one, as well as giving the beauty of increased intelligence to the face.—Sel.

The Chinese President's Sons

Rev. A. Somerby, of the Baptist mission in Shansi, has been appointed tutor to the sons of the President of the Chinese Republic, Yuan Shih Kai, and will shortly take up his residence in Peking, for the purpose of his new duties. The arrangements made are entirely honorable to Mr. Somerby's long career as a missionary in China, and he will still be free to serve the missionary cause to a considerable extent in a literary capacity. Yuan Shih Kai's three sons are at present at a college in Cheltenham, and a portrait in one of the papers showed them wearing mortar-boards!—Public Opinion.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

"MISSIONS ESSENTIAL TO THE LIFE OF THE CHURCH"

In the presence of God's Spirit there are two dominant passions that have been largely responsible for the propagation of the Christian religion. These two passions are partly independent and partly inseparable. They are the passion to rescue men from sin and prepare them for eternity, and second, the passion to carry the Gospel message to unevangelized communities and non-Christian lands. The difference between the two is more technical than practical. But the method by which the results are obtained are strictly identical. The final results or aim is the same in each case. They both work for the salvation of the individual.

The plan of the first aims at immediate decision and final action of the individual, and places very little emphasis upon the training and development of the individual after his conversion. And as a result there is little need of institutions. When the individual was converted the evangelist had accomplished his work, and the convert was expected to be able, because of the regeneration of the soul during conversion to stand the testings of life and successfully overcome the temptations. There were efforts made to encourage the individual after conversion, but the dominant idea was that God's grace is sufficient in the sense that the various modern methods of training and guidance were not thought necessary.

During the time of rising interest in missions a number of changes have come to the Church. It is extremely difficult to trace the cause or causes of any of these changes to one particular influence. We can not find any one man or institution or environment that is directly responsible for either the desirable or undesirable changes that have come to us. It is impossible therefore to know just what the newly increasing interest in missions has done for the Church or what it will do for her in the future. There are, however, a number of things which the Church has apparently accepted as necessary, or at least recognized desirable in this great task of spreading the Gospel into all the world.

When the spirit of foreign missions became a dominant feature we see institutions of various kinds appearing. Our Church becomes more and more organized for the purpose of training the individual to meet the problems in his own life more successfully and for the purpose of doing our church work on the whole more systematically and successfully. Our Sunday school work, our Bible confer-

ences, missionary Boards, local and general, Old People's Homes, Orphanages, and the various educational institutions now seem imperative. The whole tendency is toward a permanent work that shall if necessary last longer than the present generation, and affect not only the individual but the whole community. Still more it shall touch the whole community in all vocations of life and raise the standard of morals; a standard that otherwise would be impossible. It is to aid the convert by making the environment in which he is to live the most conducive to healthful Christian growth.

The church work is also being put more and more upon an economic basis. Not only in the way of systematizing the finances but in the way of investments. Our forefathers have long ago believed that it was not out of harmony with the Gospel teaching to own a farm or some other kind of personal possession which they in a practical sense could call their own. This was to secure them against the day of famine or other adversity. Since the Church has been doing city and foreign mission work she naturally was led to conduct her general religious work more nearly on the same basis with her private religious life, and to provide permanent institutions and endowments for the perpetuation of the work in the future, and secure support in time of adversity. The private individual has always had the privilege of living in a way, as much as was in his power, so that he was supplied with sufficient means to last the average life time and provide for the perpetuation of his posterity. But the Church before the days of missions spent very little money for institutions and for religious propaganda outside of the community.

There is a larger per cent. of the membership engaged in active Christian work than ever before. It has called out all the forces. It has opened lines of work for the sisters. They are called upon to teach in the Sunday school, in the educational institutions and especially in the various mission stations at home and abroad. The work of the Church is not confined to the ecclesiastical body. There have many avenues opened up in which it is perfectly legitimate for the laity to serve. This employment of a larger number and especially from among the laity has been a great help in establishing confidence between the minister and those in his charge.

These various institutions have also led

to the emphasis upon efficiency. When a Sunday school superintendent is to be elected or a teacher to be chosen the question of ability to teach or do the work the position calls for is becoming more and more serious. When the missionary is to be sent to the field the Board must know whether the individual will be able to do the work. This question is not limited to the individual, it has come to the Church at large again and again, especially of late. Are we able to meet the large demands by our city and foreign missions? Is there enough of practical Gospel religion in the Church to undertake such a task? Is our faith sufficient to conquer the enemy of God by His grace? In fact this policy, if we may call it such, of carrying the Gospel to all the world, whether in city or in foreign missions, challenges not only the best kind of qualifications of the individual, but the very things the Church believes and advocates as the doctrines of Christianity.

Another test that calls for efficiency, which is quite common but not so serious, is whether we get value received for the investment, that is, whether we are spending our efforts in the wisest ways in the most profitable places. This calls for strong and wise leadership to direct the work. The constantly enlarging forces for aggressive religious work is calling for leadership that will keep abreast with the larger responsibility. It calls for a vision of God's plan and God's will.

We might multiply these phases of religious activities that are affected by accepting the challenge of the non-Christian lands, but we shall not take more space at this time.

There is yet another phase of the relation between missions and the Church that is far more important. It is the attitude which the Church is led to take in this work toward God, toward man and toward sin. The question that naturally arises is whether this larger task has had any influence upon the Church in her attitude toward God? Does God mean more to us because we have accepted the ignorance and suffering of the heathen as our own? Or has it been the means of making God more obscure in this age of hurry? The words in John 3:16, "For God so loved the world" would indicate that God includes this program in His love. The literal acceptance of the Master's attitude will surely lead His servant into greater appreciation of His person.

Our effort in India has already led us unconsciously to refer to those people as our brethren. They have claimed more than our sympathy. They have won our lives and we in turn have felt our souls grow larger because we have received them into our hearts. The races of the world seem less separated by the lines of color and geography. We are saying, "For God so loved the world" with more meaning and more feeling than ever before.

Acquaintance with the world through an effort to win men to Jesus Christ has vivified the reality of sin. We are better able to see what it means for a nation to be without God for generations. Sin has robbed the native of India of the great inheritance that has come to us through generations of Christian ancestry.

In conclusion we may say that it is impossible for the Church to accept a task which is so vital in its life and not be affected in character and method. It is no longer a question in the minds of Church leaders whether missions in some

form are essential. The question is rather as to whether the response to this call has been expressed in the wisest and most effective way. This of course remains to be seen. But the Church has certainly made an honest effort to meet the new situation and those who are responsible as the leaders in this work should have the support of the Church with prayers and means. If some of the results upon the body of the Church are not what they ought to be the whole body will suffer. Such a task demands united effort, and tender sympathy for all.

SCENES AND SOUNDS AT SANKRA

Fannie H. Hershey

When Bro. and Sister Friesen left for America, Sister Schertz and I came to Sankra to live.

Our bungalow is beautifully situated on the highest elevation of a large plain. The plain is covered with many large trees, called moha. The moha tree produces three articles of use for the people. The blossoms have thick, white petals and are very sweet, they are used in making an intoxicating drink and are also dried and fed to cattle. The fruit has a thick green pod with a large seed. The pod is eaten, and oil is obtained by grinding the seed. These trees put out their new leaves in the beginning of the hot season and are a beautiful contrast to the rest of the vegetation which is dried up.

The jungle commences about a mile from here and looking across to the hills the many moha trees give the plain the appearance of a large orchard.

The bungalow is one of the places of interest in this section. Village people sometimes bring their guests to see it. One day the daughter of the man who owns the village of Sankra brought some of her friends. There was a large bouquet of wild flowers on the table. One of the visitors seeing the bouquet said she supposed that is the flower garden. She evidently thought the table was blooming. They open their eyes in surprise when they see our dining table and learn that we sit to a table to eat.

In the hot season every one sleeps out doors in India. To the new missionary it is new but pleasing experience. Lying out under the stars, considering their multitude, their magnitude and their relation to each other—all under the control of the Divine Hand—impresses one, as little else could, of the greatness of God and His creation and of the littleness of man. Our language teacher, who is a Brahmin and is supposed to know the movements of the stars and planets, has promised to make us acquainted with more of the heavenly bodies.

The natives call the Great Dipper the thief and the bed. The four stars are the bed and the handle is the thief dragging

the bed. They also know why there are stars at night and not in the day. They say that the sun and moon had a fight and the moon ate up all the stars of the day. Then the sun was going to destroy the stars of the night, but the moon swallowed them before he got them and when the sun went away she spit them out again.

There is an element of danger in sleeping out of doors. Wild animals and mad jackals prowl around. Nothing disturbed us however except one night one of the missionaries woke up to find one of the mission cows standing at the foot of her bed. For several weeks we were annoyed by a donkey which would come along our compound fence at night and bray. One could not begin to compare it to an American bray, it was much worse. Not only the people but even the cattle and horses in India have a different way of expressing themselves. The first time I heard an ox I thought he was choking.

People come here with all kinds of diseases. One man wanted medicine for his daughter who had an everlasting boil—he meant a running sore. Another wanted medicine for a man who had chains in his stomach—after some questioning it was learned that the man had a tape worm. A child was brought here with an enlarged spleen, the parents said there was a turtle in the child.

The village people get their water supply from tanks or large ponds which fill up during the rains. In the evening the buffaloes, which are semi-aquatic animals, go into the water for their baths. Sometimes all that is seen above the water is their noses. The women come with their water jars, bathe face, hands and feet, clean their teeth and sometimes wash their clothes. Then they fill their jars with that water and take it to their houses to use in cooking. One must marvel that there is not more sickness among them.

About six miles from here the government is building a large dam for irrigation. The breastworks are almost three miles long and are eighty feet high in some places. The water will be backed

up against the mountains eight miles away. When finished it will be a beautiful lake with green mountains on three sides. There are 3,000 people working on the dam, besides a large number of others who are building the canal which will carry the water out over the land.

There is a temple in a village about half a mile from the bungalow. In the evening the priests read from their holy books, then ring the bell and put the gods to sleep. We who have a Father who never sleeps can not realize how it must feel to think that no one watches over us while we sleep. Sometime after sunrise in the morning the temple bell is rung again, to waken the gods, then they are taken up and bathed and set in their places.

A young man has been baptized since we are here. He came from a village near here. Was in the boys' orphanage when a small boy. All the members of his family have died.

The rainy season besides bringing green grass and flowers also brings bugs—hundreds and thousands of them. They come into the bungalow when the lamps are lighted and sometimes it is impossible to read or do anything else with any comfort. Then is when the frogs croak, too, the first night the big ones began their evening song I thought they were some goats which had strayed from the flock and were calling for help. In the rains the queens of the white ants put in their appearance. They have large wings but lose them the first night. In the morning the ground is lying full of ant wings. Our night watchman says that wherever the ants' wings fall, there the grass commences to grow, that it is the wings which cause it to grow. He does not seem to realize that the rain which calls out the ants might also cause the grass to commence growing.

The people are interesting and seem to appreciate the efforts of the missionaries, but are not willing yet to make the great decision. May the day soon come when many in this vicinity will own Jesus Christ at their Savior.

Dhamtari, India.

Oddities of Oriental Languages

An article in the "Bible in the World," by Sir George A. Grierson, illustrates some of the language difficulties of the Far East. There are languages, such as Shan (used in Burma), in which no word consists of more than one syllable, so that one word has to do duty for several ideas. The speakers help out the meanings of these words by singing them, so that, to make an example, ma, ma, ma, ma, ma, means (if to be properly intoned) "Help the horse! a mad dog is coming." Hkai, hkai, hkai, hkai, is sung so as to mean, "I wish to sell mottled eggs;" and pa, pa, pa, pa, pa, to mean, "Aunt went toward the jungle with fish slung on her shoulder."—Sel.

THE BIBLE IN SOUTH AMERICA

J. W. Shank

In planning a paper for Missionary Day at Goshen College on some subject relative to South America as a mission field, I find myself confronting two questions: First, What shall I say that has not been oft repeated by myself or others in speaking or writing on this subject? Second, What shall I omit of the vast amount of material that might be used in presenting the situation as it confronts the Christian Church today?

I have chosen the subject, The Bible in South America, because the discussion of it will lead immediately to the most vital missionary problems. The Bible is the basis of the Christian religion. The better it is known, in any country, the greater is the moral status of the people. The less it is known, the lower and more vulgar is the morality of the people. In the United States the Bible is found at least in the majority of homes, and in a goodly number of homes, it is the basis for all moral teaching. Therefore our nation is called a Christian nation.

In South America the Bible is rarely found in a home and still more rarely are its principles recognized as the basis for the moral instruction of a home. South America has been called a Christian nation—but is it? Is it fair to speak of a nation as Christian when scarcely one person among many thousands knows the teachings of Jesus or follows them? Is it fair to call a nation Christian when even among the clergy one may hardly find one out of twenty-five whose life speaks for the Master?

The Bible may hardly be said to have a place in South American homes and it may almost be said to have no place in the Catholic Church of South America, which is everywhere recognized as the national Church. The church leaders would hardly admit such a statement, but, nevertheless, it can be proved that the church leaders are generally extremely ignorant of the actual teachings of the Bible. Their knowledge consists almost entirely of the formalistic part of their religion—hearing the confessional, serving mass, observing feast days and numerous other formalities that crowd out Bible study or instruction.

A priest of the better type in Buenos Aires said several years ago, "There are less than a thousand priests, counting all the secular clergy, in the whole of Argentina, and many of them are too ignorant to teach; and in fact only a small part of them are capable of preaching to the people."

The following quotation from a public newspaper gives further evidence; "They do not preach, or if so, it is only to tire and annoy the hearers. What living word could come from a sacerdotal soul dead to the palpitations of the grace and the activity of the pastoral zeal? Service, attention and care and frequent visiting

of the sick, in order to lead them by the hand to the gates of eternity, are unknown things to him. Poor sick ones that fall into the hands of such priests."

Let us notice a few striking results of this absence of the Bible and its teachings. The first result is in the Church itself. The entire religious system has become degraded. How could it be otherwise, being thus divorced from the Bible basis of all true morality? From the very beginning, South America has had to accept the very lowest type of religious leaders. During the sixteenth and seventeenth centuries when the first priests were brought over from Spain, the "average priest friar and nun was of very questionable moral character, but such were the chosen teachers, missionaries and preachers of South America."

Dr. Gonzalez, a Presbyterian missionary, who was for twenty-six years a Franciscan friar, testifies that the immorality of the priesthood has not been exaggerated by Protestant writers. Among other evidences, he gives the following: "When I was thirty years old, I offered myself as a volunteer for preaching the Gospel to the Indians of South America and as soon as my confessor, the most prominent preacher in Valencia, learned that fact, he said to me, 'Oh, my son, how candid and eluded you are; withdraw your application; you do not know that missionaries go there rather to improve the race than to preach the Gospel.'"

Having observed that the religious leaders are ignorant, incapable, and even immoral, what shall we expect of the flock? Their condition may be surmised without any further discussion, but let us notice a few points. In order to hold the people to the Church, the priests have resorted to many evil practices, the worst of which is the teaching of ridiculous superstitions. The people, already in gross ignorance, become deluded and fanatical and often utterly caloused against the reception of the pure Gospel. "They will tell you in some places that some image of the Virgin Mary which they retain in their church was painted by angels and that the crucifix they adore was brought down from heaven." They pray to the virgin to heal a palsied arm, and, if it is ever restored, they bring rich presents of gold to hang upon her image. They will commit the vilest sins at the suggestion by the priests that the virgin desires it. They live in the most debasing immorality and are not rebuked by the priests nor do they have any compunctions of conscience. Lying and dishonesty of every type is not looked upon as wrong. Drunkenness, gambling, bribery and fraud are so common that no alarm is occasioned by its discovery anywhere.

Another sad result of the abuse of the Bible is that the existing religion of

South America has not been carried to all people of the continent and the Church has put forth disgraceful efforts to keep Protestantism from spreading to the pagan peoples. The Church has opposed the free use of the Bible, in many cases demanding that her people burn copies procured from colporteurs. The priests are absolutely void of missionary zeal such as Christ inspired in His apostles. They have been in South America for 400 years and yet it is estimated that thirty-five millions of the population have not intelligently heard the Gospel of Christ.

The most fatal result of the Catholic Church's divorce from the Bible is one that has appeared in recent years to the Church itself. She is losing her prestige, her power, and her people. A Church that is founded upon the real Gospel will grow in prestige, in power and in numbers of adherents. Every missionary who has been on the field for ten or fifteen years can and does testify that this Church is waning in its influence, and is thereby making room for Protestantism. The worst feature of her corruption is that she has inspired an indifference or an aversion to religion into those who have forsaken her. This makes a harder task for the missionary but it is not an unsurmountable difficulty.

The Task of Protestantism

Having observed the failure of the Roman Church to give the Bible to South America, let us now notice the task she has thus thrown upon Protestantism. Within the last forty years various missionary bodies have been making inroads upon this needy continent and during that time more Bibles have been distributed and more real Gospel sermons preached than in all the three hundred years preceding.

Briefly stated, the task of the Protestant Church has been as follows: to carry the Bible beyond the Catholic territories into the interior of the continent; to distribute Bible literature and preach the pure Gospel in all of the Catholic centers where there seemed to be a thirst for the water of life; to make translations of the Scripture, not only into the Spanish and Portuguese languages, but into a number of Indian dialects; and finally, to build up churches and parishes and establish Bible schools for the converts.

The British and American Bible Societies have accomplished much in South America in spite of the almost unsurmountable difficulties. The former began its work in 1806 and the latter in 1817. Since their establishment they have distributed 6,500,000 copies of the Scripture in South America, Mexico, and the West Indies. Translations of parts of Scripture have been made in seven languages. During the last decade the two societies have expended \$2,000,000 in their work in Latin America. It may truly be said that these societies have

been the pioneers anticipating the organization of churches. Thus the Bible has through them been its own missionary and thousands owe their salvation to its being placed in their hands.

A little acquaintance with Bible colporteurs will evoke much sympathy for them in their great task. It was my privilege to meet one, Francisco Penzotti, who has been called a master colporteur and to learn a little from his life history. His own conversion was brought about by a Gospel being handed to him, and he in turn has traveled through the greater part of the continent proclaiming the Christ who saved him, and this not without long imprisonment and other great hardships.

We will now notice the results of Protestant efforts to carry the Bible to this sin stricken land. It might be a fair estimate to say the Protestant communicants in South America number between fifty and seventy-five thousand. That is a small number compared to the population which now approaches fifty millions, but it is a good beginning and if properly followed up will double and treble itself in a few years.

Along with the giving of the Gospel to thousands, the missions have made an impression upon the adherents of the Roman Church and have actually purified it in some sections. They have infused evangelical thought into the people and given a great intellectual impetus; They have secured greater religious toleration, thus creating many open doors for the work. They have influenced the moral standards of the governments and frequently have been direct agents in securing the passage of better laws. The Bible and Missionary Societies have opened the doors for the Bible and it is in the place of the Christian Church to complete the task as soon as possible.

We rejoice at what has been done, but let us not forget the pressing needs of today. Here are a few of them:

Peru, with sixteen provinces out of twenty-one that have no evangelical worker; 300 tribes of Indians without any work of an uplifting nature being done among them; thousands of cities and towns in the entire country without a missionary; at least four fifths of the people not having heard the Gospel intelligently; one district in Peru where 30,000 innocent defenseless natives have been murdered for the sake of a few tons of rubber.

South America is a mission field having conditions peculiarly its own. These conditions call for special methods of work. I want to suggest a few things regarding the attitude and method the missionary should have in giving the Gospel to the people.

First, we should approach the land of Romanism as Jesus approached a land of Judaism—"not to destroy but to fulfill." We should not antagonize Catholicism, but rather give the Bible. That is

the greatest balm for the open sore of South America. Above all things, we must preach the Gospel of peace.

Secondly, we should not only give the Bible but also explain it. An ignorant people must be fed with simple Gospel food. Even when the priests do preach, they do not touch their hearers with a message that can be assimilated. We must overcome that failure by applying the methods of concrete directions such as Jesus Himself used.

Thirdly, we must train and develop native workers. This is the only permanent and far reaching method of missionary effort. The effort spent in preparing native workers will be slow and difficult but it will bring greater results than direct evangelism by the missionary himself. Every missionary should expect, however, to do some direct evangelistic work.

In conclusion let me appeal to the loyalty of the young Christians in our schools. South America is going to continue calling more loudly for helpers until her terrible needs are satisfied. In the coming years there will be calls for those whose heads and hearts and hands are prepared for urgent duty—physicians, agriculturists, teachers, mechanics, evangelists. And some of these calls may come within a very few years. Will you not be ready when the call comes for something, somewhere?

A picture that came to me at night on the lofty cliffs of Valparaiso, Chile, offers a suggestion suitable for a closing thought on the subject, *The Bible in South America*. The great dark city, built around the bay and up against the hills, was almost ready for another night of slumber. Hazy lights in countless numbers were glimmering above the low black buildings and close dark alleys. All around the bay they shed a row of strange light while beneath them in the heart of the city I know there were as many as 250 thousand people in repose. From far across the water the full moon came flooding a pathway of silver on the restless sea.

This is a typical picture of South America. The low black buildings and dark alleys represent the sin, the ignorance, the vice and crime that is undermining the life and character of the people. The pale lights glimmering above the houses, represents the vain splendors, the emblems of wealth and power which are always present to trample and crush the lowly and weak. The full moon shedding its brilliant rays across the sea, represents the Bible with its message of infinite love that is seeking to enter this land of sin.

Some day, let us hope, it will find its way into the darkest corner of the "Neglected Continent."

La Junta, Colo.

THE HOME CHURCH AND FOREIGN MISSIONS

H. Frank Reist

XI The Promotion of Missionary Intelligence—Visits to Mission Fields

There may be a question in the minds of some as to the advisability of the Church sending representatives to investigate her foreign mission work. Is it not a waste of time and money and does it not bring into question the integrity of the missionaries? Whether such visits are an advantage or a disadvantage to the missionaries and the Church is largely determined by the kind of men sent to investigate. Men of a certain type can do incalculable harm to the work on the field as well as to the interests of the work at home by the nature of the report submitted to the constituency.

The investigation of the Commission shows that the missionaries on the field "speak with deep conviction of the encouragement and inspiration to themselves and the Native Church resulting from visits of" official representatives. Many difficulties may be explained and removed by such representatives coming face to face with the situation on the field.

Again, a member of the Mission Board by visiting mission lands "gets into touch with the ordinary details of routine work and comes into the closest personal sympathy with the workers and thus gains a knowledge which could never be gained

by correspondence." This knowledge will enable him to help direct the work of the Board more efficiently upon his return. It is also true that the people at home attach more importance to the statements of one speaking on missions who has been on the field and has seen the actual conditions existing there, and work that is being done, than they do to the one who has gained his knowledge from reading. Such an individual is in a position to do more in creating an interest in missions. He is also better able to understand the communications from the missionaries and thus act more wisely in meeting any particular problems confronting the Board relative to the foreign work. Such visits should not be made for the purpose of trying to regulate the details of the work on the field, but rather to understand the work. The workers are always in a better position to work out the details of the work than the Board or any one member of the Board. The Commission finds that the majority of the missionaries favor the idea that some official of the Mission Board or Society should visit the field at intervals of five or ten years.

"Some Missionary Societies in all countries have adopted a general policy of

occasional official visitation to the mission fields for purposes of information and administration. Some send such a commission or deputation only when some local conditions abroad seems to demand it. In such a case the visiting body usually comprises a secretary, a member or two of the executive committee or Board, and possibly a pastor or influential layman from outside the committee. Other Societies send now and then a commission, usually including a secretary, on a general tour of inspection with the expectation that those who comprise it will visit a large number of stations in different countries, inspire those to whom they go to the extent of their ability, and bring back a wide range of general information for the benefit of the Board and the Church."

Other Societies plan to send out members to some particular country to inspect their own work as well as that of other Societies and make a thorough study of the field, report to the Society and also give a general report for the benefit of the constituency.

Two kinds of deputations are commonly sent. "First, the administrative deputation sent by the executive Board for the purpose of better administration for the work; and second, a general deputation, whose object is to secure information for presentation to the constituency at home to increase its interest."

"As regards the work of administration, it is now accepted as a principle that the wisest and most economical administration of the work abroad in the field demands a measure of personal knowledge upon the part of some at least of those by whom the work is directed and controlled at home. The leading Missionary Societies all over the world are recognizing these conditions, and are shaping their policies accordingly."

There are different methods of meeting expenses of members of the Board sent out to visit the field. Some Societies regard this expense as a legitimate charge upon the general treasury. Some of them quote instances where deputations have made recommendations that saved the Society more money than the entire cost of sending them. In some instances the expenses are met by special gifts without any charge to the general treasury. Whatever methods employed to finance a deputation the consensus of opinion is that occasional visits are necessary to the wisest and most effective conduct of the work abroad.

The value of pastors with the mission spirit visiting missions abroad is at once evident. Such visits are an inspiration and help to the workers on the field. Strong men of this type can do much to impress upon the natives the moral and spiritual force of Christianity in Christian lands. In India "the identification of Christianity almost exclusively with missionaries is apt to give Indians

too limited a view of the present place and power of the Christian religion."

The effectiveness of a pastor who has seen the actual work on the field is multiplied. He is in a position where he can do a larger work in creating and maintaining a live interest in the evangelization of the world than hitherto. A missionary from India writes, "Would that many more pastors were sent out, that they might come into personal touch with the missions they must advocate and support." "When the pastors come as students of missions, preparing to impart to others the knowledge they receive, they are not only welcomed by the missionaries, but as a rule, they use their time to such good effect that their church and neighborhood feel the stimulus for years to come." Such pastors can also give valuable assistance and information to their respective Mission Boards. They may be able to point out elements of strength or weakness in the work and workers of the various stations and thus help shape the policies of the Board to the best interests of the work as a whole.

Visits by laymen is also of great value. One writes, "I will do and give much more for having gone." Another, "Encourage these visits in every practicable way." Another, "Every interested layman should go." Such visits are encouraged by the missionaries because of the value to the native Christians and the educated non-Christian communities of meeting Christian laymen. An enthusiastic layman may in some communities be able to do more to create and keep alive the mission spirit in a congregation than the pastor. Tours to mission fields have done much to win the hearty support of those going as well as those at home who have come in close touch with those who have returned.

Since the greatly improved facilities for travel in almost every country the number of regular tourists visiting missions is on the increase. It is important that such tourists should see something of missionary work. "Tourists who return home prejudiced against the work are apt to find a too ready ear in the home constituency, while opponents of missions have often been converted to a lifelong enthusiasm for the cause as a result of a single visit which enabled them to see what was actually being done."

"Whatever the disadvantages, the permanent and widespread value of frequent visits to the mission fields upon the part of officials of Missionary Societies, pastors, and Christian laymen, is recognized. These visits are becoming increasingly important both for purposes of administration and for general information."

(To be continued)

"He who can plan pleasures for others that reflect credit upon Christ, has conquered the fine art of sociability."

NOTES

Our Indian Population

There are 323,000 Indians in the United States by the latest returns. The great body of Indians live between the Mississippi and the Rockies. One-third of the whole number—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania. The chief reservations east of the Mississippi River are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York State, where the descendants of the Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them.—Sel.

Questions which Trouble Hindus

The Hindus of the Panjab have had another conference. The presiding officer "strongly recommended amelioration of the oppressed classes; prohibition of early marriage, reform of sadhus (religious beggars or 'holy men'), female education, and relief to widows and orphans." They again solemnly resolved "that not only considerations of humanity and justice, but even self-interest demands that the untouchables be regarded as on an equal footing with the other Hindus and made part and parcel of the community." So it is recommended that schools be started for their education all over the country with a view to making them better citizens of the empire. While they resolve this, some hundreds of Christian missionaries are, with their helpers, doing it, making myriads of them citizens of Christ's own empire. One reads of prosecutions of those aiding a widow's suttee, of those making a business of stealing and selling girls. One girl, eight years old, had been sold to three different men, to each of whom she had been "married."—Sel.

Missionaries and Commerce

The San Francisco Associated Chamber of Commerce not long ago sent 25 men to advance commerce. At first one-third favored missions, one-third were opposed, and one-third indifferent. Just before returning, a vote was taken, and then all favored missionaries because of "their great work in largely bringing about the wonderful progress in commerce."—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XX A Study of the Epistle

It was a matter of deep interest with the Apostle to realize what a great advantage Israel had over all other nations in her relation with God. Seven special privileges were given them.—Rom. 9:4, 5. They were the chosen people of God, Israelites, and, as such, were **adopted**, possessed the **glory**, partook of the **covenants**, received the **law**, kept the **service** of God, enjoyed His **promises**, claimed the **fathers** and were the progenitors of **Christ** after the flesh. This latter fact was hardly reckoned by the Jews as a Divine honor and should not be counted as an advantage from their point of view, but was mentioned as one of the greatest honors, their crowning privilege, in the estimation of Paul, who extolls him with the particular benediction in verse 5.

The Apostle always looked upon his own salvation and that of the Gentiles as a great miracle wrought by God. He could not pass by the rejection of Christ by his own people without asking the question, "Why is not Israel saved?" Surely, miracles had been wrought in order to save them, and they bore a special relation to God, as was noted. God's call had gone out to them first, and through the ages they were His people; but now they were rejected, and it would seem as if the Word of God to them was of no effect, or annulled. But Paul has already shown that the rejection of Israel after the flesh was justified on account of their failure to keep the law which God gave to them and their proving themselves no different than the Gentiles who could be justified as well as the Jews by the righteousness of faith.—(See 2:26-29; 3:9, 10, 29; 4:11, 12; also 11:32.)

The seed of Abraham was to be a spiritual seed. His own justification was the result of faith and not a work of the flesh. (See Rom. 4.) Because of this fact the Apostle sees a reason for the rejection of so many in Israel for whom he would willingly give his life if possible to save them. The arguments used by Paul indicate that the Jews were familiar with the fact that the claims of sonship to Abraham did not guarantee the hope of salvation or sonship with God. Verses 6-13 cites two instances in which Abra-

ham's sons were not accepted of God. Ishmael and Esau were rejected while God's selection rested upon both Isaac and Jacob before they were born. Both were children of promise, pre-figures of Christ. The claims of the flesh are completely set aside and the "Seed" becomes such alone through the Spirit, and by faith.

The question of election or predestination may be argued upon these scriptures, but, it is evident that the Apostle's mind was not greatly attached to that doctrine, if at all, in this letter to the Romans. His contention is for the doctrine of Righteousness by faith, as that is the conclusion which he arrives at and the doctrine that he purposed to prove in the previous chapters. It would be folly to deny either God's sovereignty or foreknowledge. If He does not possess both He is not God. In the matter of the "Calling," God's sovereignty and foreknowledge are always associated with the means of grace and the righteousness which results from faith in that grace. He did not make Ishmael a man "of the flesh," nor Isaac a man of faith. But, he called Isaac whom he fore-saw a man who trusted in God. In Esau and Jacob, God emphasized the means of grace, in calling one whose works had no place as yet in his life for justification, but in whom God foresaw the spirit of righteousness and the desire for the birth-right which his brother desired. (V. 11.) God's "calling," then, rests upon His purpose of bringing about righteousness by faith, and not by works.

The rejection of Israel and their judgment raises another question, as to how the called ones of God may be judged by him? The apostle undertakes the proof of God's justice by citing the instance of Pharaoh. The basis of His judgments are His sovereignty and His mercy. Judas and Pharaoh were raised up by Jehovah, and they perished. But were ever other individuals dealt with more mercifully and patiently than they? Pharaoh had ten trials and Judas was befriended even to the kiss in Gethsemane, yet, both fell as unworthy and as vessels of dishonor, and God was not unjust. God is not controlled by the will and whims of men nor by their sense of

right and the character of their deeds. His mercy and judgment are founded upon His own will. (V. 16.)

Another phase of God's judgments is shown in the illustration of the vessels. (Vs. 20-34.) He deals with all of His vessels with mercy, and exercises "long-suffering" towards the vessels of wrath. All the vessels are of the same clay, Jew and Gentile, saint and sinner. But some are honorable and others are dishonorable, according as they accept or reject the righteousness of God. God's sovereign will determines which shall be to His honor and which shall praise Him but the conditions are laid before men and with longsuffering He waits for them and justly condemns those who are found worthy only of His judgments. He establishes His righteousness upon faith and even the called Israelites must give way to the strangers, the Gentiles, with respect to that righteousness. When God selects from the elect ones those who meet the conditions of His righteousness it emphasizes the nature of that righteousness, as also does the acceptance with God of those who are not of the elect upon the same grounds. In either case, His glory is revealed in His patience with the ungodly, even with those who assert their own righteousness, and also in His just condemnation of all works that do not measure up to His own perfection.

Israel after the flesh was rejected of the Lord. God was able of the stones to raise up children unto Abraham. There was a seed in Israel which He could and did own as His sons and daughters. It was this seed which the Apostle referred to in Romans 4. As many as were of faith were the children of Abraham, whether of the Jews or of the Gentiles. Those who were not his people were called the children of God. (Vs. 25, 26.) A remnant of Israel was saved because they did not trust to the flesh. Only a remnant of a nation that was as numerous as the sands of the sea. How little did God respect the flesh and its works. Another nation which had given no heed to the law of the tables of stone, which had not known the God of Heaven, and had no purposes to honor His name and His house as at Jerusalem, such—without hope and without God in the world—had entered into the covenant relation of God

and were accepted as His children. The secret of their acceptance was the acknowledgment of their own sinfulness and the acceptance of Christ and His righteousness by faith.

The great lessons to be learned from Israel are those of human frailty, and utter dependence on God for grace and the hope of eternal life. What is there in man that God should call him and bless him with Divine honors? "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." There is no nation, no individual, under the heavens today but that for his works sake God could call him only to judgment and destruction. His longsuffering is an act of mercy. His calling an act of Grace. His adoption a Divine glory. The Christian's opportunity of salvation begins in grace and his completed salvation ends in the same mercy and grace. There is no stage in all the Christian's life from his conversion to his glorification in which it would be possible for him to claim some slight merit for the work he has done, the deeds of his life or the character he has attained. Never can a human being, even though he were glorified, make God his debtor. Salvation is a gift from the beginning to the end. It is an act of grace and made effective by faith alone. The slain Lamb of God is the token of human imperfection. To claim a righteousness by the deeds of the flesh would be to stumble upon the "Rock." To reject Him whom God has sent would be to make Him a Rock of offense. He cannot be moved out of the way. No individual may go on his way to eternal destruction without coming in contact with that rock. To believe on Him means to be saved. To reject Him means loss. He was the fall of many in Israel. He was the rising again of many nations.

The Bible Class

THE BIBLE STUDY CLASS

During this month many of our young people will return to their school work and many others will enter into the student life of advanced institutions of learning for the first time. How the time is to be occupied will be a matter of first concern with all. The primary motive for educational advancement will determine how the larger portion of the year will be utilized. Realizing that we are physical, mental, and spiritual beings, we may consider the advisability of de-

voting one-third of the time to each of these natures in order to equalize our development. Our development along every line should demand all of our attention and a just proportion of time.

Present conditions and current events all speak loudly of the need of well developed spiritual men and women. Bible study is essential to the highest attainment in spiritual life and power. With the privileges and advantages that are afforded in every institution of learning, and especially in institutions of the Church, every student should determine to spend at least a portion of his time in Bible study.

One may argue that much of the spiritual development may be obtained through other avenues and through other courses of study. It is true that there are Divine principles in mathematics, language, natural sciences, etc.; but, there would be an equivalent amount of other instruction in the study of the Bible. No one branch of study stands alone. The more one knows of all branches of learning, the better he understands any one of them. And it may well be argued that the more one learns of the source of all knowledge and of the power of creation in which we live the better will one be able to understand the laws of the created world and beings. While we would not argue that the Bible should stand alone as the one book to study and its knowledge comprise the limit of our education, we would question the possibility of one laying the foundation for, or completing his education without a diligent study and an intimate knowledge of the Word of God. Only those who have given the Book the most attention can attest to the value of its study as an educational factor.

In a lecture to the students of the Moody Bible Institute, Doctor R. A. Torrey dwelt at length upon the Bible as a text book for a general education. No young man or young woman will lose the time spent in Bible study. It should not appeal to one that Sunday is sufficient for its study. The time devoted to it should not be "sand-wiched" in before breakfast, or before retiring. It should be given a regular hour as are other studies of less Divine authorship. The class meetings are usually considered equal with other studies, and the special devotional hours for worship and study are considered by educational faculties very essential to the life and wellbeing of the students and institutions. Let the study of the Word have a proper proportion of time and attention. It will **prove itself** a blessing in its physical, mental and spiritual invigoration and development and in ennobling the life and fitting the soul for a larger place in the world to come.

"Remember the saying of an old writer: 'Those that seldom take lawful pleasures will take unlawful, and by lacing themselves too hard grow awry on one side.'"

The Workers' Column

A SERVANT TO ALL MEN.—I Cor. 9:1-27

September 6

- I. A servant—a freeman—not a slave.—1-6.
- II. Not a hired servant, depending on wages.—7-14.
- III. A servant with a Divine mission.—15-17.
- IV. A servant to all men.—18-22.
 1. To the Jews.
 2. To those under the law.
 3. To those without law.
 4. To the weak.
- V. Characteristic of the servant, he adapts himself to those whom he serves.—22.
- VI. The object of service, to save.—22.
- VII. The reward of service—enjoying the Gospel with those whom he serves.—23.
- VIII. The strength of the servant, restraint of the flesh.—24-27.

WHAT WE OWE TO ALL MEN Rom. 13

September 13

- I. To the Government.—Subjection.—1-6.
 1. Do that which is good.—3.
 2. Not do evil.—4.
 3. Have a good conscience.—5.
 4. Pay tribute.
- II. To officials.—7.
- III. To our fellowmen.—8-14.
 1. Fulfill the law by loving.
 2. Owe nothing but love.
 3. Refrain from all works of darkness.—11-13.
- IV. Manifest to them the character of Christ.—14.

THE GREATEST OF THE CYPRIANS Acts 4:36, 37

September 20

- I. An early convert to Christ.
- II. Greatly esteemed by the apostles—named "Son of Consolation," or "Exhortation."
- III. Fully consecrated—gave all his possessions.
- IV. Of the priest tribe.
- V. Befriended, championed, and introduced Paul to the Apostles in Jerusalem.—Acts 9:26, 27.
- VI. First delegate from Jerusalem to Gentile Christians, who believed through the preaching of Cyprian Christians.—Acts 11:19-24.
- VII. Introduced Paul to his great work to the Gentiles.—Acts 11:25, 26.
- VIII. One of the first delegates from the Gentiles to the Jews in a mission on mercy.—Acts 11:30; 12:25.
- IX. A "First Missionary" to the Gentiles.—Acts 13:2, 3.
- X. A defender of the Gentile faith.—Acts 15.
- XI. The separation of the Gentile Apostles.—Acts 15:36-41.

- XII. Overshadowed, but not extinguished—a co-worker.—I Cor. 9:6.

LIFE AND GROWTH.—Jno. 15:1-6

September 27

- I. Christian life is connected with the Divine.—1.
- II. An unfruitful life is not acknowledged by God.—2.
- III. The fruitful life is made more fruitful by Divine aid.—2.
- IV. Fruitfulness is the manifestation of the Divine life within.—4.
- V. Increase of fruitfulness an evidence of continued fellowship with God and Christ.—5.
- VI. Purity and prayer, two aids to fruitfulness.—3, 7.
- VII. The greater the fruitfulness, the greater the glory to God and the greater the increase of power and assurance of Christ's fellowship.—8.

THE CORRESPONDENCE OF REV. PROF. DAVID SMITH, D. D.

A. B. (Cape of Good Hope).—"How are we to reconcile the accounts of the Virgin Birth of Jesus in Matthew and Luke with the genealogies given in those Gospels (Matt. 1:1-17; Luke 3:23-38), which trace the descent of Jesus not through Mary but through Joseph?"—it is remarkable that it is the two Gospels which tell the story of the Virgin Birth that also give the genealogies. Had it been otherwise, had St. Matthew and St. Luke told the story of the Birth and St. Mark and St. John given the genealogies, the inference would have been irresistible that the latter disbelieved the story and held that our Lord was born naturally of Joseph and Mary. But it is the same evangelists who record both the Birth and the genealogies, standing as these apparently do in stark contradiction to each other. An easy way out of the difficulty is the common opinion that the Virgin Birth is a mere legend, and the genealogies furnish the evidence of its unhistoricity. But this is to impute to the evangelists the incredible crassitude of setting plain incongruities side by side with no perception of their inconsistency. Consider the genealogies and you will recognize their true significance. The first fact which presents itself is their wide divergence. St. Matthew reckons twenty-six generations between David and Jesus, St. Luke forty-one. From Abraham to David they agree in the main, but thereafter Salathiel and Zorobabel are the only correspondent names. They part company at the outset, Joseph's father being, according to St. Matthew, Jacob, and, according to St. Luke, Heli. Reconciliation has been attempted in two directions. The ancient theory was that Joseph was the son of a levirate marriage (cf. Deut. 25:5, 6; St. Matt. 22:24), and Jacob was his actual father and Heli was his legal father. The modern theory is that St. Matthew traces the pedigree of Joseph and St. Luke (in spite of 3:23) that of Mary. This, however, is ruled out by the fact that in

reckoning descent the Jews took no account of female ancestry. Again, St. Matthew's genealogy is demonstrably inaccurate. It is arranged in three artificial divisions of fourteen generations each. The first is derived from I Chron. 2:1-15, and the second from I Chron. 3:1-6, and to make out the required number of generations four names (Joash, Amaziah, Azariah, Jehoiakim), are omitted. The fact is then that the genealogies are valueless as historical documents, and it was for quite another reason that the evangelists inserted them in their narratives. "Every Scotchman," says Sir Walter, "has a pedigree. It is a national prerogative, as inalienable as his pride and his poverty." And the Jews had the same foible (cf. I Tim. 1:4; Tit. 3:9). Especially did they love to make out their royal or priestly descent, but they cared little for accuracy. It was nothing strange that the evangelists should adorn their stories of the Lord's Birth by tracing the pedigree of His adoptive father. That was, as Lightfoot in his "Horae Hebraicae" shows by apt parallels, a Jewish fashion, and it casts no discredit on the Virgin Birth. The reason why the evangelists' tables are so divergent is probably that they accepted the genealogies current in the Jewish circles to which they had access. And when they inserted these in their narratives they were not merely following the Jewish fashion. Though the genealogies have no historical value, they possess a religious value of a high and beautiful sort. Look at St. Matthew's and you will observe its hidden yet deliberate and primary purposes. (1) St. Matthew was the Jewish evangelist, and his supreme aim in writing his Gospel was to present our Lord as the Messiah, the King of Israel, and therefore his genealogy traces the descent of the Son of David and goes still farther back to Abraham, "the father of the faithful." (2) Contrary to Jewish usage he introduces four women (1:3, 5, 6), and see what manner of women they were. Tamar (cf. Gen. 38:12-30); Rahab, a harlot and a Gentile; Ruth, a Gentile; Bathsheba, the partner of David's sin. By His very birth our Lord was "the Friend of Sinners." The blood of the sinful and the despised flowed in His veins. And see what St. Luke does. He was the Pauline evangelist, and he presented Jesus as the Savior not of the Jews alone, but of the whole world; and so he traces His descent past David, past Abraham, back to Adam, the first father of us all, Jew and Gentile, and then a step farther—"the son of Adam, which was the son of God" (3:38), proclaiming thus the universal Fatherhood of God and the divine sonship of the human race. The Gospel shines in the genealogies. They are fit frontispieces to the story of the love of God, in Christ Jesus our Lord. David Smith.

4, The College, Londonderry.

—Selected.

Hindu Alarm at the Mass Movements

It is evident that the leaders of Hinduism are alarmed over the great movements among the lower classes toward Christianity. Indifference has been replaced by anxiety and counter efforts. Recently the Mission to the Depressed Classes, a non-Christian organization, had a meeting in Karachi in which there were representatives from all parts of the country. The chairman referred to the matter as a "question of national importance—not a question of charity or good will, but of national self-preservation." Calling upon his fellowmen to join in the work of elevating the depressed classes, he said:

"Whoever engages in it elevates his own soul and works for his salvation." This represents a shrewd effort to give the work a religious sanction. He pleaded for "free association (i. e., of the higher classes) with the depressed classes." From all parts of the land missionaries can send incidents illustrating the new effort on the part of advanced Hindus to ameliorate the social condition of the lower classes with a view to saving them to the general body of those who are called Hindus. Active opposition to Christianity, which is doing such remarkable work for these classes, is the order of the day. This opposition is becoming more organized, and if Christianity realizes what this means, she will lose no time in more thoroughly organizing and pushing this kind of work in this day of great opportunity.—Brenton T. Badley, in "Men and Missions."

The Dancing Girl Curse in India

The attention of our readers has been drawn several times to the laudable efforts of the British Government to improve the condition of the children in India, especially the girl (See Missionary Review, 1911, pp. 711 and 947). We are glad to notice that the question of Muralis or dancing girls attached to Hindu temples (who it is well known are almost without exception leading immoral lives), is now engaging the attention of government. In South India there are hundreds of Hindu temples to which these devadasis or "hand maids of the gods" are attached in large numbers, and any well-considered step to reduce the baneful fruits of this hateful institution which is in no way connected with Hinduism will be welcomed by the thoughtful section of the Hindu community. The Mysore government have banished dancing girls from temple worship in the religious institutions throughout the state, and nobody has ever suggested that the action of that government was an interference with the religious usage of the people, and there is no reason why what has been achieved in Mysore should be impossible of accomplishment elsewhere in India.—Sel.

"There's a vast difference between having something to say and having to say something."



THE ANABAPTISTS OF MUNSTER

John Horsch

IV

It has been supposed that Rothmann was for a time (either in the fall of 1533, or after his baptism and before Jan Matthys became the leader at Munster) a representative of the principles and doctrines of the party in the Upper Country (South Germany and Switzerland), which is generally known by the name of the Swiss Brethren. But an honest comparison will reveal the most radical differences between the latter and the party of Rothmann.

The sources of our knowledge of the principles of the Swiss Brethren are numerous. The most important sources are the reports of the discussions held in 1532 at Zofingen and in 1538 in Berne, Switzerland. These documents give reliable and extensive information concerning the doctrine, practice, and aims of the Swiss Brethren.

First of all it should be noted that in the conception of the church and of church discipline there was a far reaching contrast between the two parties. The Swiss Brethren insisted not only on separation from the national church, but on establishing New Testament churches. Those who accepted the view which Rothmann had held before Jan. 5, 1534, namely, that the believer's baptism was the true baptism, but for the sake of the persecution and for other time-serving reasons refused to be baptized, were very numerous in Switzerland; they were known as Semi-Anabaptists, "Halb-Taefer." They refused to identify themselves with the Swiss Brethren and were not owned by them. Conrad Grebel of Zurich wrote to Thomas Munzer in September of 1524 that the baptism of believers should go hand in hand with the organization of churches; that baptism should not be practised except as a token of the reception of the candidate into the church. Rothmann, on the other hand, when he found it convenient to receive baptism, did so with the evident understanding that this step should be secret and he should retain his office as a preacher of one of the city churches. The prophet of Haarlem had given or-

ders that his followers should, until further notice, not openly separate themselves from the ruling church; in his opinion the time for organizing the new church was not yet. A little later, at the command of the prophet, Rothmann resigned his office in the church of St. Servatius.

If the Munsterites, before their plans of organization were carried out, showed radical contrasts when compared with the Swiss Brethren, their organization, as it was effected, showed that they were moving in the direction opposite to that of the Swiss. Jan Matthys did not organize a New Testament congregation, but an exclusive state church. On this vital point he followed the example of Zwingli, and Luther effecting an organization which, in the eyes of the Swiss Brethren, did not deserve the name of a church. There was not a shadow of a resemblance between the Munsterite state church and a New Testament church. Adult baptism was practiced at Munster, not believer's baptism. The people were driven to baptism, as it were, at the point of the sword. Believer's baptism, if not based on the voluntary principle, is a farce. Those who refused to accept the message of the prophet were literally persecuted by the Munsterites. The new Zion was to harbor only those who had been baptized, but it goes without saying that their own unbaptized children were not included in the number of those who were driven out by the Munsterites. To make all inhabitants of a given state members of the church necessitated the practice of infant baptism.

The Swiss Brethren principle of liberty of conscience was foreign to Munsterite teaching. The extent of the Munsterite organization was identical with the borders of their state. Every responsible inhabitant must accept the national creed. The rulers of the state were the rulers of the church. The people were not divided into congregations, they formed one vast multitude which met for worship in the market place; here also the Lord's Supper was observed. Apparently the

leaders feared that ideas which they did not favor might be taught the people if there were various preaching places.

A vital difference existed also on the point of church discipline. The Swiss Brethren held the exercise of discipline to be one of the most characteristic functions of the church. They emphasized the need of scriptural discipline against the Zwinglian state church. The Munsterite multitude, led by Rothmann, Matthys and John von Leyden knew no church discipline, no ban or excommunication. There was no attempt made to win the transgressors through discipline. This was in keeping with Melchior Hofmann's opinion on the unpardonableness of sin committed against better light. If sin can not be forgiven, the opinion of the Swiss Brethren that the transgressor should be won through discipline, was untenable. In that case practically all transgressors were reprobates who could have no part with God's people. Since church and state were closely united at Munster, it was not practicable to exclude the supposed reprobates from the church and not from the state. Hence transgressors were put to death. There is extant a list of transgressions which were to be followed by capital punishment at Munster. Almost all sins conceivable are named in this list, such as profanity, disobedience, deception, avarice, lying, slander, evil words, wrath, envy, contention, etc. It goes without saying that it was found impossible to take to account every one guilty of such transgressions. The state executioner had authority to put to death those whose guilt was evident to him. In the Lutheran and Zwinglian states also the punishment of transgression by the arm of the law was supposed to be a substitute for church discipline. In Basel the ban was introduced by Oecolampad; the excommunicated were to be expelled from the land, but the authorities found it impossible to execute this ban.

Another fundamental difference is readily noticeable on the principle of nonresistance. The demagogical feature in Rothmann was entirely foreign to the leaders of the Swiss Brethren. Their ever emphasized doctrine of nonresistance did not admit of the lust for political power. To bear the sword, as did

the followers of Rothmann, was in the opinion of the Swiss, not admissible in a Christian.

To all appearance baptism, as practiced by the Swiss Brethren, was not accepted as valid by the Munsterites. Melchior Hofmann administered baptism to his followers for a short time and was then led to believe that he had erred in introducing baptism without special divine authorization. All who practiced baptism previous to the great change for which he was waiting, did, in his opinion, "an imperfect, invalid work." Later it was believed that the authority to baptize was vested only in the prophet Jan Matthys and those whom he commissioned. Hofmann recognized Luther and Zwingli as the beginners of the movement in which he was laboring, and as his own predecessors, but ignored the great leaders of the Swiss Brethren. Bernt Rothmann also haughtily ignored the great party of the South German and Swiss Anabaptists. In his book "The Restitution" he says: The restitution of true Christianity was begun through Martin Luther: "Then behold how through Erasmus, Luther, Zwingli the beginning was made, but through Melchior (Hofmann), John Matthys and here through our bother, Johann von Leyden, . . . the truth has been gloriously introduced." The great leaders of the Swiss Brethren were never mentioned in their writings. In the opinion of the Munsterites the Swiss Brethren represented a lost cause; they held that the Swiss had erred in the practice of baptism prior to the great change, and that they erred now in refusing to make of baptism a token of incorporation in the new kingdom of God which had its headquarters at Munster. All who either waited for the great change or held that the change was now at hand, e. g., Schwenckfeld, Hofmann and the Munsterites, were opponents of the great party of the Upper German Anabaptists. A trustworthy chronicler says of the Munsterites in 1535: "All other Anabaptists, wherever they may be, are damned by them."

Returning to our narration of developments in Munster, the new leader, claims first of all our attention. John of Leyden is one of the most enigmatical men in history. Undoubtedly he possessed qualities that make for leadership and was of a religious turn, but withal was an utterly abject character. The contemporary chroniclers of the Hutterite Brethren speak of him as demon-possessed and this characterization is probably not far amiss. Not the least prominent feature of his personality may be designated as demoniacal. The ability to fall into a trance and prophesy he had, as it were, at his fingers ends always at the right time for his purposes, his revelations, but later, when a prisoner of the bishop, he confessed that at least in one instance he had knowingly deceived the people.

John of Leyden was born in 1509, the

illegitimate child of the burgomaster of a village near Leyden in Holland, and a bond woman who was a native of the province of which Munster was the capital. His educational opportunities were quite limited. He learned the tailor's trade and traveled in various provinces of the Netherlands as well as in England. In Leyden he married the widow of a boatman and opened a tavern (saloon). He also engaged in mercantile enterprises, but without success. In the literary societies called the "Rederijkers" at Leyden, he became a prominent figure and became popular as a player and poet. In consequence of his failure in business he secretly left his family in the summer of 1533 and went to Munster where he remained a few weeks. Having returned to Leyden he made common cause with the prophet Jan Matthys and was sent as an apostle to Munster, as related above.

After Matthys' death, John of Leyden called the people together in the Market place and in an address informed them that God had revealed it to him that Matthys must die, for no man, but God alone should be honored in Zion.

Knipperdolling could testify to the truth of his words, said John. And Knipperdolling arose to bear the desired testimony. He said that John had prophesied the death of Matthys before it occurred. John was clever enough to assume the reigns of leadership only gradually. During the lifetime of Matthys he kept himself in the back ground and only after he had done the people great service as an organizer and military leader did he dare to make himself the recognized ruler.

Nominally the city continued to be ruled by the Council. Not long after Matthys' death John announced that he had a revelation to the effect that the burgomaster Knipperdolling should become the sword bearer and his office should be to punish the evildoers. Knipperdolling accepted the charge, recognizing doubtless that his former office as the head of the Council had been deprived of its authority. Early in May, 1534, John fell into a trance and received the revelation that the Council should be dissolved and twelve men should be ordained as "the elders of the twelve tribes of Israel" to rule the new Israel according to the divine law, as contained in the Old Testament Scriptures. The twelve chosen men were friends of John, on whom he could rely. Nevertheless he ordained that "all that the elders, after

unanimous counseling, deem profitable for the new Israel, shall be announced and proclaimed to the church of Christ and to the people of Israel by the prophet John of Leyden, the faithful servant of the most High and of the honorable magistrates." A decree was published by the twelve elders, ordaining that sin of every description, including wrath, envy, etc., should be punished by death; but later it was ordered that in certain instances the death sentence could be changed to a milder punishment; grace could be proclaimed, however, only through the mouth of the prophet.

Daily the twelve elders met in the city hall to discharge the duties imposed upon them, and John of Leyden never failed to attend their sessions. Nominally the commonwealth had a republican form of government, but in fact John was the ruler of the city. And it must be conceded that in organizing ability he easily surpassed all other "Israelites." He changed the city into a military camp. With skill and circumspection every one was assigned to such work as he was able to do. Women and children assisted in perfecting the strong fortifications of the city. The watch service on the city wall was thoroughly organized; often John himself was at night seen on the wall to assure himself that his orders were strictly carried out. Powder was made in special buildings; the weapons for defense were kept in best working order. The city contained about 1,600 men who were able to bear arms and a few thousand women and children. The Munsterites were better organized and had far better military discipline than the army of siege which surrounded the city. By sallies they imposed great loss upon the enemies and often returned with valuable food supplies and ammunition.

The bishop, supported by the rulers of Cleve and the electorate of Cologne undertook to take the city by storm. After a few days of heavy bombardment the city was, on May 25, 1534, attacked on all sides by the besieging army. The undertaking failed miserably. Many of the bishop's army were killed, while the Munsterites lost only a few men. The position of the prophet was greatly enhanced through this success; his military leadership had stood the test. The time had now come when the prophet dared to attempt the effecting of a long prepared plan.

(To be continued.)

Scottdale, Pa.

JANE ADDAMS AND HULL HOUSE

Mrs. John Weaver

(Possibly there is no social settlement work in America that is better known than that of the Hull House in Chicago, and perhaps there is no social worker better known than Jane Addams, the founder and present head of the Hull House. There is no question but that this institution has done, and is doing much for the social uplift of the people in its community, and is making a large contribution to the civic welfare of Chicago. The following description of the origin and scope

of the work will be read with interest. Any movement having for its object the physical, mental, and moral welfare of humanity is commendable. However such a movement, unless it seeks also the spiritual regeneration of the individual through Jesus Christ, falls far short of the highest service for humanity. The primary and first week of the disciple of Christ is to preach the Gospel and seek the lost. Nothing short of this ideal service can abide the test that shall be applied to our labors by the Master. The highest service builds for eternity as well as for time. —Editor.)

Jane Addams, the founder of Hull House, was, quite early in her life, impressed by the wretched living conditions of the poor. She herself lived in a large beautiful house; and it had not occurred to her that not all people lived in houses like theirs until she was about seven years old. Then one day she went to her father's mill which stood in the poorest part of the city in which they lived. This was her first sight of poverty and the impression never left her. She saw at once the difference between the people living in these huts and those living in houses like her own. She asked her father why some people lived in such horrid little huts and so close together, and when her father explained to her, she declared that when she was grown she was going to have a large house right in the midst of horrid little houses like these. This concern and sympathy for the poor and unfortunate has remained with her.

After Miss Addams had finished her college work she was sent abroad for two years. The first few months she spent in England. During this time she received an indelible impression of the wretchedness of East London, and also for the first time saw the overcrowded quarters of a great city at midnight. A missionary had taken a party of tourists to the East End to witness the Saturday night sale of decaying vegetables. There were two large groups of miserable looking people, clamoring around two hucksters' carts. The ragged, dirty clothing, the pale faces with the most unlovely of human expressions, the clutching forward for food which was already unfit to eat, was so indelibly stamped upon Miss Addams' mind that after that she almost feared to look down the narrow streets lest they might disclose again this hideous suffering of the poverty-stricken. Sometime later she visited Toynbee Hall, a London social settlement, where she received some helpful suggestions for settlement work.

It was this sympathy for the poor and an interest in the working classes that caused Miss Jane Addams and Miss Starr to open up Hull House in Chicago in 1889. The selection of a suitable place, and the winning of friends to aid in carrying on the undertaking was the first thing to do. They were very enthusiastic about the plan and made many friends. They finally selected the homestead of one of Chicago's pioneer citizens, Charles J. Hull, as a very desirable place for their work. This house had been built in 1856. At the time they found it the lower part was used by a factory for office and store rooms, so the second floor was rented by

Miss Addams and Miss Starr. Shortly after, the fine old house was repaired, and Miss Helen Culver, its owner, gave them a free leasehold of the entire house. Her kindness was continued throughout the years until now the group of thirteen buildings, which at present comprise the Hull House equipment, is largely built on land which she put at the services of the settlement.

This house was furnished just as it would have been had it been in any other part of the city. The pictures which had been collected in Europe were hung and new furniture was bought with as much pride as if the founders were furnishing a private house. Then on September 18, 1889, Miss Addams, Miss Starr, and Miss Mary Keyser, who did the housework, opened Hull House to begin active work.

The people who lived in this neighborhood were Irish and German, who, as they became more prosperous, withdrew, and the slow substitution of Russian Jews, Italians, and Greeks took place. The living conditions of these people were in many cases wretched.

The policy of the public authorities of never taking an initiative, and always waiting to be urged to do their duty is obviously fatal in a neighborhood where there is little initiative among the citizens. The streets in such a ward are inexpressibly dirty, number of schools inadequate, sanitary legislation unenforced, the street lighting bad, the paving miserable and altogether lacking in alleys and smaller streets. Hundreds of houses are unconnected with the street sewer. The older and more prosperous inhabitants move away and make room for newly arrived immigrants who are densely ignorant of civic duties.

The houses of this ward, for the most part wooden, were originally built for one family, but are now occupied by several. There are few brick buildings and few large apartments. The small wooden houses have a very temporary aspect, and for this reason, perhaps, the tenement house legislation in Chicago is totally inadequate. Rear tenements flourish; many houses have no water supply except the faucet in the back yard, there are no fire escapes, the garbage and ashes are placed in wooden boxes which are fastened to the street pavement. One of the discouraging features about these houses is, that they are owned by ignorant immigrants who have no sense of the responsibility which wealth brings with it. The family of an Italian immigrant owner may be as filthy and ignorant as the poorer classes.

Poverty in this ward is very prevalent. There are old women who have worked hard while their strength lasted, and when they became too old to work, had no means of support. They will cling to the most wretched condition in order to avoid going to the poor house. Then there are families where the father has died and the mother works early and late to support her children. She has neither strength or time left to spend in training her offspring, and these for the most part are left to run about on the streets. There are other families where the father spends his earnings and all he can obtain from his wife for drink; or he may be unable to get work or be taken ill and thus the family is plunged into extreme want.

Because of poverty these people are forced to work long hours and at low wages. The Jews and the Italians do the finishing for the great clothing manufacturers, who have resorted to the "sweating system." An unscrupulous contract regards no basement as too dark, no stable loft too foul, and no tenement room too small for his work-room as these conditions imply low rentals. The conditions of many other working men and women doing other kinds of work are just as miserable.

The purpose of Hull House is to relieve in every way possible the miserable condition of these people; "to provide a center for a higher civic and social life, and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago," in other words to aid in the solution of the social and industrial problem of life in a large city. At the same time it is an attempt to relieve the over-accumulation at one end of society and the destitution at the other, but it assumes that this over-accumulation is most sorely felt in the things that pertain to social and educational advantages. From its very nature it can stand for no political propaganda. The one thing to be dreaded in the settlement is that it may lose its flexibility, its power to quick adaptation, its readiness to change its methods as its environment may demand. It must be open to conviction and must have an abiding sense of tolerance."

In the first week after opening Hull House, Miss Starr started a reading party in George Elliot's *Romola* which was attended by a group of young women who followed the story with unfailing interest. The weekly readings were held in their little upstairs dining room. The first resident, as she called herself, was a charming old lady, who gave readings from Hawthorne to a most appreciative audience. Volunteers to the new undertaking came quickly. A charming young girl conducted a kindergarten in the drawing room, thus taking care of the children of mothers who were at work. This same girl also organized her first successful boys' club, holding the interest

(Concluded on page 675)

GOSHEN COLLEGE SCHOOL OF AGRICULTURE

J. E. Hartzler

The present and coming generation is destined to bring the farmer and housewife to the front. Vocational training is given a large place in practically all the elementary and secondary schools. Agriculture and domestic science are among the leading; and it is right that it is so. Upon the farmer and the housewife depends our entire national and religious existence.

The education of the past had a tendency to lead men away from the farm rather than to it. A change is taking place very rapidly. With all respect for what our educational predecessors have done, still we must admit that the brain was given entire attention while the hand was neglected. The school cultured the brain while the Church cultured the heart. But the hand was neglected.

Frequently we are asked why it is needful to give agricultural training? Why teach cooking and sewing? We are told that our fathers and mothers, many of them, did well. But the same argument may be applied to every other profession. Our fathers did well under their conditions, the conditions peculiar to their day. But their conditions are not the conditions of today. George Washington made a good president in his day with his equipment but he would be a failure with the same equipment today.

There is today a great demand for agricultural education. This demand comes for several good reasons:

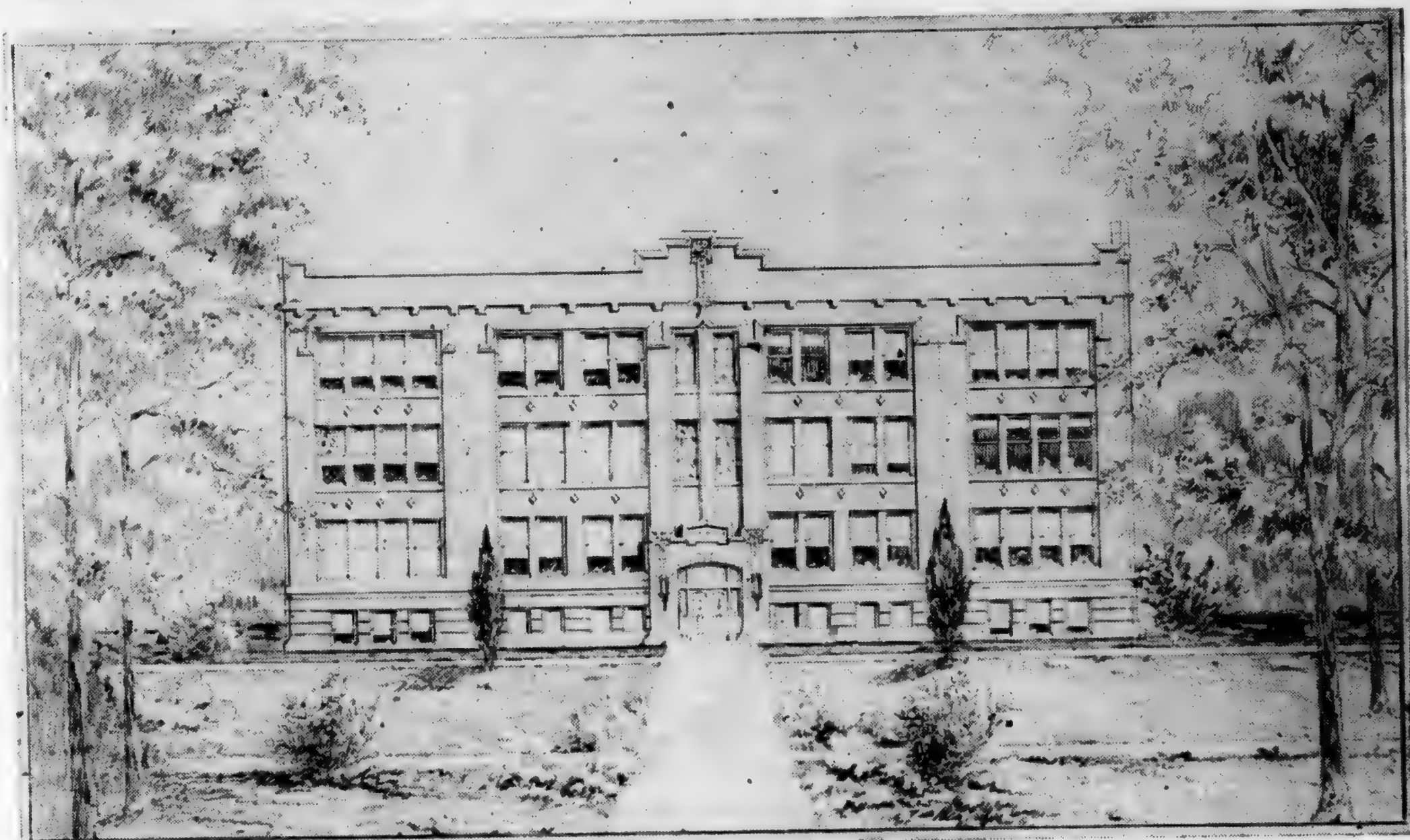
1. Our Church in particular is a rural church. About 95% of our people are farmers. But there is a rapid drift toward the city. This is true not only of the young people but of the older and retired farmers. The Mennonite Church transported to the city will mean serious problems; and such problems which we are not able to meet with our present equipment. The Church in the country is calling to her people to remain with the farm but no effort has been made by the Church to make the farm the most satisfying place to be. If we can make the farm the most attractive place we will have solved our problem. The Church has lost many and will lose more unless we make special effort in agricultural lines. Our young people are not lazy; they are anxious to do something worth while; and the farm is worth while. To

know how to make a beautiful and home-like home is worth the while of any girl.

2. City missions are a good thing, but it is a real question whether or no we would do more good in extending our rural church and rural missions. Many a weak congregation in the country is accounted for in terms of poor agricultural conditions. It does not take a great amount of sight to see that practically all of our strong and flourishing churches are in good farming districts. We can not build up a strong church on poor and ill-producing land. Many of these poor districts could be built up if men only knew how. Many a New England farm which was forsaken years ago as "worn out" is today taken up and with intelligent treatment is producing well. Some

changed. Fifty and sixty years ago land in Central Illinois sold for \$1.00 to \$10.00 per acre. The same land today is selling from \$200.00 to \$400.00 per acre. What chance has the young man without money to own his home under these conditions? Absolutely none! He could not make his interest. There is but one salvation, viz., intensive farming on fewer acres. But to do this he must know how.

The agricultural work given at Goshen College must be essentially practical, rather than experimental. It must prepare men to live well on small farms by doing intensive farming. Poor and run-down farms must be built up. Dairying and butter-making, stock feeding and fattening, animal husbandry, corn, wheat, oats, clover and alfalfa and horticulture will be given special attention. Short, as well as long courses will be given. Hereafter a short course of six weeks will be



Science Hall now in Course of Construction

day soon men will go East for land instead of West. Eastern land has not been used up but abused up. Every country church needs a preacher who is an authority in agriculture, rather than a specialist in Dogmatics. And this preacher needs a wife who is a model home maker in the community. The great need of the masses is to know how to live.

3. Preparation is demanded in all professions. It may seem presumptuous but many of us will see the day when the farmer must qualify for his profession as well as does the teacher, chemist, or druggist. Farming during the coming fifty years will not be what it was during the past fifty. Rapid changes are already taking place and the Church must prepare to meet the condition. The trained man is the man in the lead; and he ought to be.

4. Financial conditions have greatly

given in connection with the Short Bible Term. Combined courses of Bible and Agriculture will also be given through the regular year.

The launching of the agricultural school means the investment of at least \$45,000. We must do the work equally well with other and larger schools. This amount of money looks like a large investment to some people, but what is this amount compared with hundreds of young men and women who would be lost to the Church without it? The investment is small when we consider the results.

For the coming year, beginning with September 9th, we will give one full year of academic agriculture. This course is open to all students of High School grade. Two years of science leading to the four years' agricultural course is also given. The four years' course in agriculture will be added just as fast as the de-

mand will justify. The farm of sixty acres to be used for agricultural purposes will be enlarged in a few years to perhaps 200 acres. Modern dairy barns will be built soon.

The Science Hall as shown in the cut will be 117 feet long, and will have four floors. On the ground floor will be two large rooms for dairying and butter-making; one large room 40 feet by 30 feet for horticulture with a green house 20 feet by 25 feet, and two large rooms for manual training—saw and bench room. The first floor will have a large lecture room with a capacity for seating 170 people. On the same floor will be a museum and reading room; a biological laboratory 25 feet by 45 feet. The second floor will be given to domestic science entirely. One large cooking room 30 feet by 40 feet; one dining room; one sewing room and room for domestic arts. The third floor will be given to Chemistry and Physics; laboratories, weighing rooms, etc., will be as complete as they can be made. On every floor there are the necessary office rooms, store rooms, cloak rooms with lockers, etc. In fact the building when complete will compare favorably with any other of its kind.

May I take this opportunity of again thanking those who have so loyally given their support during this time of reconstruction and enlargement. Only a few years need pass by until the reward of those labors will be evident. With the lively interest manifest in the Church in general in this work there is every reason to believe that the work will be launched without difficulty and the school at Goshen will be in position to serve the Church better than ever before. We are here to do what the Church wants done.

Goshen, Ind.

(Continued from page 673)

of the boys by the old heroic tales dramatically set forth. Since then many other clubs have been organized.

A group of the younger children were organized into classes, the value of which consisted in giving these children the opportunity, which they could not have in the crowded schools, for initiative and independent social relations. The public schools then contained little hand work; in these classes then, instruction was given along this line. The classes were continued and increased until now they have developed nearly every form of handicraft.

Besides the children's clubs there were also those for young men and women who eagerly sought some place to spend their time after work. There were debating clubs in which important questions were discussed, and reading classes where the young people learned to appreciate good literature. The reading rooms have afforded much pleasure to these people. Then also art, such as music, drawing,

and modeling, were encouraged as many of these young people had natural abilities along these lines, but had no opportunity to cultivate them. Other kinds of hand-work are now taught, such as sewing, cooking, millinery, weaving and embroidering, to the girls, and wood carving, blacksmithing, machine shop work, cobbling, photography, printing, typewriting, applied electricity, telegraphy, and sign painting, to the boys. But besides these classes, there was also provision made for purely social gatherings to prevent the young people from going to public dances and cheap theaters.

But Hull House was not established for children and young people only. The older men and women were also organized into clubs and classes. Most of the men in the neighborhood were very ignorant of our laws and knew absolutely nothing about the men they voted for. The clubs therefore are a great help to them, because an effort was made to acquaint them with our laws and their duties as citizens. For this purpose the men were organized according to nationality. At the present time many of them have advanced considerably and are taking up other lines of study. For their benefit many foreign newspapers and magazines are supplied in the reading room. For the women, one especially interesting feature is the labor Museum at Hull House. Many of these foreign women were accustomed to do spinning and weaving in the old fashioned way, while they were in their native country. In the Museum they have the opportunity of continuing all the various methods of centuries ago, thus helping them to bridge over the break between the life in their native country and their life in Chicago. For the benefit of the older people, also, there is the Old Settlers' Party which has been held every New Year's Day for twenty years. The object is to get these people together for a good social time. Often many of those who have left the neighborhood return to attend this New Year's Party.

Another thing of importance at Hull House is its coffee house where meals are served at a very reasonable price. Many of the women who work, because of not having time to prepare food properly, feed their families on very unwholesome food. To these families wholesome meals are served without much expense to them. Other working people also find the coffee house very convenient, and it has developed into quite a social center.

The services of Hull House workers are not bounded by the settlement itself. Much visiting is done among the poor, especially those who are unable to attend any of the gatherings at Hull House. The workers may be called to prepare the dead for burial, or to nurse the sick, or to take care of the children. Anything that can be done for these people is willingly done. In many ways the poor have come to recognize the settlement as a great benefit to them. During hard times the

unemployed are given a home until work can be secured for them. Its influence has also been made manifest in another direction. The streets in that neighborhood are cleaner, the working conditions better, tenement houses have been improved, and sickness is less prevalent, as a result of untiring activities.

Aside from the social and industrial work which has been done by Hull House it also has some purely educational organizations. A University extension course is conducted at Hull House, Normal extension classes, and in connection with these classes a Hull House summer school has been instituted at Rockford College.

Many other interests might be mentioned in connection with Hull House, but I shall only say a few words with regard to the workers. The majority of them are college people. Their expenses are defrayed by themselves, for most of them are engaged in some other occupation and give only their leisure time to the House. Very few salaries are paid and those only for technical services. At present there are about thirty-seven residents, but besides these there are many non-residents who give much time and valuable service to the work.

Hull House has made some mistakes in its various undertakings, and still has enemies, especially among those who were benefited by the wretched condition of the poor, yet it has no doubt accomplished a great work in bettering the living condition of the unfortunate in Chicago.

Goshen, Ind.

Slaves Set Free in Assam

In the hills of Assam the prophecy of Isaiah is being fulfilled, and the Gospel is bringing liberty to the captives. One Christian chief, Hrangkima, a few months after his conversion, wrote to the missionary in charge, "Now I am determined to continue believing in God's Word. Therefore, in the name of the Lord Jesus, I have freed 26 families of slaves who are in my village. Now we, all the members of my family, have given ourselves to the Lord Jesus. It is very happy." This act means a sacrifice of over one thousand rupees, a very large sum in Assam. Another Christian chief of Lushai, Assam, Hrangvunga by name, in freeing his 41 families of slaves, wrote to them in these words: "In the name of the Lord Jesus I free you from your slavery. In like manner as you are freed by me from slavery, be freed from the slavery of sin, and believe in Jesus, then you will have eternal life. Although you are freed from being a slave to me, unless you are freed from the slavery of sin you are still in very great slavery. Jesus suffered on the cross of wood to free us from slavery and that we might have life by believing in Him. To follow Him is very necessary for you and for me."—Sel.



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

This month is introduced with another consecration topic, "My Life a Life of Service." Glance over your topic card and note the series of consecration topics thus far used. Plan to fit this one in its proper place in the series provided the condition of the congregation is sufficiently favorable. All our planning in programs and topics should not become so set that we are not pliable to circumstances which local conditions indicate are not suited to the plan. Let the Lord lead you by His wisdom in all these things.

The second topic is likewise one of a series intended to round out some of the thoughts that should receive consideration from time to time. It is a live topic for all. May each one be prayerful and get the full benefit of the topic.

The character study of Barnabas is the third in the series for the year. This one is from the New Testament while the others were from the Old Testament. Faithful study and thought will bring valuable results from this study.

The last topic of the month is missionary. The fifth is a series for the year. A very important phase for all to consider is found in this topic. Here is something that is vital to us at the present time. We trust the consideration of this topic may awaken all of us or at least many to a real view of what is before us as a Church if we expect to remain as the blessed of God.

May every leader and committeeman and speaker shake off indifference and formalism and give themselves to the Lord for a wide awake earnest service during this month.

CONSECRATION: MY LIFE A LIFE OF SERVICE.—Matt. 20:20-28

Topic for September 6

MOTTO

"Serve the Lord with all thy heart."
—Deut. 10:12.

THE STUDY HOUR

I. The Meaning of Our Topic.—Life is looked upon from different viewpoints. It is viewed with different kinds of eyeglasses. Unless we see life from the viewpoint which our Creator and Sav-

ior gives, we shall not behold things as they should be.

The Creator has related all life, vegetable and animal, in such a way that each performs its mission by rendering a service. The vegetation of the earth has attained a greater end in becoming the means of sustaining animal life than to simply serve its own end. The animal kingdom likewise must render a service in some way to higher ends if its best work is accomplished. Mankind is the crowning work of God's creation. All earthly life has been placed under his dominion. (Psa. 8). The question will now arise, After man has been served of all things under the sun in all the works of earth, has he reached the highest office of his creation? The answer is plain that all must serve the Highest before it attains the greatest place in the universe of God. So man can serve only vanity if he only serves himself. (Eccl. 1:2,3). Man then must ultimately serve and glorify the Creator before he reaches the height of perfection and glory. How is this service rendered? The simple answer is, obey the law of God. "Let us hear the conclusion of the whole matter, fear God and keep His commandments for this is the whole duty of man" (Eccl. 12:13). Jesus Christ is our great model of service. He said in prayer to the Father, "I have glorified thee on the earth. I have finished the work which thou gavest me to do." The work given Him was one of service; to bring many sons to glory with Himself. This made Him give His life a ransom for many. A special service that none other could render. But now in the scripture text of our lesson

II. Matt. 20:20-28—we find that the same spirit is to characterize those who attain the highest among God's servants. "Whosoever will be chief among you let him be your servant: Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." The twelve had failed to grasp the truth. They looked at life from the selfish center and found conflict with other selfish centers, little and mean as their own. But here was a Man who gave the true view and enlarged the horizon and set our life motives going around the true center.

III. Outline Study.—

1. Saved to serve.—Jno. 17:18; 15:14-16.
2. Motives of service.—Jno. 14:15; II Cor. 5:14,15; 4:5; Rom. 12:1,2.
3. Power for service.—II Cor. 4:7; Acts 1:8.
4. Sufferings in service.—II Cor. 6:4-10.
5. Blessings of service.—I Cor. 15:58; Heb. 6:10.

PERSONAL THOUGHT

It is my highest privilege and duty to present my body a living sacrifice, holy, acceptable to God.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Minister.
2. God Made Us to Serve.

For Young People.—

1. Fit for Service.
2. Yielded to Service.
3. Motive in Service.
4. Departments of Service.

For Older People.—

1. Serving One Another.
2. Spending and Being Spent.

SEED THOUGHTS

God's very service is wages; His ways are strewn with roses, and paved with joy unspeakable and full of glory, and with peace that passeth understanding.—Thos. Brooks.

Shall I grudge to spend my life for Him who did not grudge to shed His life-blood for me?—Beverage.

Today, let us rise and go to our work. Tomorrow, we shall rise and go to our reward.—Richard Fuller.

CHRISTIAN CONDUCT: IN OUR SOCIAL LIFE.—Matt. 7:12; Col. 3:17

Topic for September 13

MOTTO

"Be thou an example."

THE STUDY HOUR

I. The Purpose of Our Topic. What effect do we expect Christianity to have on our behavior in society? There is within all normal young men and women a desire for society; to go out farther than the immediate home circle and find companions for association. From the playfulness of childhood to the more sober thought of manhood comes the age of dreams and idealism when youth begins to venture out into life and with his fellows begins to work some of these ideals out. Here is where, in society of others like himself—or herself—they exchange and develop the tendencies of one another's thought. What effect will Christian experience have upon this God created desire for society?

Many of us have been taught the principles of modesty, truth, purity of morals, etc., already in the home. We shall however meet with live active minds and bodies, who shall present

unthought of things to sift over both proper and improper, wise and foolish, evil and good. Will Christianity be a help to us in meeting this tangle? Are there any wise rules by which we can throw out an influence that will lead our associates to be careful of tongue and thought, and of what the heart may set affections upon? How can we choose for ourselves in reference to words we speak, songs we sing, places to which we resort, behavior that leads to pure elevating thought and noble strong character? The fact that we are Christian young people should cause us to stop and ask these questions. If in real earnest, we can almost foreknow that we shall find some solution that will make our lives shine for Jesus.

II. The Texts.—

Matt. 7:12.—In the first text we have a universal law of Christian conduct that when observed will shape every word and act of our life as far as our dealing with fellowmen is concerned. If we do as we would have others do to us it will do away with selfishness, clannishness, partiality, jealousy, backbiting, unkind words, gossip, etc., etc.

Col. 3:17.—When this text comes into action it will keep before us an ideal personality, a friend that sticketh closer than a brother, whose life of spotless purity and helpful sympathy can look down with knowing wisdom into our own and so suggest that we may do all after the example of His Spirit and teaching. "Do all in the name of the Lord Jesus."

III. Outline Study.—

1. Common social feelings.
 - a. Hearts alike.—Psa. 33:14, 15.
 - b. Joys and sorrows.—Rom. 12:15; 8:22.
 - c. Hunger and thirst.—Jas. 2:15, 16; Rom. 12:13.
 - d. Affections for friends.—Jno. 15:13.
 - e. Life companionship.—Mark 10:6-9.
2. Christian principles in society.
 - a. Noble thoughts.—Phil. 4:20.
 - b. Fleeing youthful lusts.—II Tim. 2:22; I Cor. 6:18-20.
 - c. Edifying conversation.—Col. 4:5, 6; Eph. 5:4.
 - d. Sensible behavior.—Eph. 5:15; Tit. 2:1-6.
 - e. Hospitality.—I Pet. 4:9, 10.
 - f. Impartiality.—Jas. 2:1-5; Rom. 12:16.
 - g. Godly alliances.—II Cor. 6:14.
 - h. The glory of God.—I Cor. 10:31.

PERSONAL THOUGHT

May the life of Christ shine out in our conduct in society. Then truly shall we fulfill the purpose of Jesus' coming into the world.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, True.
2. Commit II Pet. 1:5-7.

For Young People.—

1. Heavenly Ideals in Society.
2. The Power of Holding up Christian Standards in Society.
3. Our Responsibility for Our Associates.
4. Breaking the UnChristian Clan Spirit.

For Older People.—

1. Helpful Counsel on Social Conduct.
2. What can the Home Contribute Toward the Uplift of the Social Life of Our Youth.

CHARACTER STUDY: BARNABAS.—

Acts 11:22-30

Topic for September 20

MOTTO

"Our beloved Barnabas."

THE STUDY HOUR

I. Who was Barnabas?—The name Barnabas was given to Joses, a Levite, whose home was in Cyprus. (Acts 4:36). The name itself furnishes a key to the apostolic estimate of his character and service. The record of his work will be found also to agree with the interpreted meaning of his name ("son of consolation"). (Acts 11:23).

The home of Barnabas, surrounded by the influence of Greeks would naturally fit him for the ministry among that class of people and give him a wider range of experience with men of different disposition and views of life.

What he was to the cause of Christ and the Church is of more particular importance than either his parentage, home, or social position in the world. A study of this side of his character will be the chief aim of our lesson today.

II. The Text.—

Acts 11:22-30.—This is simply an extract of one phase of his career and should be considered in proper order in the exposition of his character.

III. Barnabas as a Bible Character.

1. **Consecration.**—The first mention of Barnabas is in connection with the account of the consecration of certain of his earthly possessions to the common treasury of the Jerusalem Church. (Acts 4:3, 7). This principle of his character should not be overlooked because it will explain some of the selfdenial and suffering that he afterwards willingly endured in his labors with Paul. (Acts 15:25, 26; cf. I Cor. 9:6).

2. **Benevolence.**—This quality standing along side of consecration was a special gift through the Holy Ghost by which Barnabas was used in winning souls. (Acts 11:24). His largeness of sympathy for others and his appreciation of their qualities even before others recognized them, and in spite of their failures in the past, especially qualified him as a church builder. For example, study his introduction of Paul to the Jerusalem Church after his conversion, when the Church was still afraid of him (Acts 9:26, 27), and his confidence in John Mark after he had deserted them in the work. (Acts 15:37, 38). It is not but wise however to study carefully how this same good quality might open him to another danger of weakly yielding to the influence of a strong character like Peter when Peter was in error. (Gal. 2:11-13).

3. **Faith.**—The inspired record adds this quality along with others. "He was a good man and full of the Holy Ghost and faith." Full confidence in God led him to put his earthly means, his time, his talent, yea, his very life at the disposal of the Lord. It gave him large expectation of what the grace of God would do not only in the Jew but also in the Gentile. (Acts 11:20-24). It caused

him to seek for Saul to assist in the work at Antioch (Acts 11:25) when much people were added to the Lord. It marked him to the elders of the Church as the chosen one of the Holy Ghost to go out with Paul on their first perilous journey among the Gentiles. (Acts 13:1, 2).

IV. Questions Suggested by the Study of Barnabas.—

1. What applications to our day can we make of Barnabas' turning the proceeds of his possessions into the Lord's treasury?
2. What value do we place upon the work of Barnabas in soul-winning?
3. Can a man be a successful church builder without seeing the qualifications of others to do a work that he himself may not be able to do although he have oversight of the work?
4. Must we necessarily conclude that Barnabas' usefulness ended because he separated from Paul?
5. May we infer that Paul in part later recognized that Barnabas was right in his estimation of John Mark? (II Tim. 2:11; Col. 4:10, 11).
6. What use should we make of a knowledge of men's weakness and past failures?
7. What place should we provide for the work of God's grace in the lives of erring men and women?

PERSONAL THOUGHT

May our life be in the hand of God completely; that neither possessions, or time, or talent or even life itself shall be withheld from His service.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Good.
2. Commit Psa. 34.

For Young People.—

1. Barnabas as a Soul winner.
2. Barnabas as a missionary.
3. Barnabas as an Example of Consecration.
4. The Secret of His Power for God.

For Older People.—

1. Finding Christian Workers.
2. Strengthening the Confidence of the Church in a Good Worker.

MISSIONARY: MISSIONS ESSENTIAL TO THE LIFE OF THE CHURCH.—Matt. 28:19, 20;

II Tim. 2:19-22

Topic for September 27

MOTTO

"He that hath the Son of God hath life."

THE STUDY HOUR

I. The Meaning of Our Topic.—The proposition stated is that the life of the Church depends upon the mission activity within it. Not only is the fact of the Church's existence due to some other one's Christian mission endeavor, but its continued life depends upon its own activity in the same enterprise.

The question may arise at this point, **Is the statement true and why?** There is a possibility of us getting the work before the life, or in the common figure, the cart before the horse. Mission work of the true type cannot be

done without the life first exists within the Church. We cannot create life, by exercise or work of any kind, unless there is life somewhere to impart back of it. When life exists however we may nourish and cultivate it according to the laws of its growth or hinder and cause it to die by withholding what is according to the law of growth. So with the Church. Its very nature is to be active in mission endeavor. Here supply Scripture proof like the following: (Jno. 17:18; 15:16). When a branch in the vine ceases to bring forth fruit it is taken away. (Jno. 15:2). If it is taken away it dies. (Jno. 15:6). Fruit bearing therefore was the essential thing in holding a place of living connection with the true vine. Coming to a more practical, tangible saying: **Obedience** is the means of abiding and remaining fruitful, (Jno. 15:10), and one great command is to "go teach all nations." Obedience keeps alive; disobedience brings death. "He that hath the Son of God hath life; and he that hath not the Son of God hath not life." Jesus says in promises to His disciples who go into all the world and teach: "Lo I am with you always, even unto the end of the world." Missions therefore are essential to His presence with us. His presence is essential to life. Missions are therefore essential to the life of the Church.

II. The Texts.—

Matt. 23:19, 20. We have already shown in the foregoing that the command any promise go together. Obedience brings the realization of the

promise and so keeps the one obeying alive.

II Tim. 2:19-22.—This text refers more definitely to the individual fitness for service. Those who would be used for the work of the Master must be purged from all that dishonors the Master. We cannot get fit by doing mission work because we cannot really be doing mission work until we have been made fit.

III. Scripture Reading. Read and apply the following scriptures to some phase of the topic.—Matt. 5:13-16; 16:18, 19, 24; 25:14-30; 7:21-23; 9:37, 38; 13:22; Rev. 3:15-18; Gal. 6:7, 8.

PERSONAL THOUGHT

Are my going and teachings, my life purposes and working in obedience to Him who said "Go," "teach," "work," etc.? Is He with me in what I do?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Go**.
2. Recite Matt. 28:19, 20.

For Young People.—

1. The Vessel Made Meet for the Master's Use.
2. Missionary Resources.
3. Blessings Attending Missionary Churches.
4. Prosperity that Indicates Decay.

For Older People.—

1. Life of the Church—What?
2. The Losses of Inactivity.
3. How Create a Greater Missionary Spirit?

THE OBJECT AND VALUE OF THE YOUNG PEOPLE'S BIBLE MEETING

H. Frank Reist

(Address delivered before the Ohio Mennonite Sunday School and Young People's Meeting Conference held near Archbold, O., June 9 and 10.)

Introductory

The Young People's Bible Meeting is no longer a stranger among us. Not less than twenty-five years ago such meetings were held in at least one congregation we know of. From year to year the number increased until at the present time we believe that the majority of our congregations having young people have such meetings. However the whole field has not yet been occupied and the unanimous opinion among the workers seems to be that the work has not yet reached its maximum efficiency. In proportion as the possibilities and value of this work are realized will it be extended until it will virtually reach all of our young people, be enlarged in its sphere of activity and be made more efficient. Much progress has been made in the last decade in the unification and organization of the work, so that today we find the Y. P. B. M. a vital factor in the work of the Church, one that is doing much to mould her future complexion and thought. In proportion as this work is fostered and developed by the Church and extended into virtually every congregation, will its influence be multiplied.

We are not considering an untried work, but one that has been in existence

long enough among us to demonstrate conclusively to us as a Church whether it has a legitimate right to claim recognition as a distinct department of Church work. The fruits have been of sufficient quantity to enable us to judge impartially as to whether its continuance is desirable or inimical to the welfare of the Cause. The work as we find it today, with its limitations and imperfections, stands upon its own merits. Consequently in the discussion of this subject I shall endeavor to confine myself to established facts and conditions as they exist among us, and try and avoid a purely theoretical discussion.

In determining the value of any particular phase of church work it is always difficult, in fact impossible in every case, to determine its value to a mathematical accuracy. There are always other agencies within the Church that make a like or similar contribution to the welfare of the work, which justice forbids us to eliminate. To give all the credit to one particular line of work for certain known results would be unfair and not in accordance with facts. To illustrate: We sometimes hear figures quoted showing that 85% of the present church members have come through the Sunday school,

implying that the Sunday school alone was responsible for bringing these into the church. We do not question the statement that 85% have come through the Sunday school, but we challenge the inference that the Sunday school was the only agency that influenced these lives to come into the Church. There are other agencies that touched these lives, and the Sunday school cannot justly claim all the credit. Do we not believe that the home, the school, the preaching service, the Y. P. B. M., personal work and other factors had some influence upon some of these lives as well as the Sunday school? Who can say in every case which had the greater influence? Several of these or probably all made their contribution toward influencing men and women for Christ. We do not strengthen, but weaken the appeal in behalf of any institution by ascribing credit to it which does not belong there. Consequently to determine accurately just what per cent. of any particular influence for noble living that is brought to bear upon our young people the Y. P. B. M. is responsible for, is impossible, and we shall not attempt it. Therefore when we speak of the value of this work we want to keep in mind the contributions made toward the same ends by various other activities in the Church. However when we find that the Y. P. B. M. furnishes additional opportunities for bringing ennobling and spiritual influences to bear upon young life, and along some lines perhaps present opportunities not found so prominently in other activities, we want to be fair and recognize the claim of this work to a rightful place among our activities.

I hope you will not consider us egotistical when I say in behalf of our young people that we are the most precious asset the Church has. We are the greatest resource she has today. Am I making too strong a statement when I say that there is no other class within the Church that should have as much care, attention and consideration as us young people? We as young people, the future Church, have a right to expect from the Church today that she make special provisions for us and bestow upon us special labor. We praise God for what is being done for us, and for the prospects before us. We want to show our appreciation by our response in a spirit of obedience and prove by our life that we are worthy of the labor bestowed upon us.

The importance of giving special attention to our young people is at once evident when we become conscious of the fact that some, probably most, of the greatest problems before us today have a most vital relation to our young people. In the preparation of this address I came face to face with some of these problems. Some of them have been with us for years, and no doubt, like the poor, will always remain with us. I am not so sure whether our problems of today are different from those of our fathers and grandfathers as we are sometimes wont

to think. I am inclined more and more to think that the problems of today if stripped of their husks are at heart virtually the same as those of yesterday. On the surface they may have a different appearance, but when we get beneath the surface we find the same tap root.

If I had a solution to offer for these problems, one that would forever solve them, their discussion would be approached the more freely, but since we have no such solution it is with hesitancy that they are brought into this discussion. However the conservation of the best interests of the Church and the cause she represents, demands a frank but charitable discussion of her problems. To ignore a problem does not solve it. It is no less a problem by ignoring it. To allow matters to drift without making an honest effort to solve a problem is suicidal and sooner or later will land us among the rocks. By a discussion of these problems one with another we are enabled to see them in their various aspects and thus the more readily find their right solution and the most effective method of dealing with them.

In the discussion of themes of this nature there is a temptation for us young people to theorize and present the subject in perhaps rather a visionary manner. This is possibly due in part to the fact that we do not have so large a stock of good, sound, practical experience to draw from as do our older brethren. We have our ideas of what the work should be like under ideal conditions and are tempted to present it from that angle. We need to constantly hold out better things to be attained, to advance our goal, but at the same time keep in mind present conditions and adapt our work and ourselves to these conditions and circumstances.

In order to discuss this theme from a practical view point I addressed about ninety letters relative to this work, to different workers in the Church. I tried to get an expression from every conference district in the United States and Canada so that I might secure a representative expression of the present condition of the work, its object and value. These letters were addressed to bishops, ministers, deacons, laymembers. The aged, middle-aged and young are represented in this list. Out of the ninety letters only about fifty replies were received to the following questions asked:

1. Do you have a Y. P. B. M. in your congregation? If so, Why? What is the object of having it?
2. Has the work in its present stage reached its maximum efficiency? If not, What suggestions do you have to increase its efficiency?
3. What are some of the benefits already noted (1) in the congregation as a whole, (2) in the lives of the young people?
4. As a whole, of what value is this work to the Church as a whole, as you see it? We regret that not all the brethren

replied. However we are grateful that so many responded.

The tabulating of these fifty replies was more than half a day's interesting work. To discuss these replies and suggestions in detail would require too much time and be too tedious. We have therefore endeavored to classify the replies and discuss them thus. Consequently what is said is not so much the product of the speaker, but that of representative workers in the Church.

Object and Value

An undertaking is considered a success when it realizes its object. It is a partial success when the object is only partially realized. Define the object and you thereby give expression to much of its value also. If you say the object of the Y. P. B. M. is the spiritual development of our young people, if true to its object, this spiritual development is at least one of its values. Because of the fact that the object and value are so intimately associated they shall be discussed conjointly.

However, to give a general summary of the object of this work, we cannot improve upon the statement of the four-fold object of a similar organization, as given in their Manual, viz., "Confession of Christ; Service for Christ; Loyalty to Christ's Church; and Fellowship with Christ's People." In other words we would say the prime object is to make Christ a living reality in the lives of all our young people—that they may have the one supreme passion—that is Christ. The question then before us is; Does the Y. P. B. M. work contribute toward this end? We shall proceed to answer this question.

I. The Y. P. B. M. has a social object and value. Among the replies received not less than sixteen referred to the social aspect of this work. The social instinct in young life is universally recognized. Man is a social being. He craves and needs society if he would attain a plane of greatest usefulness. "It is not good for man to be alone." The Church that ignores this instinct makes a fatal error. A God-given instinct must be given a place in the consideration of the work of the Church if she would do the best possible for her young people. It has a legitimate place in her work.

In some isolated congregations we find the social opportunities and advantages of the young people very much restricted, so much so that the social problem becomes indeed a serious one, one of such a nature that it is difficult for some of us to fully appreciate it. In the larger congregations it does not present so serious an aspect, although it still remains a problem.

The Y. P. B. M. offers a partial solution but does not yet make as large a contribution as it possibly might or should. Young people will congregate. Where can we find a better and more desirable place than at our weekly Y. P. B. Meetings? We do not advocate the idea

that the sole aim of the Y. P. B. M. is social, but it should afford conditions that will be an inducement for young people to gather under Christian influences, and where social intercourse may be had.

The tendency of the day is to speak too lightly of the social life of our young people. The seriousness and importance of forming right associations is not sufficiently emphasized. These matters are left almost exclusively in the hands of the young people, with the result that the Church suffers loss too frequently thereby. I plead for more favorable and advantageous social conditions to be thrown around our young people by the Church. The Y. P. B. M. affords splendid opportunities for the young people to become acquainted, to learn to know each other as to thought, aspirations, purposes, character, etc. Thus in a small way perhaps it contributes to the solution of this problem.

As the social life of the young people of a congregation is elevated, it will affect the life of the whole congregation. Those older in the service can do much along this line by remembering the experiences of their youth and thus enable them to take a helpful attitude toward the young people. The social spirit of our young people cannot be crushed without suffering irreparable loss. We fondly anticipate the time when the Y. P. B. M. will make a still larger contribution toward the social uplift of our young people.

We recognize the fact that there are those who lay too much stress upon this side of the Christian life to the detriment of the cause of Christ. This is one extreme; to entirely ignore it, is the other. We as a Church have not taken either extreme, but have probably erred in not giving it the place and consideration it deserves.

II. The Y. P. B. M. is conducive to more Bible study. Twenty-five gave this as one of the objects. One of the great needs of Christianity is to become more familiar with the Book of Christianity. Catholicism is opposed to an open Bible; Protestantism opposed to a closed Bible. Nevertheless it is appalling the ignorance of the Bible found among Protestants. Test the average congregation as to a knowledge of some of the simple but fundamental truths of the Christian religion, and carefully note the result. We who claim to have the only true religion, the only revelation from God, the solution for every human ill and problem, must generally confess ignorance of many of the rich truths of Holy Writ. The Bible is found in every Christian home, and in many homes not Christian. It enjoys a wider circulation than any other book. Yet we are wont to give less time to it than to our other reading. No life can be one of power without constant reading of this Book. Neither can a Church enjoy spiritual power whose members are indifferent to Bible study. The mere keeping of ordinances and

obeying of restrictions, and living a morally consistent life, does not constitute Christianity. They belong to Christianity, but do not constitute the essence of it. Unless we know Christ through the study of the Word, have Him a living reality in our daily life we have not yet tasted of the essence of true religion.

We need Bible study. But even in Bible study we face a real danger. Much Bible study does not necessarily give power, neither much praying. If these are substituted for the real Christ, we shut off the avenue through which the power comes. It is Christ we want, yea need, in our life, and Bible study will help us to this reality if rightly approached. Consequently one great need today is that the Church give herself earnestly to the task of creating a larger individual interest in the study of the Word.

The Y. P. B. M. stimulates study of the Word. The very nature of the work is such that a study of the Bible becomes necessary for conscientious preparation. The topic assigned is of such a nature that a study of the Word is necessary. References are found and studied in order to gather the truth. New truth may be discovered and thus an interest in the study of the Word aroused. But this is not all. These truths gleaned must be given expression. It is said that we do not know anything well until we can tell it to others, and by telling it, it becomes more definitely fixed in our memory. We can thus readily see how the Y. P. B. M. affords opportunities and gives occasions for the study of the Word and the expression of its truths not found in some other lines of work.

A natural consequence of this study is more thorough indoctrination. Seven gave this as one of the benefits noted. Young people of today need to study the doctrines and become convinced through a personal study of the Bible under wise supervision that the doctrines are based upon the living Word. The time is rapidly passing when they will allow others to do their thinking for them. The spirit of the age is such that the conclusions of our fathers are no longer accepted without first being personally verified. The standard of our secular education is higher than that of several decades ago, and virtually all of our young people have the opportunity of securing a high school education, and an increasing number are taking advantage of it. A high school education today means more training than it did ten or fifteen years ago. Since an ever increasing number of our young people are receiving such training and also training in some of the institutions of higher learning, the body of thinking young people within the Church is on the increase. The leaders in Church must be able to give an intelligent interpretation of the Word and its doctrines and teachings if these young people are to be enlisted as earnest workers. They must be early encouraged to study the Bible. They need to be carefully direct-

ed in this study. Since the Y. P. B. M. offers an avenue whereby this study may be encouraged and in a measure directed, it commends itself to the leaders of the Church.

It is generally conceded that the young people active in this work are the most loyal and most thoroughly indoctrinated. It is they who uphold the doctrines of the Church and stand shoulder to shoulder with those in the ministry and in leadership. It is they who have a wholesome influence over those of the young people who may be hovering near the border line. Wherever you find a disinterested and inactive body of young people, there you inevitably find a looseness in doctrine and in their Christian life generally.

Another result of Bible study fostered by the Y. P. B. M. is that it produces stronger Christians. The branch cannot abide in the vine without continually partaking of the vine. We cannot partake of Christ unless we abide in Him. An essential to abiding in Him is an abundant and continual partaking of the Word. This feeding on the Word will make the Christ more real to us. Hence a growth in grace.

Another result of this study induced by the Y. P. B. M. is that it is conducive to more earnestness in His service. Earnestness and sincerity are valuable factors in a successful Christian life. It has a tendency to make Christian living our chief concern, to cause us to work and not play with religion.

III. The Y. P. B. M. makes no mean contribution to the development of better and more efficient Church workers. No less than twenty-four of the replies mentioned this as one of the benefits. The great problem before the Church today is how to set the rank and file of its members to work. There is always plenty for the minister and the active members to do. They are overloaded. "To distribute the responsibility of Christian service more evenly, to develop the backward and indifferent, the uneducated and bashful; to bring into the center those who are upon the fringe and edge of church life, this is the great problem that confronts the Church today." Take any congregation of 150 members you can think of, and if among them you can count fifty who are active to the extent that the minister can depend upon their service whenever needed, it will be admitted that the proportion is an unusual one. What does this signify? Simply this, that the rank and file of the Church have not yet caught the vision of a militant Christianity that compels to active service. So long as we find such conditions extant, so long is there room for an agency that will influence some to become active workers. Such an agency we find in the Y. P. B. M.

The problem of utilizing waste in the industrial world has been largely solved. Some of the by-products made out of what was formerly considered waste are

as valuable as the main product. Cotton seed which was formerly thrown away is now one of the most valuable products of the cotton plant. Some of the tailing and dump heaps of Pennsylvania coal mines are now utilized. The by-products of the large slaughter houses are varied and many, and we are told that there is nothing wasted, everything is used in some form or other. To utilize not the waste product, but the unused product of the Church, may well deserve the attention of every Church leader. Talents and gifts not employed soon depreciate in value. If properly employed their value is increased. Right here is where the Y. P. B. M. offers opportunities for giving employment to the young people not found in any other line of activity. In the Sunday school the few have the opportunity to perform definite work, here all who will may have the privilege of useful employment. All are encouraged to employ their talents and thereby develop them for the Master's use.

There are those who tell us that the Y. P. B. M. makes a contribution toward producing better Sunday school teachers. The unique advantage of being able to adapt itself to virtually every characteristic and temperament found among young people peculiarly fits the Y. P. B. M. for training. Its services can be made of such a nature that the most bashful, the uneducated, the unreserved, everyone, can participate and make an individual and personal contribution. Thus under careful leadership the timid may be gradually inspired with the self-confidence necessary for public work. The talents hitherto unexercised may be developed, and perhaps dormant talents quickened to life. Many have been the agreeable surprises experienced by leaders in this work in the discovery of hitherto unknown talents and abilities in the lives of some of the young people, which with the proper encouragement and care have developed into some of the strong workers in the congregation. As these talents developed and began to assert themselves, responsibility for some phase of the work was assigned and assumed, which resulted in a further development and increased responsibility until possibly in the course of time the general responsibility of the work was placed upon this particular individual. As the worker becomes more efficient in the Y. P. B. M. he also becomes better qualified for work in the Sunday school. Many of the same qualities needed in the Y. P. B. M. are also needed in the Sunday school. Thus by working in both the Y. P. B. M. and the Sunday school, the worker, if he has qualities of leadership, will be trained for larger service in the Church if called thereto.

An important element in the development of a worker is that of responsibility. There are those who hesitate to place responsibility upon young shoulders. There is danger if it is not wisely placed.

(Concluded on page 687)

OUR SUNDAY SCHOOL

THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL

V The Lesson Material

Mrs. Charles Shank
(Concluded)

Shall the graded Sunday school lessons be used in our Primary Department? This is a question in the minds of many of our Sunday school workers at the present time, and because of differences of opinion, because there are strong and honest opposers as well as enthusiastic promoters of these lessons we believe the question is worthy of being considered.

In 1873 when the International lessons were formally adopted, not a single denomination as a denomination was in favor of the plan. Now these lessons and prepared helps are used by practically all Sunday schools and they are recognized as a great help in promoting the aims of the school. A prominent pastor in speaking of a certain young man still under fifteen years of age, who had received his Bible knowledge under the influence of the International lessons, said, "He knows more of the Bible now than I did when I left school," and yet the pastor was the son of a clergyman, a graduate of a Christian college and of a prominent theological seminary. This does not mean that those who had not the International Uniform or graded lessons did not do their work in the world, but it does mean that if we move forward in business, in material development, in every other department of life, and not in Sunday school, in spiritual connection, we cannot do our work in the world.

Graded lessons could hardly have been used when the uniform lessons were first adopted, for the reason that all the time and thought of workers was needed in the new course, but if at the present time better lessons for children can be given certainly they ought be changed.

Do the graded lessons promote Sunday school aims? Are they better? I wish it clearly understood that I do not put all confidence in the course heedless that personal responsibility lies with the teacher and that power lies with God. Neither do I agitate its immediate adoption in all Sunday schools without considering the peculiar needs and conditions of each. But I do believe that many of our workers who realize the usefulness of the graded course, who could use it and who wish to use it, ought to have the encouragement and help of those who are in a position to help and encourage.

The lessons are feared by some because of the men who selected and arranged them, and yet they are the same men who prepare our uniform lessons. They are not to be slavishly followed and should we find a lesson dealing with a church doctrine we may teach it in accord with our beliefs for only the simple story is given in the helps. Nature lessons are used but are we drifting away from the great Bible truths when the child recognizes that there are flowers and leaves, all the beautiful and useful things of nature because God wishes us to have them and helps them to grow? Certainly anything that would tend to make us drift from the Bible is not to be encouraged, but did not Jesus use nature lessons when He spoke of the wind and the lilies and the sparrows, the seed and the sower and the soil?

As primary teachers we must cultivate in the hearts of the children a reverence for God's Book. Personally I have found it easier to do this by means of the graded than the uniform lessons, for only such lessons are used as are understood and as are most interesting to the boy or girl at just the time they are used. In our uniform lessons stories are not told when they are best fitted and something which does not interest an eight year old boy, in the least, is thrown at him. Later on perhaps, or earlier, that same something might be interesting and helpful to the boy but he does not get it. In the public school he is given the stories that appeal to him then, What is the result? The Bible is not as interesting as "school books," and cannot be revered as it should be. We cannot deny it, we are at fault if we cannot make our Bible loved by the boy as much as the trained public school teacher makes her "school books" loved.

Someone asked, Is it not difficult to use different lessons for each class in a one-room building? And is it not difficult for a busy mother with several children each learning a different lesson, to give the help she should give? No more difficult is it than the rural school work. What if the subject matter taught is not the same in all classes if each class has what is best adapted to its needs. Instead of having the primary pupils to sit up straight on the front seat and be good during the general review of the lesson,

the thoughts of which they cannot grasp, even though they study the same lesson, they may remain in their own curtain-room for a closing talk. Then the primary Department may sing a closing song and join in the Lord's Prayer with the main school. A certain class may be responsible for telling the school their own lesson, in some manner planned by the wide awake teacher. The mother finds herself helped to aid her children and will not find it difficult.

When the uniform lessons are in use and are peculiarly unfitted for little ones, every true teacher must adapt. She will take some word, phrase, or sentence and building up on that succeed in securing the attention and interest of her pupils and in teaching a lesson, but she will not be teaching the uniform lessons. She finds it difficult work, sometimes she reads into the text things which are not actually there, and she cannot unite all the lessons making each one a distinct advance to some goal. In this way she is able to accomplish much more with them than without the graded lessons. This is not only my own experience but the enthusiastic testimony of teachers who are making use of them.

Creston, Ohio.

Balkan Ideas of Religious Liberty

The American Government sent a suggestion to the conference among the Balkan States held at Bucharest, to the effect that the new treaty to be signed there should assure religious liberty to all those dwelling in the territories affected. It was stated in reply that the constitutions of the various Balkan countries already had granted religious liberty. We are now learning—by the treatment which Serbia and Greece are according to the subjects of the territories conquered from Turkey—what is meant by religious liberty in the Balkans.

A dispatch from Monastir, largely a Bulgarian and Greek as well as Servian city, but now within Servian territory, reports that the Servians have closed the Greek churches and Greek schools in Monastir. On the other hand, they have opened a Servian church and have notified the Bulgars, are to attend that church. A guard was set at the door of the Protestant church and he endeavored to turn back any Bulgars who approached. One man who insisted on going to the Protestant church on the ground that he had attended the church for thirty years, was called to the police station and given to understand that, under penalty of losing his property, he must attend the Servian church.

At Kortcha the American-Albanian school has been closed. The Greeks have taken possession of it on the ground that the district is to become Greek.—Sel.

"What you laugh at tells plainer than words what you are."



ON CHILDREN KEEPING ACCOUNTS

Some years ago in a magazine, we read a brief article on the training of children to keep an expense account of their own. This article said that as well as teaching the child the simple bookkeeping, he learned to carry money without feeling a constant temptation to spend it; and that it is a good idea to fine the child for wrong-doing instead of punishing him in other ways. There this little article stopped.

It appealed to us as a good practical suggestion, and we immediately started our little son and daughter with a very red and attractive leather book, and with a liberal allowance of ten cents per week.

After a number of years' experience and patient teaching along this line, I feel that I must call the attention of as many intelligent parents as possible, to the results of such an apparently simple but efficient help in child training.

That it teaches a child the right use of money, helps him to be systematic and saving, and is of practical value, can readily be seen at a glance. But please look back with me over the past few years, and notice the ethical value of such training, providing it be thorough and constant. The practical side, which appealed to us first, we have found to be only a minor part of its educational value.

I have had much to do with many children and have been utterly and constantly amazed, that the children about to enter high school, and even those who have finished high school, understand so little of ordinary business affairs. Many seem entirely at a loss to apply their arithmetical knowledge to their own everyday lives.

To return to my own small boy and girl. They were each given actually thirty cents per week, but as twenty cents of that had to go into a Building and Loan Association, it is not to be considered here. It was only ten cents about which they might use their own judgment and keep an accurate account. Moreover we insisted that they pay something into their Sunday school each week, and into their little bank they must put something, we cared not how much or how little—it was merely to form the habit of saving from their own allowance. They were also obliged to buy such small school supplies as pencils and tablets. What

money was left they could use as they pleased. A small sum you say? Yes, it was, but the child's income, of course, may be regulated according to the circumstances of his parents. They frequently received gifts of money, as most children do, and sometimes earned a little extra, of which likewise they kept account.

One day the little daughter came to me and said, "Mother, my expenses are so heavy this week, with passing into the next grade, I think I shall have to have a little extra money." Needless to say, under those extenuating circumstances, she received it.

These children are just everyday children, and yet they have done quite remarkable things, I think, with that small allowance. They have bought Christmas gifts, valentines for their little friends, all these without asking for money. I must make one exception, however, to the statement, for the first Christmas after the allowance was begun, while sister had saved up, little by little, enough money to buy Christmas gifts, her brother had nothing to spend. "Well," I asked, "what are you going to do about it?" "I am not going to give any presents," was the somewhat sullen reply. "Of course," I answered, "if you do not give presents, you would not be small enough to keep any!" Finally his father came to the rescue by advancing a small loan, but the child still remembers that experience. Just here, let me say, we have always made them pay back the smallest loan from whatever source. And we have paid the allowance regularly and their father has insisted in balancing the little books regularly, every week, starting them on a fresh page.

There have been many heart-breaking times—and many tears shed over accounts that would not balance—and a great deal is due to the patience and perseverance of the father.

At first all the pennies were spent on the first day, and for foolish things, we had to expect that; but gradually, they began to observe for themselves. I noticed that the boy did not waste and throw away quite so many sheets of tablet paper. Then the little girl wanted rather an expensive toy, and was told to save the money and buy it. Well, much to our surprise, she actually did this. The doll-carriage represents many small sacrifices, much patience and perseverance. The boy, who is much less in-

clined to be saving, took notice of this transaction, and began to think that he, too, might spend his money for something better than gum and candy. They soon got so they could carry some pennies in their pockets without spending them.

We had thought our boy more generous than his sister, but the little system of keeping accounts soon showed us, that whereas he spent freely as he went along, she would plan ahead and by planning and saving, could and did give more than he. We learned many little traits of character which we might never have suspected otherwise.

The boy was much inclined to evade, and even to falsify his accounts. But he has been slowly learning, year by year, that figures do not lie, and that false statements are useless, and I am thankful to say, he is learning to be a most truthful boy, and a great deal of credit for this may be attributed to his account book.

The children have finished one book and have started another. I have laid away those little red books—tear stained, thumb marked, misspelled—later on they will be priceless mementos of their childhood days.

The boy soon wanted a larger allowance, and I said: "If I were a boy, as big and strong as you are, I would earn more money." "How can I?" he asked. And then I told him to find out how other boys did. How much I value the first birthday present bought out of the money earned himself!

They often thought it hard to be obliged to save what other children spent, for instance, money that was intended as gifts, etc. But when their father told them he had one hundred dollars of their own savings to invest for each of them—and their little playmates, who had spent their money, had nothing ahead; they began to see for themselves how much better it would be in the end.

We have always made use of the idea of fines, explaining to them that that is the way men are dealt with who do wrong in the world. At first there was much wailing and gnashing of teeth, but now they come forward and pay their fines in a mannerly way, and sometimes even fine themselves.

To sum up briefly, what this had done for our children—it may do even more for yours:

It has given them a small beginning in business principles on which to build further.

It is teaching them economy, and the right use of money, also the value of money.

It has already helped them in school work, especially in arithmetic and spelling.

The combination of bookkeeping and carrying papers is teaching our boy industry, self-denial, patience, perseverance, promptness, and truthfulness. He is gaining in self-respect and in courage both

physical and moral.—American Motherhood.

FARM PLACE FOR TRUE LIFE

Some of those who are now living on the farm are casting longing looks toward the city and envy the man who can sit at his desk and have regular hours, whereas, many a man sitting at his desk wishes he might be out managing a farm. A writer in the American Magazine said:

"I think the farm is the only place where one can live naturally. The farm, to my mind, is the best place to bring up children. It is, so far as I know, the only profession where the children become an asset early, with equal advantage to themselves and their parents. It is also the only place where age is not made to feel its decrepitude and its helplessness. There is always something for grandmother and grandfather to do on a farm. The farm would be a perfect place for any of us to live if we could have the inspiration which the city affords us. Can we bring a measure of that?"

"The answer to this problem is what I am trying to work out. My ideal is to have a Brook farm, with the loafers left out. My field from which to choose is terribly restricted by the fact that none but workers need apply. I am thoroughly convinced that sanity and the highest usefulness are best promoted by a fair division of the labor between head and hands. A philosophical friend of mine has said he thinks there is more saving grace in a garden which will keep a person employed all day long, than in all the religions in the world.

"I have set myself seriously to the problem of providing a perfectly balanced ration, at a minimum cost, and nearly everything in that ration should be raised on this farm. We grow our wheat and grind it for our bread. We grow our own potatoes and all vegetables, fruits, large and small, and have our own eggs, chickens, pork, beef, milk, cream, etc. I have bought a steam canning outfit, and with it I can put up, in tin cans, everything imaginable, at first cost, direct from the field or the stable or the henhouse. I have canned pumpkin, corn, peas, beans, tomatoes, all kinds of fruits, canned chickens and beef—the trusts have no terrors for us. We put up our own ice. We cut our own wood in our own wood lot, and raise our own rye and buckwheat, if we want it, and make our own maple syrup."—Sel.

"It is believed that 15,000,000 of the lower castes of India would come into the church if they were invited. In the neighborhood of Delhi alone, 350,000 are said to be ready to embrace Christianity."

"A Bible conference for village mayors held recently in India was attended by 200. They studied the life and teachings of Christ, and discussed the problems of the village, and in this way prepared to help the people over whom they presided."

FOR THOSE WHO KEEP HORSES

Never hire a cheap man to work a good pair of horses. It will mean loss every time. A bright, intelligent man, a good manager and a close observer, will save more than his wages in the amount of work he will accomplish, and in maintaining the condition of his team.

If there were fewer whips in the world there would be fewer ugly horses. The horse that is being tapped with the whip all the time, never knows what his master means by it, and he comes to think that he means just nothing.

A team of horses is just as much entitled to one day's rest in seven as a man.

No creatures appreciate a comfortable place to rest after a hard day's work more than the work teams. Therefore there should always be a liberal supply of bedding. It is most essential that the stable should be kept well cleaned and well ventilated.

We have often wondered why the box-stall is not in more general use than it is. The close-quartered, partitioned stall, where the faithful animals are brought, haltered, to stand for days and nights at a time, should be banished forever, and the well-littered, roomy box-stall should be substituted, where the weary animals may have freedom and rest.

It has been generally observed that wire screens serve rather to keep flies in a stable than to keep them out.

Stock journals recommend removing the window-sash from each window, and then nailing laths or strips of wood, six or eight inches apart, across the opening of the window-frame on the outside. Then at the top of each frame on the inside a curtain of some cheap burlap or gunny-sack is tacked, the height and width of the frame. The strips of wood prevent the curtain from blowing outward, and therefore, as the curtain moves to and fro, it is blown inward. The insects fly toward the opening, and as the curtain drops back it carries the flies with it. The same device may be applied to the stable door. The door may be removed and a skeleton door, fitted with crosspieces, put in.

Owners who have tried this method claim that in a short time after the horses have been taken into the barn, there will scarcely be heard the stamp of a hoof or the swish of a tail.—Sel.

Most of us live in one room; some furnish two or three rooms; but how rare is the man who lives in the whole palace of life! Partial living is the knell of true living. Why should we draw a line across the things which God has made and write "secular" upon one side and "religious" upon the other? God is much more obviously an artist than a moralist. While we push beauty aside He has saturated the universe with it.—Hamilton W. Mabie.

LIVING IN A BOX

Outdoor schools and sleeping porches have done much to secure fresh air for children, while the camp and athletic training fix an ideal for the growing boy; but what of the mother who spends most of her time in the house—in a wooden box, as one writer has called it?

The father and mother and children (really, four or five animals) live in this box. They not only sleep in it; but cook and eat their food in it. To insure ventilation they make holes in it, called windows. But too often, especially in winter, the windows are kept closed, except in the sleeping rooms, at night.

The father and children go to work or to school, but the mother remains in the box, often all day. Has she any fresh air? Think of the homes where you visit, of the humble homes where there is no fireplace, and no steam heat, and confess whether there is not a distinctly recognizable odor pervading each? One suggests soapsuds, another vegetables, or tobacco, or pet animals, or merely stale, overworked air.

Take a walk around the block or out to the mail box, if you are in the country, and return to your own "box" on a bright, cold day. What does it smell like? The revelation is often surprising.

One mother who has thought well of these things, makes it a rule to air her house at least three times a day. The husband opens all the doors and windows when he builds the morning fire, and she closes them when she comes down to prepare breakfast. After the children are off for school and she is busy in the warm kitchen, she opens the windows in the living room. When she goes upstairs to dress or do the chamber work, there is another opportunity to leave the outside door open downstairs. Before getting dinner in the evening, while the mother goes to the store or to the neighbors, or retires to the kitchen to prepare vegetables, the windows are again opened. In this way there is no occasion for sitting in a cold room or in a draft.

This mother is not afraid of burglars, realizing that her most precious possessions, the health and happiness of her family, cannot be taken away by thieves. And so while her neighbors lock in the family silver, and lock out the air and sunshine, this wise mother leaves her house for a whole afternoon with the windows raised, and sleeps in summer with only the screen door hooked together.

Her "box" is full of sweet, fresh air.—Sel.

"Be something in this living age, and prove your right to be
A light upon some darkened page, a
pilot on some sea.
Find out the place where you may stand
beneath some burden low.
Take up the task with willing hand; be
something, somewhere, now!"

Current Events

The troubles of Mexico are virtually forgotten since the great European conflict is raging. Progress is being made in the adjustment of difficulties. Arrangements have been made between Provisional President Carbajal and the Constitutional chief, Carranza, for the latter to enter Mexico City peaceably with his army and to take steps to establish a stronger government. The differences between Carranza and Villa are of such a nature that Carranza may soon find a rebellion on his hands led by Villa, his former general. Gen Carranza has ordered held at Tampico a large shipment of ammunition consigned to Villa. For many weeks Villa has been busy recruiting and buying ammunition to be used, it is alleged by some observers, to maintain his supremacy in northern Mexico and prevent it from being controlled by Carranza should the latter not comply with his demands. Villa insists that the agreement made at Torreon when their differences were tentatively adjusted, be carried out. There it was agreed that delegates representing every 1,000 soldiers should meet in convention to draft a plan for holding the election. Persons in close touch with Villa give the following as his demands:

"That a civil instead of a military government be established throughout Mexico and a general election conducted by it; that no military chief be provisional president, and that no military chiefs hold the office of provisional governor of any of the states. Gen. Villa himself is military governor of Chihuahua, from which post he is willing to retire and he wants Carranza to retire as first chief

"Land reforms should be put into effect in accord with the Mexican constitution and in a lawful and orderly way.

"The present federal army should be dissolved, but its meritorious officers and men be taken over into the new army of the republic, composed of the constitutional forces.

"Amnesty shall be given all offenders except those directly responsible for the overthrow of Madero and Saurez."

The sad condition of the Jew is again vividly brought before us in the present conflict in Europe. The patriotism of the Jew "in the various countries of his birth or adoption impels him to fight even though it means Jew fighting against Jew. Even in Russia where the Jew is most bitterly and cruelly persecuted even to the extent of being massacred, the Jew is found rallying to the support of the "Little Father" and giving their lifeblood for the sake of her persecutors.

One writer says, "They know that they may fight as valiantly as they do who have

home and right to fight for, yet from the ranks they may never rise. They know that others of their blood may volunteer, because of their skill and training, won only under difficulties and under the hate of the bureaucracy, to bring healing and life to the broken on the battle field, but will be answered, as indeed they have been answered before, that Jews are not wanted as physicians. But strangely enough when the call comes they will respond. They responded before when Russia fought its last war. And they will fight again with the strength and fire of their whole makeup, that their land and their armies be not shamed before the world. They will forget how their army, their Cossacks, rode down defenseless men and women and children, will forget Kishineff and the authorities that might have stopped the fearful and unspeakable outrages but held back to let the mob satisfy its brutal thirst, but with a Shma Yisroel and some Russian soldier song they will fight for the glory of the Little Father."

It is reported that the Czar of Russia will sign a proclamation at an early date giving the Jews in his dominions equal civil and political rights with his other subjects.

The Conference called by the King of England attended by the leaders of the various factions in the Home Rule controversy proved a total failure. If anything it only served to complicate further a delicate problem. Neither Sir Edward Carson, leader of the opposition to Home Rule, nor John Redmond, the champion of Home Rule, would yield their positions thus making further progress impossible. The King and Premier Asquith have been severely criticized for some utterances in the King's speech. On July 26th there was the first bloodshed in Ireland as a result of this controversy. Four persons were killed and sixty or more injured when a mob of Home Rule sympathizers sought to interfere with government troops which were sent to seize a consignment of arms which were being landed by Home Rule volunteers. After the arms were landed the volunteers started for Dublin when they were met by the soldiers. The volunteers resisted the attempt of the soldiers to disarm them, most of them escaping by making off through the fields. When the soldiers returned they were jeered and hooted and bottles and stones hurled at them. The soldiers fired into the crowd with the above mentioned results. Who gave the order to fire is not known. The hostility of the populace increased so that the soldiers were closely confined to their barracks to avoid further violence. By agreement the Home Rule controversy is laid aside until the present European crisis is settled. The militant suffragettes also have agreed to discontinue their destruction of property until after the war.

The revolutions in Haiti and Santo Domingo on the island of Haiti, West Indies, which have been in progress for sometime, are demanding the serious attention of the United States. These two republics are almost constantly engaged in internal strife hindering the development of the island and putting in jeopardy the financial interests of foreigners. For some time the United States has had control of the customs of Santo Domingo, thus guaranteeing the payment of the creditors of the republic. The United States was required to do this or see European powers assume charge of these revenues and thus establishing a foothold for themselves in the republic. The same situation confronts this government relative to the republic of Haiti. However some of the European powers are objecting to the United States having sole control of the collection of revenues and are demanding to be made parties to the arrangement. To allow these nations to help collect these revenues would place them in a position where they would be obliged to join us in enforcing the Monroe Doctrine. It would also give them a more definite foothold in the West Indies which would endanger the protection of the Panama Canal. What action the Administration will take is not known. Already an armed force has been sent within striking distance of this island, so that in case of intervention the United States could act quickly. It is suggested that the United States establish a protectorate over the island and thus be in a position to prevent any further revolutions.

The sudden beginning of the European War left thousands of American tourists stranded in Europe. Many of them soon found their funds exhausted and were unable to secure more because of the sudden interruption of communications and the refusal of the foreign countries to accept their drafts. Thousands appealed to the American consuls for assistance. In some instances it was impossible to leave certain countries while the army was mobilizing. The United States Government at once took action to assist all those Americans in need and provide means for their return to their native land. The armored cruiser Tennessee left August 5 for Europe with \$7,500,000 in gold for the relief of the stranded travelers.

Mrs. Woodrow Wilson, wife of President Wilson, died at the White House on August 6, of a complication of diseases. She was known for her amiable disposition and for her interest in the welfare of the poor. Several days before her death she expressed the wish that Congress pass the bill providing for improved and more sanitary alleys in the city of Washington in the interest of the poor. The bill was passed without further delay. Her remains were interred in Rome, Ga., her girlhood home.

Recently the Cape Cod Canal was opened to traffic. The canal is thirteen miles long and will cost \$12,000,000. Its construction was begun in June of 1909 by a company organized by August Belmont, a New York capitalist. It is a sea-level canal with a width of 100 feet at the bottom and about 300 at the surface. The depth at low tide is 25 feet. This canal will shorten the distance between New York and Boston by 70 miles and will enable the vessels to avoid the dangerous trip around the cape. "Records show that during the last sixty years more than two thousand vessels have been wrecked in the waters of Cape Cod and something like seven hundred lives have been lost. The number of craft which round Cape Cod every year are said to be about 25,000. These vessels carry about 25,000,000 tons of freight." The estimated tonnage that will pass through this canal is greater than that of any other canal in the world. Ever since the Puritan Fathers men have talked and planned for this canal. During the time of Washington a survey was made, but nothing further was done.

"We can not make our fiscal prosperity dependent upon the destruction of the spiritual and economic powers of many of my subjects." These are the words of the Czar of Russia in a decree requiring his ministers "to find some better way of financing the government than through the liquor tax." The rulers of the nations are awakening to the fact that the liquor traffic and kindred evils are a great economic and spiritual loss. The Czar realizes the destructive national influence of "vodka." The German Emperor is moving along the same line. China is resorting to drastic measures to suppress the opium traffic because it is one of the greatest barriers to her progress. The United States is still depending upon the liquor traffic for its fiscal prosperity, nevertheless the traffic is doomed to be greatly restricted, and we hope, to entire annihilation.

The present war in Europe is demonstrating the fact that there is one profession that is virtually a thing of the past, namely, that of war correspondent. Censorship of news coming from the warring nations is so stringent that there is virtually nothing for him to do, in fact they are no longer allowed with the armies in many instances. Strict secrecy shrouds the movements of the armies and only such news as passes the censors is allowed to be published. This accounts for the unsatisfactory news coming from the present scene of conflict. Very few news items appear from Germany; most of the news reports come from France and England. The leading newspaper agencies have their correspondents in the various capitals but are not in direct touch with the operations of the armies. This secrecy has been borrowed from

the Japanese in their war with Russia, but in the present conflict greater secrecy is maintained. The value of this policy is at once evident.

The European War is given as an excuse for raising the price of foodstuffs in this country. Sugar, meat, flour and other articles have made a steady, and in some cases, very rapid advance. Conditions have become such that President Wilson ordered a federal investigation to determine the cause for the advance, and the prosecution of those who are found guilty of manipulating prices for speculative purposes. The consensus of opinion seems to be that the soaring of prices is due to the gambling operations of those controlling the food supply. In many of the European countries engaged in war the government took definite action to prevent food speculators to gouge the public. Drastic action should be taken by the United States to prevent such unscrupulous persons from imposing hardships upon the public by raising prices on the mere pretext of a foreign war.

"The South American Expedition of the University of Pennsylvania Museum has completed a year of highly successful exploration in the region lying along the boundary between Brazil and the Guianas. Besides important geographical discoveries, the expedition has obtained ethnological information relative to twelve different tribes, half of which were hitherto entirely unknown, including vocabularies and other linguistic studies, anthropometric measurements, collections of myths and legends, and about 600 photographs. The next work of the expedition will probably be in the territory drained by the upper Rio Negro and the upper Orinoco."

The Democratic Administration is mapping out plans for the government to invest \$25,000,000 in the purchase of merchant vessels for foreign trade. These vessels are to be controlled by the government. This action is necessary because of the war in Europe. The war affords an opportunity for the United States to secure much of the foreign trade and especially with Central and South America. It is stated that 50,000,000 bushels of grain is awaiting export. Railroads refuse to accept grain for several of the ports because the storage capacity is exhausted.

Pope Pius X. head of the Roman Catholic Church, died on the evening of August 19. Death was due to bronchial catarrh. About a year ago he was in poor health but fought off the attack successfully. But in his last illness he lacked the vitality and spirit, due in part, it is claimed, to his grief over the European war. On August 10 was the eleventh anniversary of his coronation as pope.

"At present the longest tunnel in America is the Hoosac tunnel, at North Adams, Mass., which is four and three-quarters miles in length; but there is now being constructed on the Rocky Mountain Division of the Canadian Pacific Railroad, what is known as the Roger Pass Tunnel, which will be five miles in length. It will cost over \$10,000,000. The highest point reached by the tunnel will be 3,795 feet above sea level, or 4,065 feet below the extreme top of the mountain. The tunnel will have a rising grade of one per cent. to its interior summit."

A Sunday Law is to be submitted to the voters of California next November. If adopted it will close 2,100 saloons in San Francisco alone, and almost all stores and places of business. The greater part of Sunday work will be stopped by it. However the bill is not drafted to affect the suppression of Sunday sports and close the theatres.

President Wilson has nominated Attorney General McReynolds as a member of the United States Supreme Court to fill the vacancy caused by the recent death of Justice Burton. Thomas W. Gregory was appointed to succeed Attorney General McReynolds.

The river discovered in Brazil by Theodore Roosevelt and his party during his recent trip in South America, and which was commonly designated at the time of the announced discovery as "The River of Doubt," has been named by the Brazilian government "Rio Theodore."

Pray! for earth has many a need.
Pray! for prayer is vital deed.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Savior finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.

—Amos R. Wells.

"The botanist tells us that for years there has been growing wild in Texas a little plant that seemed a useless object on the face of the prairie. Recently a scientist discovered that if it were placed in a vessel and distilled, a very strong but plastic wax was obtained. This is now the basis of the operations of a company which cultivates over one million acres of the plant, and the product of which, called candalilla wax, is made up into the records which produce the sounds in our homes on the phonograph. What a human analogy of the liberating power of the Holy Spirit working upon the hearts of mankind!"

Miscellaneous

THE NATIVE HOME OF LICORICE

Where and how is licorice obtained? What are the proportions of the trade that produces it?

A very considerable part of the licorice root used in America is from marshy plains in Turkey and Russia.

This root is not cultivated, but grows wild in large quantities, generally in great stretches of open ground where the soil is more or less damp. It is regarded as a serious pest and greatly interferes with cultivation. Much land is abandoned to it, while some is plowed and sown notwithstanding its presence. It is a perennial herb of the genus *Glycyrrhiza* of the bean family. The licorice of commerce is obtained by evaporating an infusion of the sliced roots. This solidified substance is used for flavoring confectionery and beer as well as entering into the make-up of most of the brands of tobacco.

The growth above ground of the plant is about two feet, while the root is about as deep beneath the soil. The land in Syria from which the root is gathered is leased from the owners, the condition, as far as lands that are cultivated, being that the digging out of the licorice root must cease when the time comes for planting the cereal crops. The result is, as far as these lands are concerned, that the getting out of the roots must be done quickly as soon as the rains, which begin in October generally, have somewhat moistened the ground, as it would be very difficult to do the digging in the long dry summer.

The collecting stations of Syria are at Antioch, Aleppo, Bagdad and Damascus. The company mentioned has other stations in the Smyrna district as well as in parts of Russia. Around the main stations are smaller depots located in the midst of the fields, each in charge of a man whose duty is to receive and guard the licorice as brought in by the natives. These latter dig out the root with the primitive picks such as were doubtless used from the time of Abraham, and carry it on donkeys and otherwise as they can to the local station where it is weighed, as the payment is according to the quantity of weight, and they receive a receipt for the amount delivered. Traveling cashiers mounted on horses make the rounds of the depots, collecting and paying for the receipts.

The root is piled in great stacks, and when the digging season is over a watchman takes charge, and the root remains thus stacked through the winter and the following summer, when it becomes quite dry and is ready for transportation to the coast. Great care has to be exercised

that the stacks do not heat or mildew.

One of the greatest questions involved is that of transportation. All the root from Aleppo and Antioch has to be carried to the seaport of Alexandretta. The largest contractors are Bedouin from near Hama. These receive large sums in advance to enable them to buy camels, and it is said by the members of the firm conducting the business, that these Bedouin are always faithful in carrying out their contracts. The root is packed into huge bags, two of which form a camel load. The transportation is also paid for by weight, and the weight is carefully checked when finally delivered. These Bedouin are found to be quite honest and faithfully deliver the quantity of root entrusted to them; but in their eyes the root is of little or no value, and they have no compunctions about making a little fire of the dry roots with which to bake a loaf bread. This is the point that has to be guarded in the matter of weight.

At the port of Alexandretta are several large presses which are located on the seashore.

Here are seen immense stacks of the licorice. For shipment it is pressed into convenient sized bales by hydraulic presses, a couple of bands of strap iron being sufficient to hold one of the tightly compressed bales together. The bales are stored in large warehouses until shipped.

The Aleppo district gathers and exports on an average an aggregate of 8,000 tons annually of dry licorice root, while Bagdad yields about 6,000 tons, Antioch 4,000 tons, and Damascus 500 tons. All these stations are worked by the company itself except Damascus, whence it is supplied to them by native contractors. At Alexandretta one press is owned and operated by a native firm, but they sell their entire output on the ground to the American company mentioned.

At Smyrna a small quantity of the root is extracted for the European trade, and all the rest of this great annual harvest of root is shipped in a raw state to the United States.

This industry is a great blessing to this comparatively poor region, employing as it does many hundreds of natives and bringing cash into the country instead of taking it out, as so many foreign enterprises do.

The process by which the licorice is extracted from the root has already been spoken of, and it is interesting to add that after that is completed the pulp is pressed, with American ingenuity, into boards which are used in cabinet work and which are said to make up into novel and handsome articles.—Scientific American.

It has been my misfortune to be engaged in more battles than any other American general, but there was never a time during my command when I would not have chosen some settlement by reason rather than the sword.—U. S. Grant.

WHAT IS A TORNADO?

Just what is a tornado, and why? The Weather Bureau in Washington was asked for an explanation that would be readily understandable. This is it:

Fill a stationary washbowl with water, pull out the plug—and and you will have an illustration of a tornado. After a little of the water has run out you will see the contents of the bowl swirling about an airhole over the outlet of the basin. If you stop to think about it you will realize that the air pressure must be very strong in order to keep back the water. That is the principle involved in a tornado—or in a cyclone, for a cyclone is an intensified tornado.

A tornado is brought about in this way: Two layers, or strata, of air overlap. The hot air, which is near the ground, has a tendency to rise. The cold air, heavier than the hot air, has a tendency to fall. Thus it happens sometimes that the hot air breaks through the layer of cold air, precisely as the air breaks through the water in the basin when the plug is pulled. Through this vent the hot air rushes upward, and about this vent the cold air whirls downward, in the manner of the funnel-shaped cloud.

According to the weather man, tornadoes often reach a velocity of 250 miles an hour. But the damage to property is not alone by the force of the wind. A tornado might pass in front of a brick house, for example, without itself inflicting much damage. As it rushes by the building, however, it sucks away all of the air, creating a vacuum immediately next to the wall. Whereupon the air inside of the building forces out the front wall, because there is no counter pressure of air from the outside. It is what amounts to an interior explosion, with the important difference that practically nothing inside the house is damaged. This explains why you will see a picture of a house with the interior but slightly disarranged, yet one of the walls blown entirely away.

Areas of "low" barometric pressure are the making of possible cyclones or tornadoes; for whenever there exists this condition there are warm or hot winds next to the surface of the ground, blowing from the southeast; there are also cold winds blowing from the northwest. Ordinarily these winds do not meet; but when they overlap there is always the possibility above described. It is a fact, however, that tornadoes invariably occur in the southeast section of the "low" area of barometric pressure. But the Weather Bureau does not claim to forecast tornadoes.—Sel.

"Fifteen American missionary societies have work in Porto Rico. They report 167 missionaries, 120 church organizations and 9,692 communicants. The Methodists report the largest membership, 2,524; while the Presbyterians are second with 2,415 members."

EDITORIAL

(Continued from page 660)

Church it is of the highest importance that she use every legitimate means available to infuse the spirit of the Master into the life of every individual member possible.

A NEW GOAL:—One year ago we asked our readers to help us pass the "3,000 mark by a wide margin." We reached the mark, and passed it by a narrow margin. It is only natural to desire a further increase this year. We recognize and appreciate the efforts of our readers in making this gain possible, and consequently it is but natural that we come to you at this time to solicit your co-operation in making a further advance this year. Our average annual increase in circulation during the last four years was about 250. We are anxious to maintain, and

greatly exceed, if possible, this average annual increase this year. To do so we need your assistance. Will you help us to reach the 3,500 mark? It is possible by your co-operation.

Seventy-five cents is the regular price for new subscriptions. We will now accept new subscriptions for seventy-five cents, giving credit for the rest of this year and all of next, including a copy of the current issue while it lasts. Subscribe now to insure getting the sixteen copies. Sample copies cheerfully sent upon request.

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OBJECT AND VALUE OF Y. P. B. M.

(Continued from page 680)

But as a rule responsibility has the tendency to make the one bearing it more conservative. When young people feel that their position is one in which their speech and conduct has a vital bearing upon the future of the Church, it will make them more thoughtful and considerate. They do not want to assume the responsibility for setting in motion any tendency that may be deemed questionable. Our young people can be trusted with responsibility. Few are the instances where this trust has been violated. When such has been the case there were usually contributory causes. When young people are invested with power the attitude of the older ones and especially the Church leaders should be one of trust and confidence, such as will encourage faithfulness. Many young people have been hopelessly discouraged because of a feeling and definite knowledge that they were not implicitly trusted. Expect a young man to go wrong, and the chances are that he will do so speedily. Expect him to do right, and he has a strong incentive to do so.

Again we are told that the Y. P. B. M. trains in organized work. It is only a comparatively short time since we as a Church have been doing organized work. Many of us well remember the time when we had no Mission, Education, or Publishing Boards. Each conference virtually worked independent of every other conference. Today our work is being organized. The north and south, the east and west are being united and as a consequence having common interests and learning to know each other more intimately. Our organizations are being perfected and the young people early receive training in organized work. Those older in the service lack the advantage of an early training in systematic organized work. The Y. P. B. M. has a very general organization. Yet there is sufficient

organization to give some training in organized work. As the organization is perfected and unified these advantages will be increased.

(To be concluded)

THE EUROPEAN WAR

(Continued from page 659)

via to withdraw from Durazzo, thus depriving her of a seaport which she needed for her economic welfare. Her only outlet is through the friendly Greek ports. This was a bitter disappointment. Serbia blames Austria for inducing the powers to deprive her of some of the fruits of her victory, thus intensifying the bitter hatred. The Balkan War left Serbia a stronger power and consequently a greater menace to Austria's ambition to move southward. It is alleged that Austria insisted upon the independence of Albania to thwart the purposes of the Serbs to become a dominant power in the Balkans and to further her own purposes.

This being the condition of affairs at the time Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, visited Bosnia, it is not strange that he fell a victim to the hatred of a Servian youth. The Archduke had ambitions to bring the Serbs of the Balkans under Austrian rule which made him a special object of hatred.

When the Archduke was assassinated Austria at once suspected that the plot was laid by Servian government officials. Consequently an ultimatum was sent to Serbia demanding among other things that Austria be permitted to make an independent investigation in Serbia in order to apprehend the conspirators. Serbia yielded to all the demands but this one. Austria declared war on Serbia.

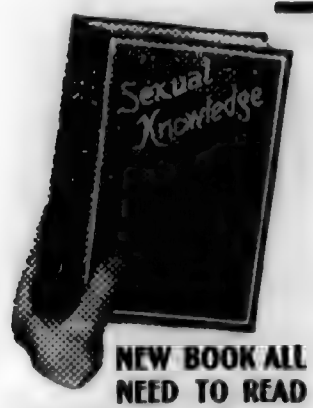
Among some of the other motives for the war are racial prejudices and the desire for revenge for past wrongs. Russia blames Germany and Austria for depriving her of some of the fruits of the Russo-Turkish War and is anxious to even the score; France has not forgotten the disastrous Franco-Prussian War, in which she lost several provinces. But underneath all these is the greed for gain, commercial and political supremacy and territorial expansion.

The rapid succession of events since this declaration of war by Austria until nearly the whole of Europe is at war are common knowledge. Each nation involved disclaims the responsibility for precipitating the conflict. It is perhaps too early to attempt to fix responsibility. The events leading to this war have been so swift that many of the facts, known only to the diplomats, are not yet available to the public which need to be known before an impartial judgment may be formed.

ANNOUNCEMENT

The fall term of Goshen College will open on September 9th. The past year has been a record breaker in several ways. In all there were registered 408 students. The coming year promises more than last year. Catalogues are ready for mailing. Full information is given concerning courses in College, Academy, Bible, Business, Music, Normal, Shorthand and Typewriting, Agriculture and Domestic Science.

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ST. MATTHEW, 5.

15 ^b The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 ^c The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

^b Is. 9. 1, 2.
^c Is. 42. 7.
Luke 2. 32.
^d Mark 1. 14, 15.
^e ch. 3. 2;
10. 7.
^f Mark 1. 16, 17, 18.
Luke 5. 2.
^g John 1. 42.

2 And he opened his mouth, taught them, saying,

3 ^b Blessed are the poor in spirit for their's is the kingdom of heaven

4 ^c Blessed are they that mourn for they shall be comforted.

5 ^d Blessed are the meek: for they shall inherit the earth.

Christ's sermon on the mount

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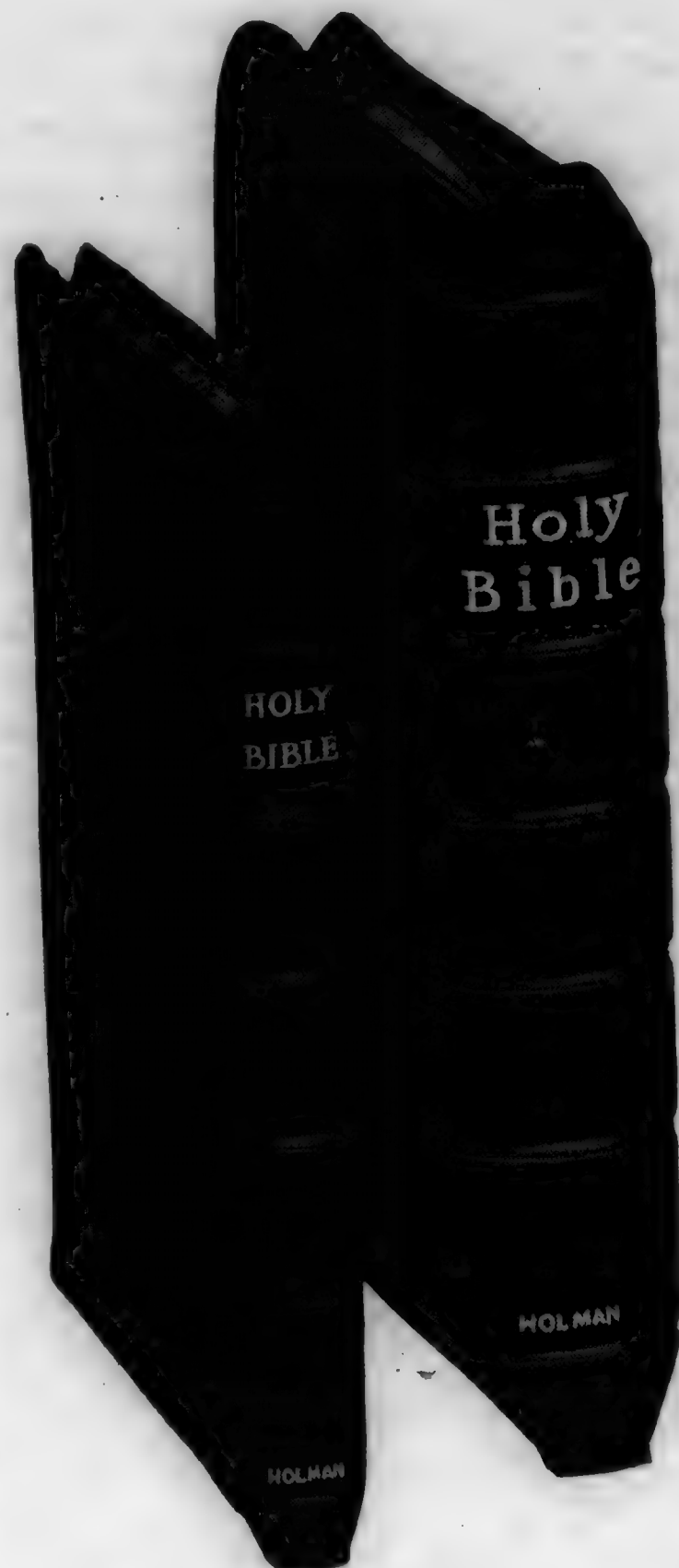
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OCTOBER, 1914

STEWARDSHIP

I will place no
value on anything I
have or may possess
except in
relation to the
Kingdom of CHRIST

David Livingstone

SELECT READING

THE THING YOU DO BEST

Country boy, what are the things you can do the best? Maybe you are growing weary of the farm, and perhaps some big dreams are claiming your attention. You may imagine yourself at the head of some gigantic enterprise, and it is possible you will be there some day.

But—remember that you are paid as you can **do** things, and merely **wishing to do them** does not give you the ability.

Now and then boys and girls are stage-struck. They long for a life behind the foot-lights. I have known a great many theatrical and circus folk in my time. I know business men right here in Chicago who played all the "big-time" circuits. And do you know what their great ambition is? It is to make enough money to buy a farm, and live in quietude and seclusion far from the beating noises of the big towns.

That's about all I hear. They want to get back to the land—but they know as little about the soil as **you** know about the city. They would fail as farmers. I have seen many of them try it. They don't know timothy from rye, or a Guernsey from a Holstein.

People are rarely satisfied. They want to do the things they **can't** do.

Dissatisfaction is a world-wide curse. Of course, it has led to progress, but it has also pointed the way to broken hearts and dismal failure.

Now, let me give you some examples you can understand:

For more than fifteen years I had written my stories and articles on a typewriter. I was down in the tropics recently—away from my machines for six weeks. When I returned, it took me nearly two weeks getting back the "touch." I kept hitting wrong keys. My nerves and muscles were beginning to **forget** what to do. For fifteen years I pounded typewriter keys, and yet in six weeks so forgot my skill, I stumbled over the keyboard.

It is **constant practice** that makes for perfection. I have known many of the great wrestlers. I have been in Frank Gotch's home, and written many stories about him, and I knew them away back when the champions then have long since been forgotten. And they know me—all of them, here and in Europe, and in far-away India.

And do you know that if these wrestlers stopped training twenty-four hours, they could **feel** that their grip was not so keen, or their movements so accurate. If they stopped training forty-eight hours, their wrestling partners could notice the

difference—and in a week, the public could see that something was wrong.

There were periods when Frank Gotch, Fred Beell, Hamout the Turk, and others of the big fellows, were in training without let-up for **years at a time**. Then, when they had made a great deal of money and felt they could take a vacation; it was very, very hard indeed to get back into condition.

It is the same way with all business. Thomas Edison, the wonderful inventor, has tried twice in the past year to take a vacation. Both times he has become ill. There is no happiness for him unless he **works continuously**.

Mr. Harriman, the great railway organizer, was a sick man for years, and had **tens of millions of dollars**, but he kept on working until he took to his death-bed. Partly, he had no happiness without work—no satisfaction without conquest. And partly, too, he knew that if he got his hand out of the business, **others would rush in and beat him**.

You see, Country Boy, it takes **lots of training**, even where you have native ability. But if you don't happen to possess that ability, all the training on earth will do you no good. Unless you are exceptionally gifted, and have some good fortune to boot, you can do no better than make a living in any big city. And you stand to lose your health.

I could take you down around Chicago's famous Board of Trade any weekday, and show you wrinkled, bent old men, who go around mumbling, and chattering about stocks and grain. Some of the brokers give these old fellows money to buy their lunches. But the poor old wrecks **got the gambling habit and went broke and remained broke**.

Some of them were once successful. Many had stores. Others were heads of corporations. Most of those who had families are estranged from them. They **broke down** under the terrible burden of **too much work, and too little healthful living**.

There are many firms in large cities that take jobs of compiling lists—such as lists of grocers, dry goods merchants, plumbers, etc., and of addressing envelopes and mailing advertising matter to these lists for mail-order houses.

Most of the men who do the addressing (and few make over a dollar daily), are **educated men**. I remember one who once had a prosperous Chicago hat store. Another was credit man for one of the largest wholesale houses in Chicago. Some are graduates of Yale, Harvard, Columbia and other colleges.

But **hard work** and careless habits led

them into the very, very easy practice of getting drunk—and Country Boy, you never know how liquor will grip you until you have been put in position where it **more** than tempts you.

It can beat the best of them. It can lick the biggest giant on earth. And it is part and parcel of the easy habits of a city where people are over-worked, under-exercised, and mentally oppressed.

A small percentage come through unscathed. Most of the winners have dragged themselves through nearly every slimy pool along the way. They emerge with the scars of experience, and the wounds of indiscretion.

But by the time they have righted themselves from the wreck of failures, they have **lost their nerve**, and when a man loses his nerve he is **done for**.

I know a man right here in Chicago who was making over \$3,000 weekly some ten years ago. In the past three years he has asked me to find him a position, even at \$12 or \$15 a week. His grown son is caring for him. **He lost his nerve**. Things went wrong, and his confidence left him, and that man will never be anything but a poor hireling as long as he lives.

I knew a New Yorker who took a special train out to Goldfield, Nevada, during the mining boom days—and champagne flowed like the floodtides of the Spring. I venture that one trip cost him \$10,000.

He is singing with the Salvation Army in New York today. **He lost his nerve**.

I know another man, who is an inmate of an almshouse in the Pacific Northwest, who once owned three sawmills and employed five hundred people. **His nerve left him**. The tension on his nervous system played havoc with him, and his judgment became inaccurate.

And that is about what happens to them by the **thousand**.

Country Boy, you read of only the gloss of life in a city. It has been my business, and partly my misfortune, to see the **inside**—to know many of the tragedies.

And while the advice of one person to another is not of much value, I ask you to **stay at home**.

Do what you can do best. Then you can win. But in the city, it is the age-old story of "diamond-cut-diamond," and "dog-eat-dog."—Sel.

"There is only one way to avoid criticism; know nothing, say nothing, be nothing. There is one way to meet criticism; **bring it into the light of the face of Christ**."

"There are two reasons why some people don't mind their own business, one is, they don't have any business; the other is, they haven't any mind."

"An opportunity to sacrifice is a chance to get acquainted with Christ."

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Vol. VI

SCOTTDALE, PA., OCTOBER, 1914

No. 10

PICTURES OF KOREAN LIFE

When I was a child, we used to enjoy playing the game of "supposin'." Supposin' you didn't have to go to school, what would you do? Supposin' you had a hundred dollars, what would you do? And so we would go on and on with the whole delightful range of possibilities. Tonight I am going to ask you to join me in this game. Supposing it were possible that a great giant could sweep out his arm over three great commonwealths of Massachusetts, Vermont and New Hampshire, and brush aside every church, every church building, every church organization, every school, every Bible, every hymn book, every printing press, and everything like literature for school, either primary or collegiate, every college, every hospital, and every institution for the care of the old and the young and the helpless; and supposing he could sweep away every mercantile enterprise of every kind, every business house of every sort; and then supposing he could take away every road, every one of the great thoroughfares that cross and recross this country, everything in the way of a wheeled vehicle except now and then a clumsy ox cart, and every means of travel and intercommunication, every telegraph and telephone and everything that makes the world small and life easy and pleasant; and then supposing he could go into every home and make it an unhappy home, into every heart and take away from it that peace and joy that come from belief in each other and mutual relations; and then supposing he could scrape up and pile up from every direction all the ignorance and all the superstition and everything that goes along with them—the worship of foul demons, the living in terror from morning till night, the hideous malpractices in the use of drugs and surgery that it is unfit to think about unless you are interested in some way to help;—and then pile on everything that comes in the train of these things—envies and jealousies and murders and everything that blackens and darkens the heart,—if he could do all that, then we would have something that Korea was like not very many years ago.

It is said that missionaries sometimes exaggerate. If this is considered exaggeration, then I can only say that you have never lived long in a non-Christian

country. Great changes have been wrought in the last few years. These changes are of two kinds, material and spiritual. The material changes we owe to the oncoming of the Japanese. We have now a railroad going the whole length of the country, with fine cross country government roads. We also have automobile service in several parts of Korea, very antiquated vehicles, sold cheap to Japan. We have a postal system, a banking system, postal savings banks, telephones and telegraph, and government hospitals to care for the sick, and now modern methods of agriculture are being taught to the Koreans. What an improvement! you say. Yes, it is. But it is at a terrible price to the Korean people—the price of their independence as a nation. One cannot expect that people as old and proud as the Koreans could accept this situation altogether with gratitude. And yet they are beginning to appreciate greatly the material benefits that come to them from the change of regime.

I wish I could say that with all this material change the standard of public morality has likewise been uplifted; but I cannot. However, the Japanese people are a wonderful people, and when they become Christian we can expect from their presence, not only material benefit, but real spiritual benefit as well.

The spiritual change has been due under God to the introduction of Christianity. We found there a people prepared of the Lord. Honest hearts there were into which the seeds of the kingdom fell. You will understand what I mean when I tell you what a Korean woman said to me when I was telling her about how the Lord Jesus lived and died for His people though hardly anyone cared for Him. She listened with her eyes wide open. Presently she said: "Was there not anyone who cared for Him?"

"Yes," I said, "there were a few men and women."

"Oh," she said, "but He knew there would be others, didn't He?"

That is a sample of the attitude of the Koreans in accepting the story of the Gospel.

If you ask what our methods are, I would say that our system of Bible training schools is being most blessed of God. At first—all missions have used the same

plan—we gather the men and women in separate classes. These groups vary in size from ten or twelve up to seven, eight, nine or twelve hundred in the larger centers.

I remember very well the first class of countrywomen held in Korea. We had little groups gathered in the city of Piang, but nothing of the kind for the countrywomen. Mrs. Lee and I put our heads together and decided we would issue invitations to the countrywomen to come into the city for Bible classes. We thought that if only six came we might call it a success. But the Lord gave us a great deal more than our weak faith expected, and we had twenty-four. And a very happy ten days we put in with that class. They were days of hard work, too. Mrs. Lee's baby was only six weeks old, and I had two little children and a "green" woman in the kitchen. You know how embarrassing it is to have a green woman in the kitchen; but supposing your green woman had never seen a cook stove, or a table more than a foot and a half square, and did not know a thing about the use of white flour, sugar, butter, tea or coffee!

Well, I undertook to teach them to sing. They had not the least idea. Every day, for two periods a day, I tried to teach them one simple Gospel hymn tune. When the class was over, Mrs. Lee told me I ought not to be discouraged. Her house was within hearing, and she said that at the end of the ten days she could tell what it was they were trying to sing.

The women came from miles and miles away to this class. Two middle-aged women walked the whole week and reached the class on Saturday morning. I ran out to meet them and asked: "Are you not tired?"

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Last year a woman walked three hundred and twenty miles over those awful roads in order to visit a class for training teachers. I asked her how she could do it and she said: "Well, they gave me a Sabbath school class to teach and I wanted to learn how to do it; so I just came."

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This first class that I spoke of was held fifteen years ago. Last year in one station, in one mission, from this one little class of countrywomen the grand total had swelled to one hundred and

twenty-five classes with an aggregate attendance of many hundreds of women. Only nineteen classes were held by missionaries. The others were all taught by native Korean women trained by the missionaries for that particular work.

The Koreans are wonderfully human people, and at times they are surprisingly frank about expressing it. You will realize this when I tell you of a poor girl who came to see the foreign doctor. She was a fine looking girl except for the fact that she had a harelip. She tried to hide that awful abnormality, because non-Christian people are very regardless of the feelings of those who have any such failing. All her life people had hurled some ugly name at her, and so she had tried to hide the harelip by walking with her head down. But what was worse was that she had reached twenty years of age and was unmarried! In Korea, the girl of twenty who is unmarried is a hopeless old maid. The eligible young men had passed this girl by because of her harelip. Well, she had heard that this missionary doctor did wonderful things and she presented herself with this harelip. And he did do a wonderful thing. He put in little drops of cocaine; he worked with his instruments; he put bandages on and kept them for a week or more; and then he took them off and handed her a looking-glass. What do you suppose was the first thing she said, when she looked and saw herself with that fine new lip? "Oh, I won't have a bit of trouble about getting married now!" That was human, was it not?

We have seen wonderful instances of transformed lives. I remember one night when — came to our house for a confidential talk. He was a junior in one of the colleges where Mr. Baird was principal. He wanted to talk upon domestic affairs. The perspiration stood out on his brow as he sat there and poured out his poor little story. He was a fine-looking young fellow of nineteen or twenty, and he had been married since he was ten or eleven years old to a girl three or four years his junior. It was not as bad as it might have been. He got along all right with his mother-in-law; but he did not select the girl, and in all these years he had not claimed her at all or had anything to do with her. He simply did not love her at all, he was sure. His sister had got out of patience with this state of affairs and was undertaking to arrange another match for him, dispensing with this woman and taking someone he could like. In doing this, she had selected a heathen girl from the neighborhood. Of course, he had never seen her or talked with her, but still the hope was that he would care for her. He came to tell Mr. Baird about it all, and he hoped he would consent. Mr. Baird had only moral influence over him, but he knew it would land him outside of the Church if the missionaries did not consent. My woman's heart softened toward —, and I do not know but I

would have given in, had the matter been left for me to settle. He had not chosen that girl, and perhaps he might love this other one. It did not seem right to ruin his happiness for life. But Mr. Baird was brought up on the Shorter Catechism and he is made of sterner stuff than I am made of. He just got down the Bible and he showed — the passage: "Have faith in God." That was a plain command. Then he showed him another passage: "Husbands, love your wives." That was perfectly plain, too. But —'s plea was as to how he was going to love her. Mr. Baird's only response was to point him again to the words: "Husbands, love your wives." By that time — thought he had a pretty tough proposition to face. I thought so, too.

He went away. Not long after that we had a revival. I noticed — was under great conviction of sin. He sat with his head between his hands. He was screaming in agony at the thought of his sins. I feared that his reason would go. So I went over and touched him on the shoulder and I said: "Don't you know that all your sins are washed away the moment you are repentant?" Then he leaped to his feet and began to pour out the whole story—how he had hated his wife in his heart, how he would have killed her long ago had he dared. But now he was seized with a desire to make everything straight, and he went to his home determined to do all he could. One night shortly after that there came another rap at our door. — had come back with his wife. He told us how he had gone to her and on his knees told her all about it, how he had hated her, and everything. He had begged her forgiveness, they had cried it out together, and now they were good friends and were going to be happy all the rest of their lives. When they left they walked down the steps hand-in-hand like two children. That was a very courageous and condescending thing for any man, young or old, to do in Korea. It showed complete surrender to the situation.

There are many other stories I can tell you—one of an old, old woman. She was eighty-three years of age, more than twice the age at which a certain scientific authority of late has said it was possible for people to change their minds. But this old lady changed her mind. All her life long she had been a worshiper of evil spirits, a worshiper of Buddha. Her house was piled with pieces of broken dishes and bottles, scraps of paper, worn-out straw shoes, bits of bone, and every worthless thing you can think of, in which she thought the demons dwelt. Before these she was always making offerings of scraps of food, and whenever she had the time and the strength she climbed the hill back of her house to a Buddhist temple and prostrated herself before a gilded image of Buddha, hour after hour, with always the same cry: "O Buddha, hear me! O Buddha, hear me! O Buddha,

hear me! Send me to the good place!" For years and years all her time was spent in this sort of thing.

One day two Christian men came to the town where this old woman lived, and in her hearing they told the story of Jesus the Savior from sin, and how it had all been done. The old lady was pretty deaf, but she heard enough to know it was good and to cherish it. From that moment she accepted it. She went home and tore those wretched fetishes out of her house and threw them away, and during the three weeks of life that were left her she went every Sabbath to the nearest church, four miles away, to worship the great and true Jehovah.

I have just time for one more short story of a poor trader woman, who traveled all around the country with a wretched basket of little wares on her head, begging her meals as she went. She was very ignorant, not able to read or write. One day, two women from one of our Bible schools met this poor old trader woman and told her the story of the Gospel. It made a great impression upon her. She went home and told it to her friends. They fell upon her and told her she must have nothing to do with this Christianity—If she did, they would throw her out of the house. So she went on without saying anything. One day, she fell ill, and her friends saw she had not long to live. She could not pray to this Christ as the Christians had told her she ought to do, and it troubled her very much. Her friends relented then and would have gone to call the Christians, except that it was midnight and so very stormy a night that no one could get out. At last the poor woman said: "I will go clean," and so she asked her friends to give her a sponge bath from head to foot. Then she had them put on her one clean suit of clothes, after which she lay quietly for the few hours that remained. Towards the end her friends noticed that her lips moved, and as they bent over her they heard her say: "Open the door for me, Jesus. Let me in, Jesus!" I wish someone gifted with spiritual eyesight might have been in that little hovel. I think they might almost have seen the Good Shepherd as He gathered that poor lamb to His bosom.

You know now why we seem to exaggerate sometimes, and you know why we would rather be doing missionary work in heathen lands than any other work in the world.—Mrs. Annie L. Baird in Record of Christian Work.

"There are two fools in the pulpit. One is the man who will take nothing from anybody; the other will take everything from everybody."

"Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing."

EDITORIAL PAGE

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SOCIALISM AND WAR:—There is a vast difference between professing allegiance to certain principles and being controlled by them. We can best judge the sincerity of an individual's profession by observing his conduct under trial.

When the whole world was in suspense while Europe was marshalling her forces for battle a pamphlet reached my desk enunciating the position of Socialism relative to war. The statements were so striking in the light of what was then transpiring in Europe that they aroused an intense desire to learn what attitude the Socialists in the countries affected are actually taking toward the impending conflict. Since then their position has been clearly demonstrated.

We first note their profession as set forth in the pamphlet mentioned above:

"All over the world Socialists are constantly preaching against war in general and against its various phases in particular. This agitation stresses the class character of society, and informs the workers regarding two fundamentals: (1) The fact that the proletariat does the fighting and the paying, and (2) the fact that the plutocracy stays at home and reaps the 'glory' and the dividends."

"The 4,250,000 or more German Socialists openly affirm that if Wilhelm ever declares war, it will be his last act as Emperor; and Wilhelm trembles to accept the gage of battle with them."

"France is tired of war; France, the people; France, the proletariat. Mass-murder, the people declare, will no longer be tolerated."

"Germany, too, is humming the same air.—Italy is agitated with the same question. In Russia it is permeating the army. England is beginning to feel it. The declaration of war today would arouse opposition undreamed of a decade ago."

In a manifesto drawn up by the International Socialist Congress held in Basel, Switzerland, in 1912, are found these words: "It would be madness were the governments not to comprehend that the mere notion of a widespread war will call forth the anger and protest of the workers. The latter consider it a crime to shoot each other in the interest and for the profit of Capitalism, for the sake of dynastic honors and for the diplomatic secret treaties."

"The end of war, for all time, is now definitely in sight. The working class has at last felt its power; and that power is steadily growing."

"Many competent thinkers doubt that monarchs, and capitalists behind them (as also behind all the world's so-called 'republics'), will ever again be able to hurl the workers of one nation blindly against those of another for power and profit. Such wars as yet may take place will occur between nations in one or both of which the Socialist movement is still weak and undeveloped."

"Thou Shalt Not Kill!" is, to them (Socialists) a very real and binding imperative."

These declarations against war and the claims of power to avert it, are strong and plainly spoken. The time of testing came. What is the result? We quote from prominent Socialists and from their German periodicals:

"In Belgium and Germany, the two big battle grounds of Socialism, where the working classes, organized under the banner of Socialism, have won notable victories for their cause, the Socialists have rallied to the colors and are dying in the trenches to defend national honor."

"In France Premier Viviani, one of the world's most famous Socialists, is doing all within his power to create enthusiasm among the troops at the front."

"Vandervelde, a Socialist of international fame, entered the Belgian cabinet when Germany attacked his native land, so that his party might join in solidifying all political factions for the national defense. In Russia a great strike, in which the Socialists had involved 200,000 men, was called off because of the war."

"The Kaiser has shown himself the friend of universal peace. . . . In the case of the present war it is the duty of every Socialist to do his best fighting beside his fellow-country men, especially when operations are directed against Russia."

"We urge comrades to set aside the aims and purposes of their party and have just one fact in mind: that Germany, and, in a large sense, all Europe, is endangered by Russian despotism."

"Every Social Democrat will be expected to do his duty toward his fatherland, culture and humanity."

It is evident that in theory Socialism is opposed to war, but in practice an ardent advocate. While it is true that several of their European leaders are opposed to the present war, nevertheless the rank and file vigorously support it.

"Socialism has been boasting that it recognizes no national boundaries, nor racial distinctions, but that all men are brothers. National patriotism was denounced as too mean an idea for a Socialist. Today the world beholds the spectacle of millions of men fighting with devotion in the cause of patriotism which they have denounced, in fact it is the one compelling motive for them to take up arms."

Despite the failure of Socialism to avert war, already we see it paint beautiful pictures of universal peace established in the near future by the power of Socialism. Their past predictions having so miserably failed, little importance may be attached to their present claims and predictions. We do not hesitate to say that, regardless of the future growth and spread of Socialism, it will never be able to inaugurate the era of universal peace.

(Concluded on page 719)



RELIGION AND LIFE

The Religious Value of Daily Life

M. C. Lehman

(A brief of the baccalaureate sermon delivered to the graduates of the Heston Academy and Bible School, May, 1914.)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The Apostle Paul had in the preceding part of the epistle developed the great doctrines of righteousness, sanctification and redemption. Perhaps pausing a moment and reflecting on all the grandeur of God's wonderful plan for man, and perchance thinking of the application of that wonderful plan to man, to his own life, he breaks out in an ecstasy of emotion and says, "Oh! the depth of the riches both of the wisdom and knowledge of God, How unsearchable are his judgments and his ways past tracing out."

From this his mind comes to the present time and reflecting on the environment in which this life so regenerated must be lived and the material of which it is composed; he speaks for the welfare of the members of the Roman church, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Because of all the grandeur of these wonderful doctrines and their minute application to daily life, brethren, make your body in its round of daily activities be a sacrifice composed of your living selves that shall be pleasing unto God. Lest those to whom he writes may think as people are sometimes prone to think that these great themes are absolutely divorced from daily life and from our bodies, Paul joins his great physical doctrines of redemption with its sovereignty, its acceptance, its holiness, its glory, in general this over-ruling of sin and rebellion as found in the context, with the idea that our bodies in their daily activities must be a "living sacrifice." These activities expressed in "we see," "we hear," "we think," "we play," "we work," these

activities emanating from physical bodies must be for a "living sacrifice," because they compose our daily life. These Paul raises to a dignity on a level with the loftiest laws of the Kingdom by the conjunction, "therefore." In other words, the laws and principles which Paul evolves in the first part of this epistle all have a direct application to daily life. The work of our bodies in contact with the environments in which they are placed forms the subject matter for the conduct to which the laws of righteousness, sanctification and regeneration apply.

Without daily life to which these laws apply, they would be dead and useless. Daily life without these laws would be a hopeless chaos, a veritable heathen darkness. Paul now seems to say, "In the light of these laws of the Kingdom which apply to our daily life emanating from your 'bodies'—our daily life—has a deep religious significance." This exposition of the thought of the Apostle Paul brings us to the theme for the evening, What religious significance has my daily life?

Now there have been three historical interpretations of the value of this physical life, this daily life. These are the ascetic, the worldly, and the Christian interpretations. Since the time of Adam men have taken some attitude toward it. We today all take some attitude toward it and make this daily life a living sacrifice, holy, and acceptable unto God or we do not and make it an occasion of self-pleasure or suffering.

In early times men became disgusted with the excesses of the worldly interpretation and gave themselves over to aceticism of the severest sort. The Hindu devotee sits between fires and lashes his back with sharp chains to gain religious merit. He holds up his hand until it grows stationary in that position. The ancient nations of the Bible and Israel itself practiced child sacrifice. In the cloisters of the Roman church priests

practiced the most cruel self torture. We see a remnant of this same idea today in the false notions of what constitutes spirituality. People are prone to think of spirituality without an ethical content.

The whole notion springs from the fact that we do not put a religious value to this daily life of ours. Daily life and religion are divorced. According to this conception they must be kept separate and the body must be made to suffer because it is the exponent of all that is evil and only by weakening it can the spirit predominate and grow. The body cannot be a help "to project the soul on its lone way."

The worldly interpretation is just as old as the ascetic interpretation but has persisted longer in its pure form. This is the interpretation of about three-fourths of the people of the civilized world today. The country among the civilized nations which accepts this interpretation in its rankest form is our own United States.

Briefly defined we may say that it consists in interpreting all the meanings of life without attaching any religious value to them whatever. It results in wrong notion of wealth. The laws of the Kingdom developed by Paul in the first eleven chapters of Romans according to this view have no application to our daily life.

This wrong notion expresses itself in our American answer to the question, "What is a man worth?" Should this question be put to us in this audience tonight the first thought in answering it would be the amount of farms, dollars, factories, banks, mines, houses, lots, horses, cows, or automobiles a man has. These things we have come to regard as wealth. Now these things are not wrong but it is decidedly wrong to call these things in themselves wealth. They are no such thing. Under proper conditions they become expressions of wealth but are not wealth but a curse unless they are subject to those conditions. The worldly view says these things in themselves are wealth and treats them accordingly. On every hand we see men under the thrall-dom of this misconception with dwarfed natures and rapidly developing into one sided beings that still persist in calling

themselves men who see the whole world in the form of a dollar sign.

Now all this wealth (that is wealth under this misconception) is supposed to minister to the selfish nature of man. This sort of wealth so called buys things that are unnecessary for our bodies and puts them on us in the form of clothing, and in peacock fashion men strut this old world over, useless to society and a positive detriment so far as God's kingdom is concerned.

Or what is just as bad it buys unnecessary things for our bodies in the form of eatables and means the deforming of these bodies of ours the temple of the Holy Ghost Himself.

It does more than this. It organizes the society of our day into a great complex system that in itself requires about all the energy of the average human being and leaves no strength of application to the real issues of life. On every hand we see men taken up with the secondary issues of life because they do not relate this daily life of ours to the real, the religious source of all this life. The need of a greater simplicity for our modern society is being realized by the scholars of the day for purely economic reasons, and it is high time that the Church of God awakes to the fact that to her and to her alone is entrusted the noble task of showing that the real solution for the complexity of modern life lies not in a process of reformation but of regeneration as enunciated by the Apostle in the foregoing part of this epistle. The organization of modern life on a more simple basis will come about only by a preaching of the Biblical and basic conception of the religious value of our daily life by the preachers of God's Church and a consistent living of the same by all members of that church.

But now to the real question according to this view, and this will bring us to the third historical and this time scriptural interpretation. That is the Christian interpretation of the significance of our daily life. In what way are these things wealth? What are the conditions before mentioned that make factories, farms, houses, lots, dollars, automobiles, education and physical strength, real wealth? So far as the material things here enumerated are concerned they have all come from this old mother earth. They are but dirt in a number of different combinations. The most coveted form of it is yellow and we call it gold. S. D. Gordon I think tells us that they use the same stuff up yonder to pave their streets.

Now real wealth is the power of the human individual to glorify his Maker by being of use to his fellow men. Jesus proved that in one of His last precious interviews with His beloved disciples when He said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." In so far as material wealth is an expression of

this power of the individual, it is real wealth.

We cannot escape the fact that a great deal of our religious life is made up of just this every day work-a-day material. God has so ordained that the very things that we regard with the greatest sacredness are made up of the powers inherent in our bodies and minds. Our very prayers consist of words, sentences, thoughts, emotions, wishes, motions of our bodies, etc. Without some at least of these we could not pray. Our singing, our preaching, our ministrations to the needy, in fact every thing that we have come to regard as religious is made up of physical and mental faculties. If we can find any activity religious or otherwise that is not made up of just such things let us give concrete citations. Our religious life then is made up of the activities of our bodies and minds in our daily life and it is to this fact that Paul wants to apply all these laws. These laws all relate to human conduct. That conduct is our daily life. Thus our bodies a daily living sacrifice is Paul's way of saying to us that this daily life of ours emanating from our physical and mental selves has a tremendous religious value. This is our third or Christian interpretation.

To the loyal support of this interpretation of the value of life we enlist the efforts and allegiance of the class that graduates from this institution this evening. The institution that graduates you stands pre-eminently for the propaganda of interpreting life in terms of glorifying God through consistent service to fellow men. The fact that you have spent a number of years in this institution proves that you believe in that propaganda. Your training has been none other than to be able to so co-ordinate and use these physical, mental, and spiritual powers that make up daily life in such a way as to be of use to fellowmen and a glory to God.

Now in the sense that wealth is the individual's power to glorify God by the use of his faculties in service for men we wish you an abundance of wealth. In the sense that wealth consists of the hoarding up for selfish purposes of material goods, or the selfish use of intellectual acumen we wish you no wealth at all. In the sense that success in life means a glorifying of your Maker through efficient sacrificial service to your fellowmen we wish you success in your endeavors with that objective before you.

In the attainment of success in the making your daily life of religious value we wish to notice four principles that have vital connection with our daily life.

Be careful not to fall into the misconception that there is anything that you as a free moral agent can do which has no religious significance. There is no legitimate way of classifying a number of facts or activities in this world as being without religious potentialities. Consequences attach to all free moral action.

Every single act because it has a religious significance is sacred. Every domestic duty, every act in the necessary work of making a living, every thing that you along any line whatever undertake is fraught with the possibility of making you better or worse, a blessing or a curse.

Your religious life is made up of acts which in themselves are often called secular. The whole question with you is not so much the nature of the acts themselves as the result of those acts.

Last and most important of all do not forget that in Jesus Christ you will find an accurate incarnation of all the laws that govern life. His claim of being "The Way, the Truth, and the Life" has been justified by the personal experience of millions of individuals in this world. His daily life had a tremendous religious significance. It forms a perfect example of what our lives ought to be. As I wish you every success I can give you no other advice so good or so valuable or so sure to pay you returns of real satisfaction in this life and the next as to cite you to the advice of the James, "In him ye are complete."

Goshen, Ind.

THE FOUNTAIN BY THE WAY

Gussie Myers.

Weary and footsore I stopped one day
To drink from a fountain by the way;
My thirst was quenched, hope made
bright,
And heart felt glad and light.

The fountain of Living Water
Freely flows for every soul that's sad;
Come unto Me ye weary and rest,
Ye thirsty and drink and be glad.

The Cup set with most precious gems,
Hangs free for all who are oppressed;
Humbleness, Patience, Charity,
Loving Service of all the gems the best.

Freely ye have received freely give
Of the Cup of love and service,
That the thirsty souls who wander,
Might drink of it and live.

FRIENDSHIP

Friendship, what is it? Do smiles, words of cheer, and kind actions constitute it? Are those who never upbraid, but meet all our deeds with words of praise, who flatter us on every possible occasion, to be considered true friends? Their attentions may be pleasant to our vanity and conceit, and keep us in the best of humor with ourselves, and we may think their company very desirable, yet they will not do to put faith in, for their amiable behavior is often the cloak of self-interest.—From Gems of Thoughts.

"He who does right is a success to begin with, though he stay poor; he who does wrong is a failure though he get rich at it."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

FROM A BIBLE POINT OF VIEW WHAT IS REQUIRED OF ME FOR THE SUPPORT OF MISSIONS?

Edith Buzzard.

Our Master's mission on earth was "to seek and to save that which was lost," and "to bring peace and good will to men." When His work was finished He commissioned His followers to carry on the work and even promised that they should do greater works than He Himself had done. Thus the task of evangelizing the world has become the duty and privilege of the Christian people. This task committed to the Church is the source of the great problems confronting her, the solution of which would mean more souls saved for the kingdom of Christ. These problems might readily be solved if every Christian would do his part well and loyally.

But does this task impose a duty upon me? What saith the Scriptures? We are commanded to "go and teach all nations." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." "Say ye not, There are yet four months and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields: for they are white already to harvest." "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, and the fats overflow; for their wickedness is great." "Ye are my friends if ye do whatsoever I command you."

Not every one is called to go to the mission field, but every true child of God can teach and exert an influence upon those about him that will count for the kingdom of God. Is it not true that no matter where we are we daily come in contact with lives that need the sunshine of love and that we may enrich by the grace of God, which dwelleth in us richly if we obey His Word? To allow our lives to flow out to others and bring them in closer touch with the Father is a phase of mission work, and should be

the desire and purpose of every Christian.

Even though our lot may not be cast with those who go to the field, we nevertheless have a work to do. Perhaps we can do a greater work where we are by helping to support those who are giving their lives for the rescuing of the lost. Then, too, by such an example we may influence lives about us who in turn may be led to go or help send. The influence of a consecrated life is far reaching, its influence eternity alone will reveal.

There are three essential requisites to mission work which can be supplied by the Christian people, viz., prayer, efficient and consecrated workers, and money. This concerns each one individually. The command is, "Pray, that the Lord will send forth workers." And if we show our interest in the work by earnest prayer in behalf of it, need we be surprised if the Lord choose us to answer our prayer and send us forth? We are naturally led out into the work in which we are most interested.

Prayer is the key to the mind of God. Some one has said, "I have been benefitted by praying for others; for by making an errand to God for them I have gotten something for myself. Prayer is the preface to the book of Christian living; the text of the new life sermon; the girding on of the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action or it amounts to nothing." Thus if we pray for the salvation of souls everywhere let us be sure that we respond to whatever call may come to us.

In our missions we need more efficient, consecrated workers whose purpose is the whole-hearted, zealous effort of gathering the lost into the fold of Christ. What nobler work can we find than to follow in the footsteps of our Master and bring the wayward and the lost into a knowledge of a loving and personal Savior! It is well worth while, yea, even to give up all else, that we might by untiring effort endeavor to save some. Paul's conviction and resolution was to live for the good of others, to forget himself and reach forth unto the things which were to be attained through faithful perseverance. His theme seemed to be, "For me to live is Christ, and to die is gain." "Holding forth the word of

life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." "And let us not be weary in well doing: for in due season we shall reap, if we faint not." There are many rich promises for those who are faithful to their God-given convictions.

One frequent hindrance to mission work is the lack of money. Is it not the most essential requirement, but a necessary one for the spreading of the Gospel. "The earth is the Lord's and the fullness thereof." Paul's advice on giving has proved true, and since it has become the duty of the Church to support the work, perhaps greater results would follow if his advice would be more thoughtfully and faithfully carried out. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The importance and great need of the work should spur us on to definite, resolute action.

Another way in which mission work can and should be supported is by the sympathy and hearty co-operation of the whole Church. "For we are God's fellow workers; ye are God's husbandry, God's building." In unity there is strength. An example of this is found in Matt. 12: 25, when Jesus knew the thoughts of the Pharisees and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Friends let us consider the work of the Lord and under the Holy Spirit's guidance take up the task and respond with a cheerfulness and willingness to support the missionary enterprise in every way in which it is possible for us to do so. May we be faithful now and at all times, and some day we shall hear the "Well done" of the Lord.

Goshen, Ind.

Only a day at a time. There may never be a tomorrow.

Only a day at a time, and that we can live. We know

The trouble we cannot bear is only the trouble we borrow,

And the trials that never come are the ones that fret us so.

Only a step at a time. It may be the angels bend o'er us,

To bear us above the stones that wound our feet by the way.

The step that is hardest of all it not the one just before us,

And the path we dread the most may be smoothed another day.

—Selected.

THE HOME CHURCH AND FOREIGN MISSIONS

XI The Promotion of Missionary Intelligence—Missionary Conferences

H. Frank Reist

The growth of the missionary enterprise in general, and in our own Church in particular, and the realization of the increasing demands it makes upon the home Church, calls for the strengthening of the missionary spirit in the home churches. Every legitimate means available must be utilized to bring the claims of the world's spiritual needs to the attention of the Church if she is to fulfill her mission. One of the means employed is that of the Missionary Conference and kindred institutions.

The modern missionary conference evidently owes its origin to the older conferences which were called for the express purpose of deepening the spiritual life of those in attendance, "but their leaders have come increasingly to realize that the missionary duty of the Church and the individual is inseparable from this aim, and in recent years they have given increasingly large and definite place to the missionary appeal, and are sounding more and more clearly the call of Christ to service and consecration for the world." Consequently as an outgrowth of these conferences we now have the strictly missionary conferences whose sole aim is to impress upon those in attendance the claims of Christ upon their lives for definite service.

The characteristic notes of these conferences "have been the setting forth of the world's need as Christ's call to a deeper, truer, and more comprehensive consecration to Him, and the study and consideration of the response of the Church and the individual to the world's demand." There is no question but that these conferences, denominational and inter-denominational, have been used of God to lead many into a deeper and fuller experience of Christ and to a complete consecration of their lives to His service.

The investigations of the Commission makes it clear that the object of these conferences may be classed under two heads: (1) The imparting of vision and inspiration, and (2) the training of leaders. Experience has demonstrated that it is not well to combine these two objects in one conference. They should be kept distinct and the program arranged accordingly.

Inspirational Conferences

The primary object of these conferences is to impart to the rank and file the visions that God has given to the leaders of the Church. The mission of the Church is the evangelization of the world and to carry out this mission successfully it is necessary that the laity have a world-wide view of this mission and realize the relation of the Church, as well as their own as individuals, to this tremendous task. Many Christian men

and women have seen this vision and are giving their lives to its realization, but "these greater visions and deeper motives have not as yet laid hold of the Church as a whole or gripped the average church member—the man in the pew. There is universal testimony that in this matter the people 'are destroyed for lack of knowledge.' The average Christian has not realized the great world movements that are going on around him, and still less does he see their meaning for the Church of Christ or their bearing upon world evangelism."

In our own Church the presentation of missions at our various conferences is inspirational. Many of our Sunday School Conferences devote a session to mission subjects, and in various ways the vision is brought to the people. Greater emphasis should be laid upon this theme. "Where there is no vision, the people perish," are the words of Solomon. Not until the people see a vision of the world's needs so that they are constrained to action will the Church make her best contributions to the work assigned her.

Conferences for Training

"The demand of today is for specialists in every branch of thought and activity. It is increasingly recognized that the cause of missions can not be strong unless there be found in the Church at home men and women who will give it the first place in their life, and unless opportunity is provided for them to be trained in the knowledge of missionary problems and in the methods by which they can the most effectively use that knowledge to awaken and cultivate the interest of others."

To provide this training for local leaders is the problem missionary conferences of this kind are trying to solve. Such conferences are usually held for a number of days during which there is a daily study of missions under trained leaders. Methods of organizations, suggestions and plans for conducting them, etc., are considered; all this with the express purpose of having the young men and women in attendance to return to their respective congregations and carry with them not only the enthusiasm received but also a definite knowledge of how best to impart this enthusiasm and world-wide view of the missionary enterprise to others, and thus make no mean contribution to the development of the mission spirit in their home church.

It is not so much of a problem to get people to attend these conferences as it is to get the right individuals—those gifted with leadership and who will return and kindle the same enthusiasm in the congregation and lead effectively along mission lines and interests. One of the great outstanding needs of the mission propaganda today is an efficient and suffi-

cient local leadership. Unless the minister or some wide-awake energetic member of the congregation are gripped by the spiritual needs of the world and a keen consciousness of the responsibility of the Church for the same, the contribution of that congregation is negligible in the great work of world evangelism as compared to what it might and should be had it such leadership.

"It is coming to be more fully recognized, too, that provision should be made for definite teaching upon prayer and Bible study, for upon the formation of strong habits of personal devotion, meditation, Bible study, and prayer the power of the leadership which the conference seeks to foster must depend."

We as a Church have not yet had conferences especially designed for training leaders. Some of this training is given in connection with the work done at our educational institutions and organized Bible conferences. Provision for more of it should be made.

Conserving Results

Much of the seed sown at conferences soon perishes after adjournment. The enthusiasm and inspiration received soon begins to dwindle amidst the environments of our daily life and toil. Efforts that may be launched and pushed vigorously as the result of such conference, in the course of several months, more or less, soon cease to be so ardently advocated with the frequent result that efforts are discontinued. The enthusiasm was not permanent, was not rooted deep enough. The vision was clearly seen, but failed to grip the heart with fingers of steel. This is true of much of our effort. It is not so difficult to work up an enthusiastic conference, and present visions and needs to people, but it is difficult to infuse a permanent enthusiasm that will outwear the ravages of time and resist the frigid chill of indifference met in the actual work of imparting these visions and enthusiasm to those at home. At this point conferences have failed to attain their highest possible usefulness. How to make the work of a conference a vital factor in the lives of those congregations represented is a big problem.

It is a question whether it will ever be possible to devise a specific system of effectively following up a conference. However leaders of conferences agree that much can be done to conserve the efforts. Among the ways suggested are the following: (1) By getting those who attend to commit themselves to some definite line of missionary activity, growing out of what was learned at conference; (2) by leaders trying to keep in touch with those who attend so as to stimulate them in the months following the conference to put the impulse of the conference into action; (3) by the careful following up of the plans projected by conference.

How often do we find that a conference

passes resolutions unanimously, only to be forgotten until resurrected from the minutes when the next conference convenes. Unless these resolutions can be made effective in the bodies represented they are of no practical value other than to occupy space in the minutes. In order to make them effective it will be necessary for some one somehow to bring

them to the attention of the bodies represented and see that they are carried out. How best to do this is a problem. Here is a large field of opportunity for effort and development. This phase of the work should have the attention and careful study of all those interested in making our various conferences more effective and influential.

WHAT THE BUDDHIST PRIEST WANTED

Not long ago there was in Ceylon a boy who had been consecrated as a Buddhist priest. He had been well trained in the tenets of the Buddhist religion, and, in fact, he knew nothing else—it filled his whole horizon. When a missionary entered that region and established a village school, the Buddhists were furious. It had not before occurred to them to establish a school, but now they opened an opposition school, organized a committee, and subscribed funds for its maintenance. The missionary went quietly on with his work, but was able to gather only a few children. After a time the Buddhists wearied of their subscriptions, and the priest, whom they had made their manager, appealed to them to do what they had guaranteed. Some gave a little, but gradually the subscriptions fell off.

In the course of his visits to this, among his many other stations, the missionary occasionally visited the village, distributing tracts, preaching, and conversing with the people, and he never left out the priest and temple, but gave to him as to others.

This priest was very courteous, and, although he did not like to receive the tracts, he could not bring himself to tear up what another had given to him. But, as he was ashamed to be seen with them, as soon as the missionary's back was turned, he hid them under his robe, went into the temple, rolled them up very small, and put them between some of the old Buddhist books, written with a stylus, on the long leaves of the Palmyra palm. The priest never intended to look at the tracts again, but one day, when he felt very downhearted because the people could not be persuaded to give any more money, he began to feel that the Buddhists did not live up to their religion. Some time before he had taken to the high priest a very good book in Buddhists Singhalese, and had asked about it. The high priest replied: "This is a very good book; but if you trouble your head about these doctrines you will go mad. No man has ever yet been able to live up to them, and never will." This was all the comfort that he received, and now as he sat meditating alone by the light of a small lamp, he thought, "I will see what these Christians have to say about it." So he took out one of the tracts from its long concealment, and read. Then, as the first one proved good, he read another.

So he continued until he had read them all.

"I would like to see some of their books," was his next thought. But he did not know where their preachers lived, and was ashamed to inquire. One day there was a "Pinkhama" (festival) at the temple, and among the people he saw one man who did not join in the ceremonies with the others. His curiosity was aroused and when the festivities were over, he went up to the man, and, after the usual questions for opening a conversation: "Where have you come from?" and "Where are you going?" he observed:

"I saw that you did not join in the festivities."

"No; I am a Christian," the man answered.

"Why, then, have you come to this festival?" answered the priest.

"I was traveling with some friend, and as they are Buddhists, and stopped here, I stopped with them. We are going on tomorrow morning."

"Could I ask a favor of you?" said the priest.

"Yes; what is it?"

"Will you stay with me tonight, in the Bana Sala? (hall of instruction) I shall be alone, and I have something to say to you."

"All right," responded the traveler, who wanted a sleeping place.

The two spent the night together, and the priest secretly asked where the "padres," especially the native pastors lived,

and where their books could be obtained. The traveler gave the names of six or seven native ministers, all of them far off, and the next morning went on his journey.

Selecting one of these names (and God certainly guided the selection), our Hamuduruwa ("His Honor," as a priest is always called) wrote to him, and promptly received an answer, with the Book, a New Testament. He carefully hid this and read it in private. Then he wrote again, and after some correspondence the priest determined to leave the temple. It was a bold step to take, and although no one in the village knew his thoughts, he trembled and feared. The minister invited him to come and stay with him.

The priest had no money of his own and no clothes, except his yellow robe. If he let his thoughts be known the whole village would be up in arms, and he would be detained. What was he to do? Go he must; so with much trembling he put the temple money in an envelope, hid it, and left a letter telling where it was. Then, leaving the key on the outside of the door, he started for the railway station.

"Even while he was musing the fire burned," and by the time he had reached the mission-school, he was ready to testify for Christ. Though he still wore his priestly robes—for he had no other dress—he spoke to the children, many of whom were Buddhists.

The news spread through the village, and Buddhists came with stones. The priest was hurried into the pastor's house, was given plain clothes, and with a covering over his shaven head he was sent away by train to another minister's house.

This man now openly declares himself a Christian, and from Christian pulpits, but there had to be first a time of waiting and instruction, as with Saul. The Gospel was all new to him. Today he is the pastor of the Singhalese church in one of the most difficult Buddhist districts of Ceylon.—Missionary Review of the World.

AFTER THE REVOLUTION IN MEXICO

Mexico is "a magnificent land, abounding in resources of all kinds—a land where none ought to be poor and where misery ought to be unknown." So says the eminent French traveler and writer Lempriere. The first part of his statement is certainly correct. Official statistics for 1913 give Mexico's imports at \$97,495,000, and her exports at \$149,602,000, leaving, therefore, a favor balance of over fifty million dollars. Cecil Rhodes, not only of African but of world-wide reputation, said some years ago that in the future the world will look to Mexico, as to no other country, for its supply of gold, silver, and copper—and he might have added for its oil and rubber, its coal and iron. If, in addition to all this, we

take into account her boundless agricultural products and her immense industrial resources, we will readily grant the claim so often repeated that Mexico could easily maintain from four to five times her present population, and that all could prosper and be happy, while many would be rich, and, as Lempriere puts it, "there need be no poor."

But how lamentably far off the country is from such a happy state of things! When Senor Emeterio de La Garza, Jr., recently issued a call for a peace congress in his native land, he said "the Church and the Government have made of the Mexican people a people of paupers, a fold of beggars. The Mexican is obliged to live in misery and to die of hunger."

Many will say that the cause of this lamentable state of things is to be found in the many revolutions which have afflicted the country now for over a century. This is only part of the truth, for back of this oft-recurring disturbance lies another, the real cause. Mr. de la Garza correctly lays part of the blame at the doors of the historic church. The Government even in these latter days has been the creation of the Church, for the Church made the men and the people that have made up the Government. During the period of Spanish rule, which lasted three hundred years, the viceroy and the archbishop were twin rulers, and when a viceroy died or was removed the archbishop held the reins of government until a new appointee came from Spain. So the Church has exercised the dominant influence and has made the people what they are, whether as rulers or private citizens. All through the centuries she has been on the side of the rich as against the poor, with the oppressor as against the oppressed. The people at large in Mexico have never had an opportunity, and are more to be pitied than to be blamed for a situation not to their liking. Most of us forget that Mexico is at a great disadvantage in being judged from the standpoint of a superior civilization. Whatever may be our own opinion concerning late movements in Mexico, we can not be blind to the fact that the lamentable failure of the historic church to meet its responsibility to the millions of those unhappy people, through the four hundred years of its dominant influence (three-fourths of the time absolute), has created the very conditions that have made possible the deplorable events now passing on to the pages of history. Some of the evidences of Rome's failure are evidenced by the following facts:

(1) The Bible has always been and still is a prohibited book in Mexico. If now and then it is found on sale it is at a price so exorbitant and unreasonable as to be beyond the reach of the common people. The only edition of the Bible ever printed in Mexico was offered to the public at \$150 a copy. We have known cases where the Bible distributed or sold by the American Bible Society has been forcibly taken from people by the priest and recently one was burned on the streets of the third largest city in the country.

(2) In every church of Mexico there are many representations of a dead Christ, but we hear almost nothing about a living Christ.

(3) Indulgences are still sold publicly in many churches, even in the capital city of the country. Sacraments have their tariff, and the confessional lays its heavy price on the offending penitent. These things are all carried to such excess as to justify the charge that one frequently hears, "It is a religion of money."

(4) In some rural churches are still found, on so-called Christian altars, the

wood and stone idols of pre-colonial times, the only change being the substitution of the name of Roman Catholic saint for an Indian name.

(5) The ancient idolatrous and superstitious feasts of the Indians are still mixed with services authorized by the Church, as may be seen at Guadalupe, Ixtapalapa, Amecameca and like places. Sometimes at these feasts drunkenness is added to idolatry and superstition, to such an extent as to lead one to believe that such occasions are as offensive to Almighty God as like occasions are in Madura or Benares.

(6) Illiteracy and immorality are more the rule than the exception. Official statistics give 80 per cent. of the people as unable to read or write, while 30 per cent. of the births are illegitimate, though many births are never registered.

(7) The almost universal desecration of the Sabbath with bull fights, cock pits, open gambling, horse racing, debauchery and other objectionable things reminds one of the terrible conditions in England just before the reformation of the eighteenth century.

(8) The degradation and squalor of the people, living in mud huts, without the ordinary comforts of life, and compelled to support their families on a mere charity rather than on a rational wage. In their miserable little huts they are often herded like cattle, sleeping on the cold or damp earth with sanitary condition entirely disregarded. Many of the people are no better off than they were four hundred years ago.

If this doleful picture is the best that the Roman Catholic Church can present to the world after four centuries of opportunity, is it not clear that her failure makes an eloquent and irresistible argument as to the need for another church to uplift the poor in the spirit of self-sacrificing love, and see to it that they have a chance for betterment along the lines of social, educational, and religious advancement? This is especially true since many of the Roman Catholic clergy of today are not only participants in all the above failings but are too often actual abettors in each and every one of them.

Is it any wonder that the revolution breaks out once in awhile or that the pent-up feelings of an oppressed people should cry out against their wrongs? Did not our own nation do so in 1776 as they pledged to each other "life, fortune and sacred honor" that they might prove to the world that "all men are created equal?" Did not our forefathers do so in 1640 and 1688 till that grand "Magna Charta" was rescued from the battle-field of four hundred years and was made the constitution of a free and liberty-loving people, "a model for all the other free constitutions of the world?"

We learned the lesson from our English forefathers and set the example to Mexico and to all Latin America—an example of which we have never been ashamed. However regrettable some of

the methods used in Mexico, many of which had their parallels in those English revolutions, we should not forget the goal they seek is freedom and righteousness for an oppressed people.

The agrarian problem, about which we hear so much in these days, is not only a most serious one, but is a problem that must be adjusted before permanent and lasting peace will come to Mexico. There are at least three phases to this question. There is the communal system which obtains in some parts of the country, and the arbitrary and cruel infringement on the rights of the indigeneous people who have small holdings. There are also the immense estates of the few rich who pay no land tax and yet so often prey upon their poor neighbors who inherited their small holdings from their ancestors. These rich land holders too often treat the peons who till their land and contribute to their fortune as mere serfs, for whose betterment they have little or no concern. In any case the land problem is most vital and is one that can not be satisfactorily adjusted by the mere ipse dixit of any government in Mexico or by the hasty action of any intervening government, however lofty and sincere its purpose.

Different administrations in Mexico have promised much relief in the past, but have accomplished little. Too often they have been accused of encouraging the greed and avarice of the rich hacendados. The revolution of 1910 lost much of its influence from the fact that some of its leaders, after gaining power, appeared unable to hasten promised reforms, and much less were they ready to divide up their own great estates. Yet the cry along this line has not been in vain. The oppressed multitudes are awake to their rights as never before, and if the recent enactment of the National Congress, which proposes a land tax, light on the poor and heavy on the rich, shall become effective, it will be the greatest boon for the masses as well as a mutual source of large revenue for the Government itself. The Republic also inherited from the Spanish regime the non-participation of the natives in government affairs, and this inheritance has never been effectively repudiated. The exceptions have thus far failed to establish the rule, hence the cry of the recent revolution in favor of effective suffrage. It is true that these two evils as well as others which might be mentioned wait on governmental action, but, the historic Church made the people what they are and they in turn have made or submitted, through ignorance and meekness, to the shortcomings of a government which has been more in name than in fact a republic for nigh on to a hundred years with constantly recurring outbreaks of the revolution.

The secular press of the United States, which in these days teems with editorials and contributed articles on the "one and only cure for Mexico," in some cases

takes the "wrong horn of the dilemma" by advancing the idea of annexation, and seems to ignore completely the fact that in addition to other evils this would ultimately mean the addition of some three million illiterate Roman Catholic voters to an already perplexing situation. Such a course would thus create a balance of power fraught with great danger to our own Republic, to say nothing of the possible restitution of many of the former ills in the acquired territory.

Others mildly suggest education, labor, and other things, good, so far as they go, but falling short of the real remedy for the situation. It is here where we make bold to assert that Christianity as taught in the New Testament and interpreted by Protestant churches is the only infallible cure for the woes of Mexico. This Evangelical Christianity through its missions and by provoking the historic Church to good works, can alone bring permanent peace and increasing prosperity to our neighbors on the south.

Another class of American journals are asking the question if the Mexicans are capable of self-government. No one, not even their most ardent admirers, would claim that every Mexican is thus capable. But every thoughtful and intelligent student of Mexico's struggles and difficulties, as well as of her achievements during the past hundred years, must admit that if given a fair chance, untrammelled by priestcraft, unfettered by political demagogues, and unoppressed by the rich, the Mexicans will give ever-increasing examples of their nobility, and will prove to the entire world that Mexico can be a happy and prosperous nation.

Lecky, in his history of the Scotch, says: "The character of large bodies of men depends in the main upon the circumstances in which they have been placed, the laws by which they have been governed, the principles they have been taught. When these are changed the character will alter too, and the alteration though it is very slow, may in the end be very deep." The historian might have added that the alteration will be less slow where pure Christianity is a co-operating factor.

The revolutionary outbreaks of 1810, 1837, 1857, 1873, and 1910, have all resulted in giving the people a larger perspective and loftier ambition, while the Napoleonic and papal intrigue of 1864 failed completely in its attempt to re-enslave the people either to Europe or to the hierarchy. The Diaz regime introduced tremendous material improvements and did much to prepare the way with its excellent normal schools for the education of the masses. The latest upheaval has given emphasis to the possibilities of democracy. Thus we see the dawning of a great opportunity unfolding before the Protestant Church, such as has not appeared since the collapse of the French Empire in 1867. Then unfortunately our churches did not see their opportunity. Will they see it now?

God is calling and calling loudly to Christians to take advantage of this opportunity. On the 30th of June and the 1st of July last, in the city of Cincinnati, there met together some seventy-five earnest Christian men and women to face the facts, and to study the remedy. These men and women represented twelve evangelical bodies doing work in Mexico and included the official representatives of their Boards as well as missionaries from Mexico. For two days these men and women sat together in prayerful consultation about the best way to make the most of the golden opportunity before us. To this end such a readjustment of the entire territory is recommended to the Boards as will obviate overlapping of missionary effort with its consequent waste of men and money. By happy agreement all Protestant Christian churches will henceforth be called by the name Evangelical Church, and when necessary the denominational name will be added in brackets. In the greater work before us our differences will be lost sight of and the supreme effort will be to lead men and women to Christ, rather than to any particular branch of His Church.

The new impetus to be given to educational work is evidenced in the proposal for a Union College for men and women, a Union Theological School with several churches represented in the faculty, centrally and conveniently located normal schools to serve all the missions. An attempt will also be made to so harmonize the curriculum of all primary and common schools as to lead up to the higher Union schools and at the same time not to conflict with the program of the government schools.

It is also recommended to establish a Union Publishing House which will send out one strong organ of Protestantism, a suitable publication for the rising generation, together with such tracts and books as conditions may demand.

In order to more fully measure up to the opportunity the Protestant churches in the United States are asked to increase their forces in the field 50 per cent. This will enable us to establish work in every state and not leave out one-third of them as at present. But the readjustment of territory and forces as unanimously agreed upon at the Cincinnati Conference will be equivalent to another 50 per cent. at least, so that within six months after the present political fermentation is over Protestantism ought to be worth more than twice as much as it is now worth to the Mexican people.—John Butler, Mexico City, in *Missionary Review of the World*.

"Tell me the secret of your charm," said a young girl to a woman of eighty, who was the center of attraction wherever she went. "Teach me to fascinate people as you do." "My child," said the woman, "remember just this: In the alphabet of charm is no such letter as I; it is all you."

NOTES

Islam Turning to the Lord

A missionary who has traveled much in Moslem lands, writes:

"The day has come for the redemption of Islam. Two hundred million people, one-seventh of the world's population, burdened with the accumulated superstition, stagnation and oppression of 1,300 years, are beholding a new vision. The old system has had its day, and has become effete and worthless. Millions are plunging into a deeper night over the precipice of doubt. The political events of the past eighteen months in the Moslem world have fore-shadowed the collapse of the Ottoman Empire and the social disintegration of the Moslem's religion. There is abundant evidence that this conviction is strengthening in countries where Islam has been supreme. The downfall of the supremacy of the state carries with it the dissolution of the Koran faith, where they have been one and inseparable. The loss of Morocco, Tripoli, the Aegean Isles and Turkey in Europe has shocked the dominion of the Sultan. Failure in diplomacy, bankruptcy in finance, and the loss of 7,500,000 subjects have destroyed the prestige of Islam as a church. Its strongest supporters are dazed and unnerved by this sudden blow. Revolution in Arabia and Persia, with serious dissension in the home government, threaten disaster, so that people on the streets not only in London, but in Beirut and Damascus—now discuss the partition of these countries among European nations.—Sel.

Open Door for Untouchables

Bishop F. W. Warne writes: "Imagine yourself in the heart of India, and surrounded by sixty millions of people capable of Anglo-Saxon development, and then weigh these facts: Hinduism, through a number of active organizations, is exerting itself to save the people of India for Hinduism, and is using two powerful weapons—one, intense persecution if they become Christians; the other, offering to lift them into caste privileges if they remain in Hinduism. Mohammedans, to get them into their fold, are using the enthusiasm and fanaticism that has caused Mohammedanism to conquer and spread so mightily. Over against 250,000 Hindus and Mohammedans who are now waking to the urgency of the situation, all the Christians in India are but a little company. Both Hindus and Mohammedans recognize now that if these millions accept Christianity and Christian education in India, the land will become Christian. In the findings of the recent National Conference in India are found these significant statements: "The widespread movements toward Christianity among the depressed classes of Hindu society and many of the aboriginal tribes during the last fifty years have recently assumed

greater proportions, and have thus opened a great door of opportunity for the Christian Church. There are about fifty millions of these people, and the experience of the past has shown that in many parts of India they are extraordinarily open to the message of the Gospel. There are also many indications that the movements among these classes are spreading to the caste people.—Sel.

Waiting 25 Years for a Missionary

Rev. John M. Springer, a missionary in South Africa, says that many years ago two men from the Blaauw Berge Range traveled 700 miles to Port Elizabeth, where they worked on the docks shoveling coal by day, and attending the Wesleyan mission school evenings. They were both converted, baptized, and joined the church.

When, after three years, the time came for their return to their own people, they asked the missionary if he would not send a teacher to their country.

He promised them he would do his best and send them the first missionary available. But the years wore on and the missionaries were few, and each one was needed elsewhere more than there; and then the man of God who made the promise died and the men from the Blaauw Berge were long since forgotten. Twenty-five years later a young missionary named Lowe, was passing through that district to open up new work. As he approached one kraal the people came thronging to meet him with shouts and excitement, which left him in doubt whether they meant peace or war.

Soon two elderly men came forward and said:

"We knew God would send us a missionary. All these years we've been praying for a teacher to come, and every day we have watched this trail for him."—Sel.

The Delights of Travel

A missionary writes home: "I suppose that since the beginning of the year I have traveled between 300 and 400 miles behind oxen that journey at the furious rate of two miles an hour. I have slept in native homes, on friendly verandas, in the traveling cart, under trees, and out in the open. I have traveled through mud, over stony roads, through places where there was no road at all. I have been lost in the jungle in the middle of the darkest of nights, and have been almost hopelessly stuck in the mud when the darkness was so dense as to seemingly almost swallow up the flickering light of the lanterns we carried. We have had to pull a broken tonga out of a rice swamp, tie it up with ropes, and drag it off three miles to a village to be repaired. In our night wanderings we have heard the yelp of the jackal, the cry of the hyena, the roar of the tiger. On each trip we were sure of meeting some new experience."—Sel.

A Model Prison in Siberia

The reports concerning the treatment of prisoners in Siberian prisons usually speak of cruelty and barbarity, so that it is refreshing to read in Evangelical Christendom concerning Adam Podin's visit to the great prison in Tomsk, in which he preached to about 1,000 inmates. He says, "The prison could be called the model prison of Russia, and perhaps it would not be too much to say, a model prison of the world." The Governor is like a father to his children and has found work for each one. They have factories within the prison, and their own electricity—everything done by electric power. Dutch tiles are made on the premises, and the best bricks are produced in their kilns. They make their own boots and shoes, weave all kinds of cloth, and clothe 600 soldiers from head to foot. Besides, they have two farms, where the criminals are working in the field. The prisoners are not guarded by soldiers, but all answer to roll call. It works well, and they do not run away.—Sel.

The Hebrew Language in Palestine

At a recent meeting of the Palestine Society, the chief rabbi said that "Palestine is a vast Ghetto, the Jewish population of which is at least ten times what it was one hundred years back. The natives speak Arabic, and in the past few generations there has been an immigration of people all speaking different languages. But the Jews of Palestine can neither adopt German nor Arabic, they have to adopt their own language—Hebrew—with which every Jew in Palestine has some speaking acquaintance. One of the leading medical men in Palestine left with him copies of speeches made to the nursing staff, etc., and which were all delivered in pure Hebrew. It is true there are only 50,000 Hebrew-speaking Jews in Palestine, but we should remember the 42,000 who returned from Babylon, created a new Jewish culture, and saved the future of Judaism. Their return proved of infinite significance to all humanity. It is well that we should not despise the day of small beginnings."—London Christian.

New Hebrides Catastrophe

The report comes that a great volcanic upheaval has visited the island of Ambrim, in the New Hebrides group. It is said that the vast lava streams overwhelmed the Presbyterian hospital, while numerous French and English business houses and cocoa plantations were destroyed. A heavy rain of cinders and scoria fell continuously for five days. The inhabitants escaped in canoes to the Presbyterian and other mission stations, where nine hundred are being cared for. This is the field where John G. Paton spent his life and did his great work, and deep interest is awakened by the account of this terrible visitation.—Sel.

A Marvelous Change in Samoa

More than sixty years ago two Samoan Christians contemplated to evangelize Niue, or Savage Island. They were seized, their clothing was torn off in order to see the color of their skin, and the fowls and pigs brought with them were butchered and eaten, but the Book which they carried and with which they seemed to converse frightened the savages. They thought it had magic powers, and feared to kill those under its protection. Seven years later there was a strong church on that island. In 1861 the Gospel of Mark was translated. When it was brought from England the natives sat up the whole first night reading it. During recent years the natives of the island have maintained a number of evangelists in New Guinea, who come home at intervals and, telling of the blessings of God on their work, strengthen the faith of their brethren.—Sel.

Lowering the Flag of Paganism

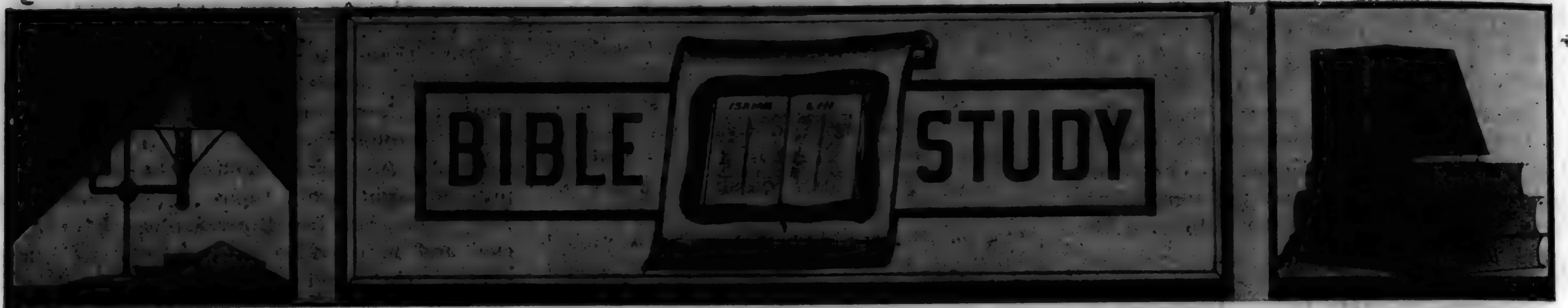
The Rev. William Peters of the North India Methodist Mission writes:

"Recently I visited the work on Ujhani circuit where lives an old Hindu more than seventy years of age. All his life he had been an idolator and had done everything in his power to prevent the spread of Christianity. He built a great heathen altar in front of his house, and hoisted over it a large pagan banner. Revival meetings were held by the Christians in this village. The power of God took hold of his soul and he pulled down his flag, broke down the altar, and with all his heart accepted Jesus Christ as his Savior."—Sel.

What the Gospel did for an Indian

Wolf Chief in the reservation of Elbowoods, North Dakota, a man of sixty years of age, talked with the Government superintendent of the reservation as follows: "I used to be a wild Indian with bad words, taking scalps, hunting women, stealing horses and the like. Christ's teaching and our following His Spirit has changed us—some of us. You say that many of our young men have bad habits and make trouble. You should give yourself up to Christ and follow Him, and He will help you as He has changed us, and your influence would have strength to save our people."—Sel.

"The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrollment of 1,500,000 students. The mission schools are said to be far ahead in quality of teaching, and seventy-five per cent of the textbooks used in the government schools were prepared by Christians or under Christian supervision."



Conducted by S. F. Coffman, Vineland, Ont.

A POETICAL BIBLE

The Bible was not written for literary effect, yet it is classed as the best of literary products. It is not strange that the book which contains the highest thoughts and purest aspirations should be the best effort in literature, for it is the thought that makes the literature, and determines its rank, or classification. God could not unfold His mind to men and reveal Himself through His truth without making the very language partake of His perfections.

An interesting discussion of the Bible from a poetical standpoint was given by Mrs. Micawber in the *Toronto Globe*, and is given as follows:

The Bible is a mass of beautiful figures; its words and thoughts are alike poetical—around its central truths are gathered wonderful beauty and interest. It has arrayed itself in the charms of fiction; it has pressed into service the animals of the forest, the flowers of the field, the stars of the heaven and all the elements of nature. The wild roe leaping over the mountains, the lamb led in silence to the slaughter, the rose blossoming in Sharon, the lily drooping in the valley, the apple tree bowed down with fruit, the great rock shadowing a weary land, the river gladdening the dry place, the moon and the morning star, the dew from the heart of the dawn, the rain upon the mown grass, the rainbow circling the landscape, the light, God's shadow, the thunder, His voice, the wind and the earth His footsteps—all are made to represent Him to whom the Book and all its emblems point.

The five books of Moses are permeated throughout with the essence of poetry, though containing few poetical passages. Moses stands earliest among the bards of Israel, though there were poets and poetry before him. His language is the least figurative of all the Scripture styles. It is as simple as if a child were telling some marvelous tale with awed voice and eyes—as if the glory that might have maddened others had only sunk him down into the bulrushes again; and from that hour, casting aside all the learning of the Egyptians, the mystic folds of which enshrouded him, he is content to be the "mere instrument in the Divine Hand, and becomes a boy, repeating with quivering voice and heart the lesson his father has taught him."

How magnificent is the style of the

writer of the book of Job! The poem shows a mind burning with a passion for nature in her simplest, most solitary and rudest forms. Can we wonder that the writer dropped poetry as a leafy tree drops rain, and that grandeur, almost disdainful beauty, makes garlands of whirlwinds rather than flowers to satisfy his soul? The poet of Job is the Landseer of ancient poetry; he almost becomes what he is describing, so vivid is the picture painted for us. The purpose of the entire afterpoem is to prove that affliction not only tries but purifies and tends to perfect the sufferer.

Between the time of Deborah and David we find little poetry. One fable there is, that of Jotham, and the all-beautiful book of Ruth. The scene in the book of Numbers is full of beauty. In the first book of Samuel we find three specimens of distinct poetry—the ode of thanksgiving, the satire and the ghost scene. In the book of Esther God dwells as the heart in the human frame—not visible, scarcely heard, but thrilling with life-giving purpose.

In the Psalms, David's genius reflects in a measure the phrases of his general character. It combines the fire of the warrior and the finer enthusiasm of the lyric poet. Few of the Psalms are poems of fancy born in the poet's mind, most are founded on fact. They contain great variety, partly from David's varying moods. His life was, and his poetry is, an April day. There is more simplicity and artlessness shown in it than in other Scripture poetry. It is full of piety, peculiarly inspired by the touched soul of David, whether in glory or shame, as he turns instinctively to heaven. From old promises and fresh revelations he finds the hope and creates the image of a coming Savior. From all these qualities of the Psalms arises their exquisite adaptation to praising purposes alike of families or churches in every age.

Solomon reveals himself as a poetical proverbialist, a poetical inquirer and a poetical lover. The first in Proverbs, the second in Ecclesiastes and the third in the Song of Songs. Solomon's fire is calm and glowing compared with David's. He has more rich coloring, more figures. Profound as wisdom itself are his Proverbs. "Man's goings are of the Lord; how can a man understand his own way?"

"Open rebuke is better than secret love." The imagery in which they are enfolded has a homely, quaint richness. Solomon's song is conceived throughout in a vein of "soft and tender feeling, suffused with a rich, slumbrous light, like that of a June day's sun trembling amid full-blown roses."

Omitting the Prophets, though true bards, we pass to the New Testament poetry, the main principle of which is: "Believe on the Lord Jesus Christ and thou shalt be saved." The poetry of the Gospels may be called "The Poetry of Jesus," because it all clusters around Him and His words. "In Him, as God-man, all contrasts and contradictions are blended and reconciled." Hear him in soft, youthful tones preaching concord to his disciples, and again in a voice of terrible thunder denouncing wrath upon the hypocrite, formalist, pharisee, and scribe. Hear the weeping of yonder little babe in the manger at Bethlehem. The little fluttering hand is the hand of Him who made the world. That feeble, trembling baby voice, the voice of Him who spake and it was done—who commanded and it stood fast. See the Carpenter laboring, hot and weary, at His bench in Nazareth. It is He who is supplying the want of endless worlds. Behold Him as He weeps at Lazarus' grave, and those standing by say: "Behold, how he loved him!" The One weeping there is the eternal God, who shall wipe away the tears from all eyes. See Him in Gethsemane's garden, as great drops of blood fall from His brow, and as He says: "Father, if it be possible let this cup pass from me," and behold it is He whom the angels in heaven are now praising. "Without controversy, great is the mystery of Godliness."

The manner of Christ's life as He uttered His parables and other sayings was in the highest degree poetical. He had no home but the house not made with hands. Hence we identify Him with nature, ever seeing Him on lonely roads, midnight mountains, silent or stormy lakes, fields of corn or the deep wildernesses of his own country. He was not recognized by men, but the lilies of the field looked up meaningfully into His face, the waters knew Him, the winds lingered amid His hair, sunbeams kissed His brow, the landscape seemed to crowd at His

(Concluded on page 712)



THE CHILD'S WORLD

Mrs. J. R. Miller

Great, wide, wonderful, beautiful world!

Nowhere is this more true than in the child's world, where the imagination plays such a prominent part in the mysterious drama of his young life. It colors his world to such an extent that he sees even more than mere realities. He lives in the same home as the adult members of the family. He may look at the same objects and may have access to the same sounds, but yet his world will be vastly different from theirs. For childhood is the age of dreaming and happy make-believe. And material things are of value only as they lend themselves to carry out play. When chairs become horses, wagons, or what not, then it is that they become most useful to the mind of a child. The little boy, who vigorously rides his imaginary horse, really endows the wooden stick with life. And the little girl who affectionately fondles her doll is no less sincere. She, too, may be satisfied with a mere representation. Perhaps one of the most extreme cases of this, is where a dirty little mite was sitting on a step, in a dismal street cuddling a little bundle of hay, tied around the middle with a string. She no doubt was satisfied in her happy make-believe. "The child sees what we regard as lifeless and soulless as alive and conscious. The howling wind, the dancing snow-flake, the shining dew-drop, the twinkling stars, as in fact all nature seems a great deal more alive to him than it does to us, who have learned its limitations, through experience." It is only natural then, that a child can readily be led to appreciate this beautiful world.

The imagination never is more active than in the region of play. How the child delights in acting out some image within his mind! When he is alone he often becomes entirely absorbed in pretending. And what a changeable actor he is! Now a parent, next a child, then again a teacher or some other favorite personality, or perhaps even some kind of an animal; there seem to be no barriers in his world, but everything is constantly changing just as he chooses. Then, too, his play may be mere activity, without any purpose in view. This is especially true of the younger child who is so fond of running

and jumping. He may not play any particular game, but he does this seemingly as an outlet or an overflow of physical energy. The legs are more precocious than the arms. Again the trunk muscles require exercise earlier than the shoulders; the shoulders earlier than the arms; and the fingers mature last of all. This succession in the growth and development of the muscles is seen in the child's plays. For this reason the making of fine weaving mats and other close hand work was given up in the kindergarten. The hand was not ready for it and consequently it did more harm than good. For the very young child, then, it is better to give play that will exercise the heavy muscles.

His play with other children gives a two-fold benefit. Besides the good that comes from the activity in itself, it also helps him to come in touch with other members of his little world. He learns to struggle for his rights and learns to yield to the rights of others. In short, he gradually learns his place as a single member of a larger group, as some would say he acquires the group sense. As adults, we can see how valuable this is even in our world; it helps us to co-operate with others, without friction, to work smoothly and intelligently for the furtherance of some cause. Of course there may be particular instances when it would be better for a child to be kept from playing with other children, who love degrading habits. However it is not generally best to keep a child aloof from other children. For it has a tendency towards feeding selfishness and causing an inability in coping with evil in after life.

If the home is what it may be, the good absorbed there, will counteract the evil that comes from without. Judge Lindsey, of the Juvenile Court at Denver, says, "No power can so effectively reach evils of this character as a home in which love and mercy, intelligence and fair play are the ruling factors. When we find a home of this character, it is rare to discover within its confines a disorderly or an immoral child." We should bear in mind that "the education in character should always precede the education in

books" if a life is to be strong and worthy.

While in our child's world, we dare not omit our entrance into story land. Here alone is an opportunity for a great field of labor. For it seems there are many books and many stories for children, but there are not many that meet the approval of all students of childhood. It is true, too, that many of these stories greatly please the children. But is it a psychological fact that whatever is pleasing is valuable? No doubt the comic picture sheets of our newspapers may also be pleasing to some children who have not yet formed a desire for better pictures. There is a movement on foot to annihilate this evil by some of our women who are interested in the welfare of the child. But who will be authority to tell us what stories are good for children and what ones are not? It seems it is not difficult to get good stories for older children. But at the ages from three to seven in my estimation, the field of literature has little to give in prose or poetry. I mean little in comparison with other periods of life.

The object of the story is two-fold. First, to stimulate and create a sense of mystery and awe. This is done by the mystical and poetic. Second, to revive and interpret the experience the children have passed through. It deals with the every day facts of life. The fairy stories come under the first and the realistic stories under the second division. Stories of God and heaven kindle the imaginations just as much as the fairy story, and what is better yet, they lay the foundation stories of vital truths. In recalling our own childhood, how mysterious these stories seemed and they filled us with reverence and awe for the Divine. Of course a great deal depends on the story-teller. She must know her subject and must feel it; and after this be able to give the story in a simple, direct, and inspiring manner.

Children enjoy action in stories, and like a few strong personalities steadily moving on in events. Nouns and verbs largely predominate in a good child's story. In speaking of the story Patty Hill said, "In earlier times the stories were as full of morality as a pin cushion is packed with pins." We notice this in looking over the old school readers. Some of these were, no doubt, too didactical for

the children, but, on the other hand, many have always remained with us and have been really valuable, for example, "The Whip Cord," "The Wolf," "The Gentle Hand," and others. Moreover, she says, "during the last fifteen years there has

been a great change in the stories, so that now the fairy story has reached the extreme. In the story the content then, should stir aspirations or moral behavior and enlarge the soul life."

Chicago, Ill.

WORLD PEACE

Geo. R. Brunk

To look for universal peace resulting from a public sentiment developed by education and influences of the Christian Church is to meet with disappointment.

It cannot be denied that the teachings of Christ have an effect for good upon the whole world in various ways in matters of reform, but this is only an echo of the Church's cry upon earth and will die out in the coming storm of apostasy when the very "path of God will be submerged by a mud ocean of hypocrisy and error."

The darkest days of earth and the most terrible wars according to the testimony of the Word of God are yet to come as the result of rejected truth and the minds and passions of men being given over to, and energized by Satanic influences which will develop into a whirlwind of iniquity leaving only destruction and desolation in its path.

The Scriptures do foretell a Golden Age when the curse of earth will be removed and human life will be greatly prolonged and the knowledge of God will fill the earth as waters fill the sea—a time of universal peace when the instruments of war shall be turned into the implements of husbandry and nothing shall hurt or destroy in all the holy mountain. But we are not now, as is commonly supposed, at its dawning.

We have in mind an article recently published favoring this erroneous view, and the ink could not have been much more than dry until the blood began to flow in what appears to be the beginning of one of the most stupendous and inexcusable wars of history.

The world seems to be in a delirium. We have the amazing spectacle of heathen China pleading for peace and the Bible-hating Socialists denouncing war and nearly all the so-called Christian nations rushing forward eager to dip their hands in the hot blood of their brothers, while millions of treasures are wasted and the land filled with the weeping of wives, mothers and children. Even if the impending conflict could be averted it would not change the Word of God which foretells the terrible desolations of the old earth's tribulation times that just precede the glory.

While the work of peace conferences is the means of much good in the world it is as foolish to look to such human agencies for the fulfillment of the prophecies of universal peace as to look to medical science to bring about universal health and electrical invention to do away with

night. We may expect that the shades will deepen.

The foundations of true religion will gradually be cut away by those denying

THE ANABAPTISTS OF MUNSTER

V

John Horsch

The prophet asserted, when it was revealed to him that Jan Matthys would die in battle, he was also assured (although he lived in wedlock at the time) would marry Matthys' wife. To the dismay of the better class of the Munsterites he advanced the view that the new Israel must follow in the footsteps of the old on the point of plurality of wives. While it was right, he held, that among the saints transgressions against the sixth commandment should be severely punished, "a man should not be bound to one wife, but might wed as many wives as he desired."—The testimony of John Klopriss is obviously correct, that "all the preachers in Munster together with [the spokesmen of] the whole community were [at first] against polygamy," but, says Klopriss further, "John of Leyden showed them with the [Old Testament] Scriptures and urged them that they must accept this.—The prophet John of Leyden alone has introduced the doctrine of polygamy; but the others were against it." Knipperdolling also testified later that he at first opposed this innovation. Certain it is that Rothmann and the other preachers resisted John on this point. For eight days John of Leyden disputed with them in the city hall. Finally he urged that to contradict this work of the Holy Ghost was to be excluded from God's grace. This meant that he would declare his opponents reprobates and condemn them to death. By such arguments the preachers were finally led to believe that the prophet was right. In consequence Rothmann preached on three successive days in the market place, endeavoring to show that polygamy was the divinely appointed course for the new Israel.

But not a few of the Munsterites showed more moral backbone than Rothmann and the preachers. Many testified publicly against the proposed unheard of practice. Great dissension obtained. On July 29, 1534, two hundred armed men, led by Heinrich Mollenhecke appeared on the market place of the city. They seized

the inspiration of the Bible. False systems of religion will multiply upon the earth with Satanic miracle working power.

The Church must be caught away while the vials of wrath are poured out upon a God-rejecting world and in the fullness of time Christ with all the saints will come and sweep the earth all clean of error and fill it with His glory. So shall His kingdom come and His will be done on earth as it is in heaven.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Denbigh, Va.

John of Leyden, Knipperdolling, Rothmann and the other preachers and told them they would be set free only on the promise to abolish polygamy. This promise the leaders refused to give. They were thrust into prison. Mollenhecke and his friends decided that the new Israel had forfeited its right of existence. They saw no promising future for the kingdom, even if John was put out of the way; hence they believed it best to deliver up the city to the bishop. But while they were counselling concerning the proper steps to be taken to obtain favorable terms from the bishop, the friends of John, under the leadership of Herman Tilbeck, organized themselves. Mollenhecke and his companions were forced to retreat to the city hall. They were finally overpowered and John with his accomplices was released. He took bloody vengeance. Mollenhecke, with forty-eight men, was cruelly executed. Even after this three men mustered courage sufficient to protest against polygamy. They were killed by Knipperdolling. Thereafter no one dared to contradict. For a time the law required all unmarried women and even girls in their early teens to consent to "marriage" with the men that were the first to ask their hand.

John of Leyden had become master of the situation and had fully accomplished his purpose. Besides Matthys' widow he took fifteen other "wives," among them the daughter of Knipperdolling. Rothmann followed his example on a smaller scale. By the arguments advanced in favor of polygamy in his book on "The Restitution," Rothmann has set an abiding monument to his own weakness of character and shame. The prophet appointed him his "spokesman," and he became his willing tool.

It must be said that greater religious leaders than Rothmann have showed themselves weak in their attitude to the question of plurality of wives. Luther and Butzer consented to the bigamy of the landgrave of Hesse and defended their position from the Old Testament Scrip-

tures. The landgrave had threatened to make common cause with the Catholic emperor, if the reformers refused him his desire. But Luther never had in mind that bigamy or polygamy should be generally permitted. After the landgrave had taken a second wife, one of his theologians, Heinrich Lening, wrote a book to defend polygamy in Munsterite fashion as a general practice. This book was printed at the expense of the landgrave. Luther wrote a reply refuting the arguments advanced by Lening. As early as September, 1531, Luther advised the queen of Henry VIII of England that she should not consent to divorce, but rather that the king take another wife according to the example of the patriarchs. And Melancthon in the same year asserted that polygamy is not forbidden by the divine law. There is a slight possibility that Rothmann knew of these decisions by the Wittenberg reformers.

Polygamy as it obtained in Munster, has, above everything else, given the Munsterite cause a criminal aspect. Nearly all the contemporary chroniclers, including the bitterest foes of the Munsterites, state correctly that John of Leyden is responsible for this shameful practice at Munster. At a later time it was generally asserted that the principle of polygamy was an integral part of "Anabaptism." Heinrich Bullinger is by no means the only writer who describes the history of the Munsterites and then lays the "Zion" at Munster to the charge of Anabaptists in general. Some of the latest writers on the subject have advanced similar opinions. G. Uhlhorn says in the great Hauck-Herzog Protestant Encyclopedia that the Munsterite tragedy represents the summit of the Anabaptist movement and was the fruit of Anabaptist principles. A. W. Hunzinger thinks, the Hunsterite affair was by no means an extreme growth, but a symptomatic manifestation of Anabaptism. Other late historical writers have advanced similar opinions, ignoring the fact that fanatical and immoral sects arose from the great state churches; ignoring further that both Hofmann and Rothmann were for a time of the Lutheran and Zwinglian persuasion.

The army which besieged Munster undertook another great attack on Aug. 31, 1534. Again the undertaking ended in utter failure, and served only to strengthen the position of leadership held by John of Leyden. The time seemed now opportune for the realization of his greatest ambition. One of his creatures, the prophet Johann Dusentschuer, early in September, 1534, called the people together to the market place and proclaimed through revelation that John of Leyden should become the king of the new Zion; that he should surpass in authority all the kings of the earth; and that he should sit on the throne of David until God the Father should demand from him the kingdom. Dusentschuer asked of the elders the sword which they had been given as a

token of their authority; he handed it to John and anointed him saying, "Upon the command of the Father I anoint thee to be the king of the people of God in the New Temple; and in the presence of all the people I proclaim thee to be the ruler of the new Zion." John sank to his knees praying. Then he addressed the multitude saying long ago had God revealed this to him, but he was compelled to keep silence, for it was the pleasure of the Most High to proclaim it through the mouth of another. Against his own inclination he accepted the heavy burden, he said further, but who was he that he dared to resist the divine call? The people did not show any enthusiasm, but no one dared to contradict. After Munster had been conquered and John made a prisoner, he confessed that he had received no revelation concerning his kingship, but the thought had occurred to him that a king should be chosen in Munster and that he should be the favored one.

Immediately the new king surrounded himself with an imposing court. Priestly vestments were yet found in the city and the former tailor John of Leyden, had them converted into royal robes. The royal insignia included a golden chain which supported a ball representing the earth and bearing the inscription, "A king of righteousness everywhere." One of John's wives, the former widow of Jan Matthys was made queen. Numerous offices were created to complete the court. John of Leyden ruled in untold arrogance over the new Israel. Only on their knees were his subjects permitted to approach the throne of their self-styled king.

Many Munsterites viewed the new developments with disfavor. Knipperdolling made an attempt to displace John of Leyden. He received a revelation, he asserted, that while John was king according to the flesh, he (Knipperdolling) was called to be a "spiritual" king. John had him imprisoned, but decided to deal leniently with him. After some time Knipperdolling changed his mind and was released. On Oct. 13, 1534, Dusentschuer came forward with a new revelation: apostles should be ordained to spread the message of the new Zion. Twenty-seven men, among them Vinne, Klopriss, Stralen and Slachtscaep were sent forth. Many of them fell into the hands of the authorities and were executed.

In the month of October, 1534, Rothmann published his principal work, "Restitution," which was somewhat later printed in a second edition (probably at Marburg) by the order of landgrave Philip of Hesse. In December Rothmann wrote the booklet, "On Revenge," in which he endeavors to show that the day of revenge over the wicked was now at hand; the sword was committed to the saints for the destruction of the godless. Those who would have a part in the kingdom of God should come to Munster where the throne of David has been erected. It was hoped that through the spreading of these books

and other means of propaganda the sympathizers of the Munsterites would be induced to organize troops to come to the aid of the besieged city. From a few points in the Netherlands bands of men and women started for Munster, but none of them reached the city. The Netherlandish government in Brussels entertained hopes to incorporate the city and bishopric of Munster in its domain; the court was willing with that end in view to enter into negotiations with the Munsterite Anabaptists, but the latter realized that this meant the restoration of Romanism. They could not expect any aid for their cause from that source. A girl of Munster, named Hille Feyken, having heard the story of Judith (as contained in the apocryphical book of Judith) who killed the great enemy of Israel, Holofernes, undertook a similar feat to take the life of the bishop of Munster. She reached one of the besieging camps of the enemy in safety and told a plausible story, offering to betray the city. But one of the men who had united with the Munsterites in order to be permitted to remain in the city, named Herman Ramers, risked his life and left the city in order to warn the bishop. Hille Feyken was executed.

In December, 1534, the governments of a few other provinces agreed to aid the bishop in the siege of the city, and a few months later the army of siege was again greatly strengthened, the German empire as a whole taking part in the attempt to conquer Munster. It was realized that only through hunger could the city be subdued. Famine prevailed in Munster since the autumn of 1534. John of Leyden saw himself compelled to permit old men, women and children to leave the city. In a pitiful condition they reached the camp of the besieging army. Some of them were given their freedom on the condition that they abjured their errors; very many were put to the sword. Early in June, 1535, about two hundred of these fugitives were killed within four days.

Toward the end of the spring of 1535 it was realized that the city could not hold out much longer. The Munsterites made successful sorties in which they took provisions and ammunition from their enemies, but the famine increased from day to day. The city was finally conquered through treason. Hans Eck and Heinrich Gresbeck, both deserters from Munster, betrayed the nature of the city's fortifications and in the night of June 24 to 25, during a violent thunder storm they led about four hundred of the bishop's troops into the city, taking the sentinels by surprise. But the invaders neglected to protect the gate by which they had entered, and hence the larger army found the gate closed and in charge of the Munsterites. The four hundred men inside of the walls were surrounded. Capitulation seemed inevitable. But through another gate which was opened the army of siege entered the city. About noon of June 25, 1535, the

(Concluded on page 719)



Conducted by J. R. Shank, Carver, Mo.

(The topics for this month are written by Bro. Rudy Senger.—Editor.)

HONESTY AS A CHRISTIAN VIRTUE.—I Pet. 2:12

Topic for October 4

Leading Thought: Among the virtues which should adorn the life of the Christian, honesty stands near the head of the list. Indeed, everybody ought to be honest; but Christians, more so than others, cannot afford to be anything less than strictly honest.

Scripture Text: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—I Pet. 2:11,12, Cf. Matt. 5:13-16, especially verse 16.

In other words—
"Dear friends, I earnestly entreat you as strangers and foreigners to refrain from indulging your fleshly desires, for they militate against the soul; having your daily life among pagans so commendable; that, whenever they speak against you as those who commit evil, they may, by observing your upright conduct, (learn to) praise God at the time he shall visit them."

This last translation aims at an accurate rendering of the original for the purpose of clearly expressing it in modern English. It is not a literal translation nor a paraphrase. A few brief comments may not be in vain here.

All languages change as time goes on. It is by means of this constant change that a language grows and takes on meaning. The English language is a noted example of this fact, and our Authorized Version of the Bible, which represents the English of three centuries ago, affords numerous examples of words which no longer convey the same sense that they did in the days of King James. The word "beseech" is used so little today that we usually fail to grasp its real force. In our text it represents a strong appeal, and has been well translated by one authority as "I urge you," and possibly, you will appreciate the rendering "I earnestly entreat you." We usually understand "lusts" as referring to little else than the grosser passions, but our text clearly implies all our natural desires. "War against" is translated from a Greek word which, literally, means "to be on military duty." The sense here is that these desires detract from and stand in the way of the best welfare of the soul. "Militate" nicely covers this idea. Several centuries ago the word "conversation" meant very largely what is usually implied by our

word "conduct," including personal manners, manual labor, business transactions, and social behavior. "Daily life" gives the idea about as simply as may be necessary.

"Honest" is translated from kalos. This word in its primitive sense means "beautiful." In the New Testament it is often used as "good," referring to moral excellencies, nobility, virtue, etc. It occurs twice in our text, and I have rendered both instances by "commendable" and "upright" as possibly the best means of carrying forward the logical drift of Peter's argument.

There is undoubtedly a close relation between "you as strangers and pilgrims" and "among the Gentiles." The readers of this epistle are conceived of as those away from home and temporarily living among strangers. The Greek "ethna" is usually translated "Gentiles." In some instances it refers to Gentiles as distinguished from the Jews; in other places it refers to pagans or heathen, as in our text; and sometimes it implies no more than "the nations."

The particular point of this text, which has to do with our topic, are the words, "Having your daily life honest" ("behavior seemly", R. V.) among the Gentiles." Christian living should make an impression for good upon those with whom we come into contact.

It is a well known fact that American tourists to foreign lands feel themselves so far away from home that their personal reputation is no longer at stake. Because of this condition they are often inclined to give way to loose living, and so bring discredit upon their home land. Ungodly traveling men are often a great menace to the work of missionaries, in this that they misrepresent the religion of their own nation before the heathen. Their conduct is understood as a specimen of Christianity which these heathen recognize as the religion of America. So whether you, dear reader, make an extended trip in your own country, or take a journey abroad; I would recommend that you paste this Scripture on the outside of your baggage and then behave accordingly. If you are a student away from home attending college, this text would make a fine motto for your study room. Your personal life as a Christian should be a telling testimony for Christ among your fellow-students.

It frequently occurs that people will carefully formulate their language that it may be literally true and at the same time serve the purpose of misrepresentation. It is possible to deceive without lying.

Are you honest with yourself, when you make up your mind that it will be all right to indulge in the present pleasure, when at the same time you realize that it will rob you with reference to your future welfare? I only raise the question. It will be a very practical occupation to

spend a great deal of effort upon this phase of the subject. It represents the heart of honesty as a virtue.

Have you ever strained the interpretation of Scripture in order to maintain your point in a controversy? If so, study II Cor. 4:1,2. Of course we usually apply this passage to people who belong to churches other than our own. But when one studies his Bible in personal or denominational self-defense, he is in grave danger of acquiring careless habits of interpretation. This danger is more subtle than it appears at first thought. What constitutes an honest motive in Bible study?

Thoughts from Others: Honesty is the best policy.—Franklin.

No legacy is so rich as honesty.—Shakespeare.

A straight line is shortest in morals as well as in geometry.—Rahel.

Socrates being asked the way to honest fame, said, "Study to be what you wish to seem."

Money dishonestly acquired is never worth its cost, while a good conscience never costs as much as it is worth.—J. P. Senn.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man.—Washington.

Do not consider anything for your interest which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face.—Marcus Antonius.

Put it out of the power of truth to give an ill character. If anybody reports you not to be an honest man let your practice give him the lie.—Marcus Antonius.

Refined policy has ever been the parent of confusion, and ever will be so, as long as the world endures. Plain good intentions, which is as easily discovered at the first view as fraud is surely detected at last, is of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle.—Burke.

Please read that interesting article in the Gospel Herald for Sept. 10, page 386, entitled, "Honesty."

Suggestive Assignments: Let the children enumerate the advantages of truthfulness and to discuss "Playing Fair." Their Sunday school teachers and their big brothers and sisters can assist them in their preparation.

Let the young people work out the following problems: What constitutes genuine truthfulness? Is it enough to simply refrain from lying and cheating? What does it mean to be honest with one's self? What is intellectual honesty? A mastered lesson, Vs. bluffing in recitation. Honest methods in religious work. Hypocrisy as a hindrance to spiritual integrity. Which ought to receive the better pay; a skilled

workman, or an eloquent salesman? Why? One helps the buyer to more values, the other helps more buyers to any given commodity. Which renders the greater service?

The older men might discuss Christian Ethics in Business, and the aged women could demonstrate how society gossip could be elevated to the plane of Christian honesty. Let your observation suggest other problems for discussion. You need not have a poor meeting for this is a broad subject and affords a wide range of topics.

PURITY AS A CHRISTIAN VIRTUE II Tim. 2:19-22

Topic for October 11

Leading Thought: "Without faith it is impossible to please God." But faith must be evidenced in fruit through good works. Worship has always been recognized as important in religion, yet true religion also stands for clean living. "Blessed are the pure in heart, for they shall see God" (Matt. 5:8).

Scripture Text: "Nevertheless the foundation of God remains firm, having (upon it) this inscription:

THE LORD KNOWS THEM THAT
ARE HIS
and
LET EVERYONE NAMING THE
NAME OF THE LORD KEEP
AWAY FROM UNRIGHT-
OUSNESS

Now in a great house there are not only vessels of gold and silver, but also of wood and earthenware; and those for honor and those for dishonor; if therefore anyone cleanses himself from these, he shall be a vessel for honor, consecrated (and) useful to the master—prepared for every noble purpose (lit. good work). So then run away from youthful desires, and pursue righteousness, faith, love, peace with those calling upon the Lord out of a pure heart." Study this in comparison with II Tim. 2:19-22.

After making the above translation and comparing it with five other versions and then consulting a good commentary; I was greatly impressed with the masterly picture Paul here paints for Timothy. The fact that this is an appeal to a young man to live a pure life, makes this passage an unusually appropriate lesson for our topic. Did you ever see a building with a motto over the front entrance, or something engraved upon its cornerstone?

Paul had just reminded Timothy that some had erred from the truth. "Nevertheless" (i. e. although some have gone wrong) the principles of God's truth remain unmoved. They may be likened to a firm foundation. Upon this foundation are inscribed two great truths. What are the thoughts expressed in this inscription and what connection do they have with the general line of thought?

Please connect "foundation" with "great house." The first refers to certain principles and the latter to an institution. There is an intelligent God, and there should be righteous people. Here, then, we have an institution which stands for purity. Let us modify this picture a little in order to bring it within our own experience. In our homes there is some fine chinaware and some costly silverware which we bring out only on special occasions. There are also brooms, dusting-pans, mops, pokers, fire-shovels, etc., which we use for the more menial ser-

vices about the house. How shall we become vessels of honor (second part of middle sentence of our text)?

Did you observe the striking antithesis between "run away from youthful desires" and "pursue righteousness," etc.? Have you ever found it difficult to live a pure life? If so, did you rush away from temptation as from danger? Did you get busy with something useful and noble? This contrast is emphatic and suggestive. Study it. Mere abstinence is not enough, we must become completely occupied with those things that are worth while. Playing with temptation is dangerous business. How does this thought connect back to the inscription upon the foundation?

"With those calling upon the Lord out of a pure heart." Many a young man has failed in his fight for a clean life, because he entered upon the conflict alone and single-handed. He needs help. He must have co-operation. "In unity there is strength." A distracted army wastes effort, but a solid front is invincible. Young man! are you yoking your efforts with your elders who have attained unto virtue? Are you taking counsel from their maturer experience? Are your ideals inspired by their masterly and worthy characters? Are you going forward "with those calling upon the Lord out of a pure heart?"

As you press farther into the study of this text, keep in mind that Paul, an experienced veteran of the cross, is instructing Timothy, his pupil, with regard to his ministry. Are you preparing for Christian service? Does this text mean anything to you in this preparation?

Why are ugliness and filth usually found in the slum districts of our cities? What happens when the Gospel is brought into these places? How do you account for the change?

What evidently must be wrong with people professing Christianity and yet neglecting to be tidy and cleanly, befouling themselves with strong drink, tobacco, etc.? Is slouchiness a vice or a virtue? There are certain principles back of these problems, can you solve them?

Thoughts from Others: "The essence of true holiness consists in conformity to the nature and will of God."—Lucas.

"Holiness is us, the copy or transcript of the holiness that is in Christ. As the wax hath line for line from the seal, and the child feature from the father, so is holiness in us from Him."—Philip Henry.

"Holiness consisteth not in a cowl or in a garment of gray. When God purifies the heart by faith, the market is sacred as well as the sanctuary; neither remaineth there any work or place which is profane."—Luther.

"If it be the characteristic of a worldly man that he desecrates what is holy, it should be of the Christian to consecrate what is secular, and to recognize a present and presiding divinity in all things."—Chalmers.

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God."—Pascal.

"What Christianity most needs in her antagonism with every form of unbelief, is holy living."—Christlieb.

"A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof."—Leighton.

"The beauty of holiness has done more, and will do more, to regenerate the world and bring in everlasting righteousness than all other agencies put together. It

has done more to spread religion in the world, than all that has ever been preached or written on the evidences of Christianity."—Chalmers.

"Honor is like the eye, which cannot suffer the least impurity without damage. It is a precious stone, the price of which is lessened by a single flaw."—Boswell.

"By the ancients, courage was regarded as practically the main part of virtue. But us, though I hope we are not less brave, purity is so regarded now. Courage, however kindled, is fanned by the breath of man; purity lives and derives its life solely from the Spirit of God."—Hare.

Suggestive Assignments: Select some scripture texts dealing with purity, holy living, cleanliness, etc. They are numerous.

Do not spoil the atmosphere of your meeting by undue denunciation of all sorts of evil; but rather let a strong emphasis upon the beauty and value of pure thoughts and noble deeds pervade the discussion. It will be more elevating and contagious for good. The following outline will suggest topics for discussion.

1. Pure Motives:

- "Honest Purposes" and "Pure Motives"—are they the same?
- Secondary Motives: For example, arguing the advantages of an article as though you were greatly interested in the welfare of a customer, and at the same time aiming no higher than your own personal gain.
- Unselfishness.

2. Purity of Speech:

- Truthfulness.
- Freedom from profanity, vulgarity, indecent suggestions, gossiping, fault-finding, etc.
- Clean humor, vs. frivolous and silly chatter, gush, etc.

3. Purity in Conduct:

- Abstinence from intoxicants, tobacco, licentiousness, etc.
- What does purity have to do with one's choice of associates? In other words, is bad company congenial to a pure mind?
- Decency in dress: Where ought a pure minded person stand with regard to loud colors, conspicuous patterns, novel devices, fits that accentuate the physical form, naked elbows and visible collar-bones, etc., as features of dress when appearing in open society?

SELF-CONTROL AS A CHRISTIAN VIRTUE.—I Cor. 9:25-27

Topic for October 18

Leading Thought: The demand of our age is efficiency—a blessing in disguise. Efficiency requires an honest heart, a clear brain, a keen eye, steady nerves, skilled hands, strong muscles and soundness of character. A man is efficient when he has full command of all his powers. "Self-government is, indeed, the noblest rule on earth; the object of a loftier ambition than the possession of crowns or scepters. The truest conquest is where the soul is bringing every thought into captivity to the obedience of Christ."—Caird.

Scripture Text: "Do not you know that those running in a race all run, but one receives the prize? So run that you may win. And everyone competing in the games exercises self-restraint in everything; they, indeed, do it that they may receive a perishable wreath, but we a

endurable crown. Therefore, I so run as not with uncertainty, I so box as not striking the air; but I keep my body under control and make it my slave; lest perchance I, being a herald to others, should myself prove a failure." Study in comparison with I Cor. 9:24-27.

No doubt some may be a little puzzled with regard to the use of "self-control" in this topic. It is taken from the Revised Version where in certain passages the old version has "temperance." The word "temperance" has been so narrowed by modern usage that it scarcely conveys the full sense of our text. "Self-control" or "self-restraint" comes more nearly giving the correct sense. It is a figure drawn from the practice of Grecian athletes who, in preparing for a contest, would abstain from unwholesome food, wine and licentious indulgences. They practiced self-restraint for efficiency's sake. Dissipation is an effective enemy to efficiency.

Paul desires to impress his readers on two points. From the foot-races he emphasises the need of trying hard to win. From the boxing contests he points out the need of seeking that which has enduring qualities. Compare John 6:27, for what Christ has to say on this point. Paul believes in running a race with his eye on the goal. In boxing he would not miss his aim. Compare verse 26a with Phil. 3:14. He prefers to do his very best both to win and to gain the eternal values. Being too intent upon present pleasures is a good way to miss the ultimate good. One of the best ways of failing in life is to follow the course of least resistance. Apart from a self-restrained behavior, victory cannot be hoped for.

The vice-president of one of our great steel corporations, employing thousands of men, put out the following startling facts recently: "We could have afforded to pay our employees a quarter of a million dollars more than their wages during the period that Billy Sunday was working among them, because of the increased efficiency of the men. They were steadier. Accidents decreased remarkably. They produced enough extra steel to make their work worth the quarter million additional. Billy Sunday got them all on the water wagon. They became sober and stayed sober. They could run their machines with steady hands and true eyes. We know now that most of our accidents are due to whiskey. For years we have been trying to find a way to secure a high degree of efficiency among our men. We never succeeded. Along comes this preacher and accomplishes more in a few weeks than we have ever been able to do. We know now that until booze is banished we can never have really efficient workmen. We're fools if we don't profit by what he has shown us. They say corporations have no souls. From this time forth corporations are going to show mighty little soul toward the man who drinks."

More of the same kind. "Not many months ago a distressing accident occurred in one of our big industrial plants that, in respect to safety, is regarded as a model. Yet suddenly there were horrifying cries, and the shrieks of one in agony. The machinery was stopped and a mangled body drawn forth. The victim was one of the most efficient workers in the establishment. He died in a few minutes. A scientific expert made an investigation. He reported that the machinery was as safe as it could be made, that the discipline was good, that everything within the factory was commendable. The engineer went outside in his inquiry. Near by he found a saloon. Also he learned that dur-

ing the noon hour, and just preceding the fatal accident, the dead man had visited the saloon and indulged in several drinks. His eye had become just dim enough, his hand unsteady enough, to spell death for him. An unsteady lurch, as his fellows testified, had thrown him into the whirling machinery."

"In another industrial establishment, in which a huge crane daily lifts tons upon tons of steel, two men were recently killed and three badly maimed by a slip on the part of the crane operator. Again there was an expert inquiry, and once more the finding was that during the luncheon hour the operator had slipped out of the shop and across an alley to a saloon."

"Railways, steel mills, factories, either already have 'put the ban on booze' or are about to do so. Competitors will be compelled to follow suit or go to the wall. Efficiency is the crying need of the day. Alcohol must go because it is the enemy of efficiency. And alcohol is already passing. It has run counter to industry. Industry has decreed its end." By applying to your city library or news depot you can find the rest of this stirring article: "Industry vs. Alcohol," The Outlook Magazine, for Aug. 8, 1914.

What holds true in industry, holds true all the way round as to personal efficiency. The Christian, whether it refers to his grade or manual labor, his business transactions, or his religious conduct, is always expected to be an efficient man. He is first of all expected to live a clean and worthy life. Dissipation does not belong to his program. Sin always tends toward failure. Self-gratification is always detrimental, and never helpful. Young man! young woman! is it your purpose to make the most of life? Do you want to succeed? If so, then you must do like Paul control your body and make it your slave. I have no greater enemy than self. Gluttony, drunkenness, the tobacco habit, pleasure seeking, loose-living, have no meaning for the Christian—they are contrary to his principles.

Thoughts from Others: "He who reigns himself and rules his passions, desires, and fears, is more than a king."—Milton. "When Alexander had subdued the world, and wept that none were left to dispute his arms, his tears were an involuntary tribute to a monarchy that he knew not, man's empire over himself."—Jane Porter.

"The command of one's self is the greatest empire a man can aspire unto, and consequently, to be subject to our own passions is the most grievous slavery. He who best governs himself is best fitted to govern others."—Milton.

"Conquer thyself. Till thou hast done this, thou art but a slave; for it is almost as well to be subjected to another's appetite as to thine own."—Burton.

"For want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst others, it may be much less gifted, make their way and achieve success by simple patience, equanimity, and self-control."—Smiles.

"Better conquest never canst thou make, than warn thy constant and thy nobler parts against giddy, loose suggestions."—Shakespeare.

"But you say, 'I can't control what I think.' Then you're insane. That's what is wrong with the insane man—he has lost control over his thinking."—Evangelist "Bob" Jones.

Suggestive Assignments: For Bible texts select such passages that deal with the character of the natural desires and the subjugation of the bodily appetites. Here are a few suggestions for talks:

1. How do selfish desires defeat progress and achievement?
2. How does the use of alcohol and tobacco make one inefficient in industry? in intellectual attainments? in spiritual progress?
3. Should a Christian be characterized by habits of gluttony? Give reasons.
4. Why do athletes practice self-restraint? What is the practical deduction for Christian living?
5. What is the industrial, mental, and spiritual advantage of sobriety in our thought life? How do giddiness and frivolity hinder character building?
6. Psychologists claim that one's personal habits are very largely determined at the age of twenty, and that one's professional demeanor is well matured at thirty. From this, discuss the value of the early formation of right habits as an element in self-mastery.
7. Helps to Self-Mastery:—
 - a. Bible Study: for Inspiration and Information.
 - b. The Morning Watch: Prayer for Daily Guidance.
 - c. Regular Sunday Rest and Worship.
 - d. Fellowship and Co-operation.
 - e. Spiritual Exercise in Service.
 - f. Education: for Mental Discipline.
 - g. Physical Exercise: for Bodily Tone.
 - h. Wholesome Food: for Strength and Nourishment.

PATIENCE AS A CHRISTIAN VIRTUE.—Jas. 1:2-4

Topic for October 25

Leading Thought: "Patience is not passive: on the contrary it is active; it is concentrated strength."—Anon. "Many people consider patience a commonplace virtue, not to say a tame and insipid one. But rightly appreciated it is grand and heroic. Without it the strong character has a dangerously weak spot, which at any moment may be its ruin. With it, the otherwise weakest has an element of invincible strength."—Congregationalist.

Scripture Text: "Regard it as all joy, my brethren, when you are overwhelmed by all sorts of trials, knowing (as you do) that the proving of your faith produces steadfastness (or patience); only let patience (or steadfastness) do its work perfectly, that you may be perfect and entire—deficient in nothing." Study in comparison with Jas. 1:2-4.

Definitions and Synonyms: Patience is the power of suffering or enduring with fortitude; uncomplaining endurance of wrongs or misfortunes, as toil, pain, poverty, insult, oppression, calamity, etc. It also has to do with the indulgence of the shortcomings, or the like, of others; endurance of other's provocations; forbearance, leniency. It is also the act or power of calmly waiting for something. Then, too, it requires constancy in labor or application, and in this, amounts to perseverance. It is synonymous with endurance, fortitude, submission, acquiescence, longsuffering, self-control. PATIENCE, the more general term, denotes calm endurance or self-possession, especially under suffering or provocation: the word also suggests quiet waiting for what is expected or persistence in what has been begun. FORBEARANCE is especially self-control or longsuffering under provocation. RESIGNATION sug-

gests either submission to another's will or acquiescence (sometimes stoical or fatalistic in things as they are.—Adapted from Webster's New International.

Our Scripture text is variously rendered in different versions as: patience, endurance, constancy, steadfastness. Constancy is quite good. Endurance, however, seems inadequate, being a little too narrow in its connotative force. But patience and steadfastness are the better terms. From the Greek word, *hupo-mona*, which is the term used in this instance, it is difficult to choose between patience and steadfastness. Contextually, it seems the result (product) or trial, suggesting steadfastness through experience; and in the second use, "let *hupo-mona* do its work perfectly," it more nearly favors the idea of patience. But by whatever close distinctions we may make, the thought is that one who has gone through many trials with the proper attitudes becomes more established in his character, i. e., he becomes steadfast. As to his disposition and moods he learns to be patient.

Thoughts from Others: "Worketh patience"—or constancy; the effect of trial. Rom. 5:3. The Syriac reads: "Maketh you possess patience." This virtue is earnestly commended by our Lord. Matt. 10:22; 24:13. It is closely connected with hope, both in the Septuagint and the New Testament. (See II Thes. 3:5; Rev. 3:10; Rom. 15:5, 13). Hope is the ground of constancy; hence, the words are used interchangeably. Here, however, James deals with patience only as it is a part of Christian character. The tried believer not only endures in this or that instance, but he acquires the power of endurance, a manly robustness of spirit. Luke 21:19. A personal conviction of the power of faith, a clear conscience, and a cheerful expectation impart constancy, and so prepare the tempted soul for new conflicts and new victories. Patience is too passive a term to express at once the voluntary and daily endurance of hardships and outrages for religion's sake, and also the steadfast maintenance of a pious course of life, notwithstanding these difficulties; hence, the word is translated in Rom. 2:7, "Patient continuance." Such was the spirit of the disciples who, after having been scourged on account of their fidelity to Christ, "departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name." Acts 5:40, 41. Cf. I Pet. 4:16. . . . Constancy is not simply a negative virtue, a mere submission and resignation under calamity, like an immovable rock amid the waves; it is inspired by hope (II Thes. 3:5), and is diligent in the performance of good works (Rom. 2:7; II Cor. 12:12), like a soldier familiar with hardships and perils, and pressing on to the conquest of new fields."—American Commentary.

"Patience does not mean indifference. We may work and trust and wait, but we ought not to be idle or careless while waiting."—Anon.

"There is no road too long to the man who advances deliberately and without undue haste; no honors too distant to the man who prepares himself for them with patience."—Bruyere.

"A patient, humble temper gathers blessings that are marred by the peevish, and overlooked by the aspiring."—E. H. Chapin.

"Even the best must own that patience and resignation are the pillars of human peace on earth."—Young.

"Be patient in little things. Learn to bear the every-day trials and annoyances of life quietly and calmly, and then, when

unforeseen trouble or calamity comes, your strength will not forsake you."—Anon.

"Steady, patient, persevering thinking, will generally surmount every obstacle in the search after truth."—Emmons.

Suggestive Assignments: Select texts according to your own best judgment and by means of your concordance. Trials, joy, patience, experience, longsuffering, are good key words.

1. Elements of Patience:

- a. Calmness of spirit.
- b. An Active Virtue, not a Passive Weakness.
- c. Optimism. How so?
- d. Persistence and Perseverance.

2.—Ground for Being Patient:

- a. The Futility of Impatience.
- b. Our Trust in God's Providence.
- c. Our Hope for the Future.
- d. The Example of Christ.

c. Its Economy: Conserves Time and Energy.

f. Its Effectiveness for the Worker. (Inspires confidence, maintains a favorable atmosphere, checks hindrances: for the pastor, evangelist, teacher, personal worker, etc.)

3. Examples of Patience:

(Drawn from history, biography, Incidents.)

4. Blessings and Practical Value of Patience:

(As experienced and observed.)

5. Why you expect a Christian to be patient? Why would you look for more patience from an older person than from a younger one? But how might a young person be more patient than some one older than himself? Think these problems over and discuss your conclusions.

THE OBJECT AND VALUE OF THE YOUNG PEOPLE'S BIBLE MEETING

II

H. Frank Reist.

IV. The Y. P. B. M. is one of the strongest factors in the Church to unify the old and young. The time was when there was a considerable gap between old and young, but thanks be to God, this gap is rapidly lessening, and we hope will eventually be entirely eradicated. The time was when there was some opposition to the young people coming into the Church as it was thought they would cause trouble. Such being the conditions in some communities, and only in comparative recent time that the young people have come into the church in large quantities, it is only natural that there should be some friction. Mistrust breeds mistrust. Such conditions are unfortunate, but they are becoming more rare. The difficulty quite frequently is due to the fact on the one hand that the older people too soon forget the experiences of their youth and thus fail to make proper allowances for the young people, and on the other hand the young people are often perhaps too impatient and chafe under restraint. It requires two objects to cause friction. Wherever you find friction between old and young the responsibility is shared by both. In some instances one side may possibly have the greater responsibility, but never all of it.

One of the most fruitful causes for differences is misunderstandings. We young people often do not know what or how the older ones think, and they do not understand our way of thinking. Consequently one of the best ways to lessen the gap is for us to talk over our problems. For this purpose the Y. P. B. M. is admirably adapted. Since this work is not confined or limited to the young people, but for the general good of all, it affords an excellent opportunity for us to meet and exchange our thoughts and views relative to the topics under discussion. I have noticed more than once in a Y. P. B. M. that apparently conflicting views were presented, but which,

after further discussion, revealed almost perfect harmony. Thus a possible misunderstanding was averted and the unity of the body strengthened. Here under wise and efficient leadership many misunderstandings may be clarified and others averted. Here it is that the thought of the young people is revealed. Here it is that their aspirations and purposes are manifested, which may often explain some of their acts which may have been looked upon with suspicion. Here some of their struggles and temptations will be made known, which will enable those older in the service to come to their assistance and advise and counsel intelligently. I consider the Y. P. B. M. one of the strongest agencies within the Church to unify old and young by stimulating an interest one in the other—a solidifier of the congregation. It develops sympathy, interest, love, and patience. Twenty-one of the fifty gave this as one of the benefits of the work. What is more inspiring than to see a united congregation going forward in the Master's service as one body! What is sadder than to see a congregation torn by dissensions and strife! Brethren let us ever strive to perfect this union.

V. The Y. P. B. M. is a vital factor in holding the young people for the Church. This has always been a serious problem. The loss sustained by us in the years gone by by the defection of our young people cannot be reckoned. Recently we heard it stated that there are no less than 5,000,000 descendants of our faith, in America, who should be one with us in faith and practice. The loss of but one of our young people is no small matter as that may mean the loss of possibly hundreds of descendants. The fact remains that many have been leaving us in the past and others are leaving us today. Go almost wherever you will in Mennonite communities and you will find homes in which there are those who have

left the faith of their fathers. The question that presents itself is, Why can we as a Church not hold all of our young people? Is it possible to do so? We think not. Even with the best of care there are those who will leave us. Is it possible to hold more than we now do? We think so. Why are we not holding more of them? Many and varied are the factors that need to be considered. Are the principles we hold to blame? Possibly so. Are these principles un-Scriptural? We do not believe so. But because some of these principles are so distinct and different from those generally taught, may be the cause for some of this deflection. A failure on our part to fall in line with the modern trend of progress and civilization may be the occasion for some to leave us. While we regret to lose such, we nevertheless dare not forsake the principles we believe God-given. Such a course would prove more destructive than the loss now sustained by adhering to principle.

While the Church at no time wants to sacrifice or compromise Gospel principles, come what may, it is well for us sometimes to make a searching self-examination and see if there are any practices or customs among us which may in any way be a hindrance to our young people and which could be modified. To illustrate: Many of you recall the time, or have heard of it, when in some communities all the services were conducted in the German language, which was the proper thing. But the time came when a new generation appeared who acquired the English language in the public schools, and thus the demand for English preaching arose. In some instances there was strong opposition to this demand with the result that it was not granted until many of the young people had left the Church and irreparable loss and injury was the consequence which is to this day felt in some communities. If the Church at that time would have supplied the new demand, which she could have done without the violation of any principles, many of the young people would have been won by the Church and possibly their descendants be with us today instead of being in the world or laboring with others. Consequently it is well for us as congregations to make a searching examination to see if there is anything about our requirements that is objectionable and may be modified without disregarding principle. When we speak of principle here we mean those things which the Church teaches and practices for which she has a Scriptural basis, such as the devotional prayer head covering, washing of the saints' feet, non-secrecy, non-resistance, separation from the world, etc. Whatever the ultimate solution, we must adhere to the Bible—go to it for help and guidance. Culture, education, organization or any other agency apart from the Bible will never solve the problem.

No less than ten of the replies gave this as one of the values derived. How,

then, does it contribute? In the first place the young people enlisted in the Y. P. B. M. work will naturally have some sense of responsibility for the work, however small it may be at first. Responsibility increases interest. One quickens the other. As the responsibility and interest increases a larger and growing interest in the work of the Church as a whole will be aroused. As this interest is broadened the spirit of the Church will be infused into the young people and her needs begin to present themselves. As this Church-wide interest develops there is a growing sense of loyalty. Unless this loyalty is instilled in our young people we will have difficulty in holding them. Thus by being made to feel through the Y. P. B. M. that they are a part of the Church and share her responsibility, it is conducive to loyalty and faithfulness to her. It has been recognized that as a rule wherever the young people have the privileges of the Y. P. B. M. and avail themselves of the opportunities that there the spirit of the Church is more noticeable and a deeper concern for her needs is evident.

The young people must be made to feel that they are wanted in the Church and that they are a vital and essential part of the congregation. They must be recognized as workers together with the ministry and the older members. They should be made to feel a part of the congregation just as every child in an ideal family feels that it is a necessary link in it. They should be recognized as workers and thus encouraged in their labors thereby stimulating loyalty and faithfulness. All these contribute to the creating of a deep interest in the Church and as a natural consequence has a tendency to hold them for the Church. The very nature of the Y. P. B. M. is such as to make a large contribution toward instilling this spirit within young life, and should be fostered and carefully directed by the Church. It will go a long way in solving this problem. We know definitely of one well known leader in the Church who testifies to the effect that the Y. P. B. M. is the one agency that kept him from leaving the Church. No doubt there are others who could give a similar testimony.

VI. The Y. P. B. M. aids to conserve and concentrate the activities of our young people. We hear much nowadays about the conservation of natural resources, by which is meant the protection and proper use of them for the general good of humanity of both the present and future. Youth is the time for action, when the spirit is eager to do something, to work. The Bible gives expression to this thought when it speaks of old men for counsel and young men for work. Penned up energy is always dangerous unless wisely controlled. Steam is a most useful servant if properly handled, but becomes a tyrannical master and destructive agent when uncontrolled. So the energy of youth is not given to be penned up and suppressed, but given for definite

service, and is a most valuable asset of the Church if properly directed and controlled. The kingdom of Christ needs all the energy and enthusiasm available, and all the energy possible should be utilized and directed into channels of service for Him. The energy of youth crushed may result in passive and outwardly obedient church members, but never a valuable asset nor militant workers for the Lord. Crush this energy and enthusiasm, and you virtually destroy a whole life of service for the Master; encourage and direct it and you contribute to the making of a life of useful service. **We not only want our young people in the Church, but we want them to be active and earnest laborers as well.** The Y. P. B. M. in ways before mentioned helps to conserve these activities. Here an outlet for some of this energy is provided. The most efficient leadership available is needed here to give direction to this energy. The hearty support and sympathy of the ministry is needed and the counsel and goodwill of the older brethren and sisters. Gain the confidence of the youth and retain it in this critical period and many young lives will be saved for the Church and their energies conserved for her.

One of the secrets of success in business life is intense concentration of forces. This is equally true in the Christian work. There are so many lines of Christian activity open to us that there is danger that we will scatter our forces and fail to accomplish what we would if we concentrated. This is true in the lives of individuals as well as in the Church. The Y. P. B. M. work if properly directed will serve to concentrate the effort of the young people in the Christian work of the congregation, and also encourage individuals to concentrate their efforts along definite lines of activity for which they are especially adapted.

VII. The Y. P. B. M. lightens the work of the ministry. The responsibilities of the pastor are many. His burdens are heavy. He is constantly reminded of his duties and the demands made of him are constantly increasing. The pastor burdened for his work is quick to appropriate any legitimate thing that will lighten his burdens and be a help to him in his labors. The Y. P. B. M. is an additional activity in the congregation needing the supervision of the pastor. How then can it lighten his burdens and cares?

The pastor is the overseer of the congregation. He is supposed to have a general supervision of all the activities of the congregation. His chief mission is to preach the Gospel and build up souls in Christ. He will therefore avail himself of every agency that will help him realize his mission. Thus the Y. P. B. M. may be made to be of service to him in the following ways:

We have already tried to show that the Y. P. B. M. is an aid in making better Church workers, that it tends to unify old and young and also to hold the young people for the Church, conserves their ac-

tivities and makes better Bible students of them, all of which tend to make the pastor's work easier.

Again, we are told that there is less disciplining necessary among those actively engaged in the Y. P. B. M. As these active workers become more thoroughly indoctrinated, come more in sympathy with the Church and her interests, they become more loyal and hence more obedient to the will of the Church, other things being equal.

Again, we are told that there is better attendance and attention among the active young people. This is a great help to the minister.

However, what I consider one of the greatest aids to the pastor is that the Y. P. B. M. affords a most excellent opportunity for him to find out what his young people are thinking about, determine their ideals and aspirations, and can thus early detect any possible errors that may be creeping into their lives and can correct them at once either in private or from the pulpit. I pity the minister that does not know what his young people, the older ones too, are thinking about. How can he give them the proper food? How can he feed the lambs if he knows not their particular needs at particular times? You say, Give them the Gospel of Christ. True, but we must remember that this Gospel cannot be handed out indiscriminately with an utter disregard for the various needs of youth if the ministry is to be successful. The apostle Paul admonished Timothy to "rightly divide the word of truth," implying that there is a wrong way. And to rightly divide it we must know the truth to make the truth effective, must know how to apply it.

The minister to faithfully perform all the functions of his office must become acquainted with his congregation, with their problems, and in a sympathetic spirit help them to a proper solution. Failure to do so has in more than one instance meant the loss of a young life to the Church. It is not a credit to a minister to have his young people say about him that he does not understand their problems. It is an evidence that he does not have their confidence. If the pastor can not help them they will seek someone who can, and the confidence lost by the pastor will be won by another.

In the Y. P. B. M. the minister who attends these meetings as he should whenever possible, can in the testimonies and talks given, in the essays read, and in other ways, in a large measure learn the thought of his young people and at once encourage in those things that are right and correct any wrong tendencies. Here is where the young people appearing on the program will have to commit themselves. They may possibly not take a positive stand nor an antagonistic one regarding some particular principle taught by the Church. But what they do say and the spirit in which it is said will be an index to the alert pastor as to their probable position and thus he is given

an excellent opportunity to approach the individual and privately talk the matter over, and get at the heart of the difficulty and lend valuable assistance at a most critical time. In behalf of the young people I plead for a more serious effort on the part of the ministry and older workers to understand our problems and help us solve them, and that we as young people be more free to consult our ministers and older workers relative to our problems and difficulties and show by our attitude and conduct that we are worthy of confidence. In this way we mutually help to lighten one another's burdens.

VIII. The Y. P. B. M. helps to develop the missionary spirit. To preach the Gospel is the mission of the Church. The Apostolic Church went everywhere preaching the Gospel. They scattered, were scattered, like fire-brands and wherever they alighted a new conflagration was started. That is contagious Christianity, militant Christianity. Such a spirit among the evangelical churches today would move and stir the whole world. I often think that possibly the best thing that could befall most of our congregations, and especially the larger ones, would be persecution of the nature they had at Jerusalem shortly after Pentecost—persecution that would scatter them in every direction. Nothing would sift the Church quicker and better than just such persecution. The fire-brands would speedily be revealed and the smoking embers either fanned into flame or extinguished. Quality is more desirable and pleasing to the Lord than mere quantity.

Ten fire-brands in a congregation are of greater value in the kingdom than 500 smoking embers that can not be fanned into a steady flame, but only caused to flare up for a moment by special effort. The ideal Church is the one in which every member is a fire-brand. The Y. P. B. M. is conducive to the awakening and fostering of the mission spirit. The mission spirit is at the very heart and core of Christianity. All that contributes to the development of Christian character and service stimulates and develops the spirit of missions. The mission topics discussed serve to present the needs of the world, give information and knowledge. Knowledge is essential before interest can be awakened; interest must be awakened before responsibility is felt, and responsibility is conducive to activity. Thus by the discussion of mission topics and the responsibility for Christian service in the Y. P. B. M. it cannot be otherwise but that an interest in the supreme work of the Church will be aroused—the salvation of the lost. The discussion of the needs and opportunities for service in the community will quicken interest and the Y. P. B. M. may become a vital factor in the organization of mission Sunday schools and other agencies for the spiritual uplift of those at home and abroad. Service and activity is in accord with the spirit of youth hence the value of the Y. P. B. M. as an agency to provide a

means for the outlet of the energy.

There is more concern for the lost, more willingness and readiness to render Christian service of whatever nature it may be, among those actively engaged in this work, than there is among those not so engaged, other things being equal. The great need of the Church is more missionary spirit. The history of Christianity proves conclusively that the Church most lavish in the expenditure of her means and members for the preaching of the Gospel is always the most prosperous and spiritual Church. If the rising generation does not catch the missionary spirit, the spirit of Christ, so that it becomes a passion with them, we have little to hope for for the future Church. Every agency should be employed by the Church possible to instill the spirit of missions, and the Y. P. B. M. is one of these not the least in importance.

Suggestions

Of the fifty replies received the unanimous opinion is that the Y. P. B. M. work in its present stage has not yet reached its maximum efficiency. There are still new heights to be attained, larger conquests to be made. The attainment of the heights still before us and the realization of the benefits enumerated, and others not mentioned, in their fullness, depends largely upon the kind of leadership and the nature of the support given by the Church. The amount of effort and time expended upon it are vital factors in its success. To organize such a meeting and not give it proper attention and supervision will not yield large results. You do not expect a \$1000 return from a ten cent investment in honorable business. In a gamble you may, but there the chances are against you. Some Christian effort reminds us of such an investment. We expect large returns with a small investment. Some of our Christian effort does not cost us enough. We are not lavish enough with our investments. When we fail to get the desired results we become dissatisfied and discouraged. The strong man of God, the Church with power, is always the one that invests heavily.

It is said of some rich mine owners that they sent a mining engineer to South America to inspect one of their properties and report as to the advisability of beginning its development. He gave an adverse report. Some time later they sent another mining engineer who had made a success of large enterprises. He returned and reported that if he is given \$100,000,000 with which to begin operations he can make it a paying investment. The funds were supplied and today that mine is one of the largest dividend payers. They dared to invest heavily. How much more dare we as Christians invest our all in the work of the Master where large and precious dividends are assured us in advance! To have the largest returns we must invest more freely of our

means, prayer, and life. **The work is not costing us enough.**

One of the economic principles of the Kingdom is: "The more you invest, the more you have to invest." This is a fundamental law of Christian service. Instead of continually asking, Does this or that work pay? let us ask, **Is it costing us enough so it can pay?** Let us therefore be more lavish in our investments in the Y. P. B. M. work.

We are in need of a better organization. An organization that is uniform and yet flexible enough to meet various local conditions. We need a uniformity of organization throughout our Y. P. B. M. similar to that of the Sunday school. We want only sufficient organization to do the best work, and that is as simple as possible. We want an organization that will enable us to widen our scope of work and become more effective in the community. Too little organization may be as great a hindrance to the work, as too much organization.

We need more spiritual and trained workers. Workers who are capable of leadership, and who will become actively interested in the development of the young people, and who will encourage and direct them and advise them concerning life's problems.

The time is rapidly approaching, in fact, we believe at our doors when we need some specially prepared literature for the instruction of those responsible for this work. That is, pamphlets of instructions to superintendents, leaders, program committee, on organization, etc. Steps should be taken to begin the preparation of such literature. It is true that the Church has in course of preparation a Manual for Christian workers, but this will not supply the need. We need definite instructions in the more convenient form of pamphlets that can be more widely distributed.

Quotations

These quotations are gleaned from the fifty replies referred to above, and give in the words of the writers their opinion of the value of this work and its importance to the Church. Since these letters are confidential we shall refrain from giving any names.

"If the young people go the Church is gone."—A Young Minister.

"It is one of the grandest works the Church has to fit and train our young people for future work."—A Minister.

"The executives of the Church of tomorrow may be found engaged in the Y. P. B. M. work today."—A Young Brother.

"The ministry can't afford to be indifferent about it, nor can the young people afford to be indifferent."

"I really think it is more effective than preaching would be."—A Bishop.

"It is demanded by our young people."—A Brother.

"It is the only service of the Church which aims to enlist all talents into such activity which results in growth and edification of the hearer, hence it is indis-

pensable to the highest welfare of the Church."—A Minister.

"A department of the Church, second only to the Sunday school in helpfulness and efficiency."—A Bishop.

"It is worth ten thousand times the effort required to keep it going. Our young people simply grow up into the Church through the Y. P. B. M. and Sunday school. Certainly no church can afford to be without these meetings."—A Brother.

I will conclude with the words of a well known bishop whose testimony is of greater weight than anything I have said. If this were the only result we could point to we would nevertheless have to admit that the efforts have been well repaid.

"With all my experience in various phases of church work, I still look back to the good meetings we had as the thing—I dare say the ONLY thing—that kept me interested in the Church and kept me from getting discouraged and leaving. This is also true of many others of my time."

Scottdale, Pa.

A POETICAL BIBLE

(Continued from page 702)

feet, and the stars from afar to bend low for His words. He alone of all men was at home in nature, calling it "My Father's house."

His parables are poetry in themselves. These are wonderful for their beauty, variety and brevity, for the sweet and fearful pictures they paint on the soul. "Vast as a God and warm as a man," the last words of Jesus are surcharged with feeling for His disciples, forgiveness for His enemies and a desire for renewed communion with His Father. Ere He goes He breaks into a prayer, which seems to bind in one chain of glory earth and heaven, Himself, His Father and His people. "The glory which thou gavest me I have given them, that they may be one even as we are one." Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory."

A poet of the first order was Paul, if force of thought, strength of feeling, power of imagination (free from fancy), eloquence and energy of language constitute a poet. His words to King Agrippa are the most chivalrous utterances recorded in history. Every third sentence of his epistles gleams with the name and glory of Christ. One might fancy that the face he had seen on the way to Damascus had ever afterward haunted his vision. Paul's life, after all, was the poem; he himself is "Our Epistle."

The poetry of Peter lies more in his character than in his writings, though both are poetical. His impetuosity, his forwardness, his outspoken utterances, his mistakes, his want of tact, his familiarity

with his Master, his warm-heartedness, his simplicity of character, render him the Oliver Goldsmith of the New Testament. In Jude, as well as Peter, poetry blends, strangely beautifies and discovers the solemn purpose and terror of the prophetic train. James is pronounced more as an orator than a poet, yet there do occur some touches of genuine poetic beauty in his writings of which he himself is scarcely conscious. The whole tenor of his doctrine and spirit and language substantiates his first and only title—"James, a servant of God and of the Lord Jesus Christ."

It is supposed by some that there was a certain resemblance between John and Jesus, and so in his writings it seems Jesus who is still speaking to us. Jesus is the great throbbing theme of John. He thinks so often of Christ that he sometimes speaks of Him without naming Him. In his epistle occurs the sentence of sentences: "God is Love." John seemed to know as he lay on the Savior's heart that it was the heart of God, and said: "This is the true God and eternal life." He set himself out with the fascination of a lover to record some of the tenderer and more intimate incidents of the life of the Man of Sorrows. His beautiful poem, "Revelations," has wrapped itself in a divine mystery. It is said by one writer to be a "hubbub of magnificence, melting into beauty, of beauty soaring into sublimity, of terror, change, victory, defeat, shame and glory, agonies and ecstasies, chasing each other over a space beneath which hell yawns, above which heaven opens and around which earth now lightens with the glory of one and darkness with the uprising smoke of the other, and above all is heard the new song from the lips of the redeemed."

We do not say that the beauty of the Scriptures ever did or ever can convert a soul, but it may often have attracted men to those means of spiritual influence where conversion is found. The leaves, not the flowers, of the tree of life are for the healing of the nation; but surely the flowers have often fascinated the eye of the wanderer and led him near to eat and live.

Giving a Tenth

There is a certain church (the Christian Sun assures us) which gives, not a tenth of its money merely, but a tenth of its membership, for the furtherance of the Gospel. "This church has 1,995 members, from which membership there are now in the field 196 pastors and evangelists. Of this number the church itself supports 92, the remaining 104 being volunteer workers who support themselves or are supported by the people among whom they labor. Last year this church established 52 other churches or regular preaching places."—Sel.

OUR SUNDAY SCHOOL

"THE POINT OF CONTACT"

(Book Review).

Ruth Yoder

Read before the Ohio Mennonite Sunday School and Young People's Meeting Conference held near Archbold, Ohio, June 9 and 10.

The child mind is occupied with objects; the things it sees, the thing it knows about through personal contact or interest. His book of beginnings is his contact with life. His knowledge of the sun begins with the light in his room; his study of the rocks begins with the stones in his path; his study of animals begins with his dog or cat.

Historically the sun, the rocks, the animals, existed from the creation, but in his life they existed not until he in his childhood experiences came in contact with them. Things gradually assume shape as he learns their relations and comes to know them through personal experience.

Nothing is so truly known as that which is known through self-active personal experience; therefore it is at this point that we can begin to enrich and expand an already existing interest in the child so that a new truth may be unfolded in a way that it will really be a part of himself.

It is a mistake to try to teach the child from the standpoint of complex, conventional, adult thinking. It will add nothing to his life because there is nothing in his experience which will respond to the complex thinking of adult life.

The Savior taught effectively because He found men's point of contact in their occupation and environment and from these taught them the truth which He wanted them to know.

We have been trying to teach the child chronology, history, points of doctrine, and theology all of which are far-remote from the plane of childhood experiences whose experiences are on a level only with the activities and appreciations of immediate life.

We know the Sunday school to be one of the grandest and most aggressive institutions in the world today; but when it is rightly criticised because it has failed in giving the little ones the lessons which appeal to childhood may it learn the lesson and profit thereby.

We must begin with objective or external life as he sees it, for out of the child's own self-active life must come that which transmutes mere information into personal efficiency. Life is the great interpreter and educator.

It is the concrete, clear ideas gained in early youth which lay the foundation for all future development. The beginning of the child's study will be simple rather than complex, concrete rather than abstract. We will not find the plane of the child of six, or eight in the law of Moses, the history of Israel, or the prophecies of Isaiah or Jeremiah. To force these upon a child is as one teacher puts it: "Like pouring into a reluctant mind some unintelligible bit of cipher knowledge and corking it down by punishment. It disagrees, it ferments, the cork flies out, the noxious stuff is spilt; whilst the taskmaster believes it is all right because of the trouble he took to get it in."

It is not edifying to take any part of Scripture, remote from the child's plane of experience and expect God to work a miracle in order that the child may understand it. Our responsibility is to teach the child the truth he can grasp through his own experimental knowledge.

The more closely anything lies to our own personal experience and the nearer it is to the level of our ordinary vision, the easier it is to become interested in it and the better the starting point from which to follow a line of thought.

Take the child where his interest begins and do not force him to logical thinking. If he is interested in the flower begin with the flower to teach him about the plant.

We may entertain the child, but unless we have touched his life through his own experience we have failed to teach him. We may not always be able to find the point of contact but it is possible to address children on the general plane of child sight. Their curiosity may be aroused. May we give an illustration: A substitute was one day asked to teach a class of boys, ranging in age from nine to eleven years. The lesson was about the Golden Rule. The boys were full of life and mischief. The teacher saw that Scripture reading or ethical abstractions would not appeal to the boys. He drew an ivory foot rule from his pocket. He asked them what it was. They were silent and attentive at once. He asked them of what it was made. After receiving correct answers the teacher began speaking of an imaginary rule until the Golden Rule was reached.

Golden texts, theological doctrines or ethical abstractions would have been given to these boys in vain, but by arousing their curiosity through a common foot rule the teacher was able to develop naturally, the moral rule from the material rule. He took the boys on their own plane and led them to the lesson he wanted them to learn. He began with their curiosity and reached a spiritual truth by keeping on the child's plane of life.

In aiming at new truth, especially spiritual truth, the child, or the adult must be allowed through his own activity to find the final truth. He can never know anything unless he himself has worked it into his own life.

Our Savior usually left the people to work out the spiritual truth from the physical; as from natural water they drew His lesson on the water of life, and from physical healing they learned of spiritual healing.

Our applications spoil many of the Bible and other stories for children. We should meet the child at a point in his own experience and tell the story in such a way that he can draw his own conclusions and find the lesson which is to be taught, without having it told to him.

What is true of the child is true also of adult life, especially among the heathen. The point of contact is gained through their own experience. Paul met the Athenians at their point of contact when he approached them with the subject of the unknown God.

Mr. Poole, agent of the Christian League among the Chinese of Philadelphia, says: "Every Chinaman that has been reached in Chinatown has been reached through the spelling book. By the time they get confidence in us they reach a point in the primer that says, 'God loves all, God loves me,' and so forth." They are not immediately told that they should not worship idols but are given something that appeals to them and thus they learn the lesson. If Christian men and women are successful in winning those to Christ who know Him not, it is because they have, through the point of contact, found a common interest, met them on their own plane and through these led them to know the Savior.

If the Sunday school teacher has really led the child to love the Bible with its stories and promises it is because he has met that child upon the plane of his own experience and from that developed a love for the true, the noble and best things in life.

To gain contact with the child mind we need more than a childish or simple subject. "The little foxes that spoil the vines" may sound childish enough but it will miss the point because very few children ever saw a fox neither do they know their habit of spoiling the vines.

History as in biographical Bible stories has a large educational value for the child, but history as history is beyond his few years' experience.

Again, we miss the point oftentimes by requiring children to sing songs foreign to their child mind. While adults may talk and sing of death it is unnatural for the child. One writer gives it like this: "The child's first effort is toward the continuance of its earthly existence. The mother's first care has the same object. The first warnings of the infant are those against dangers that might imperil its life; the flame, the edge-tool, the flight of stairs. Its first work at school is as a foundation for the needs of the terrestrial sojourn and its first spiritual teaching should be that of active goodness, and cheerful kindly Christian endeavor in the sphere to which it is born.

A child should be taught positively and not negatively. In asking questions he wants to know. Doubters, agnostics, skeptics, and infidels, are not found in early childhood, therefore positive facts about Jesus should be taught the child. Any suggestion of doubt should not be allowed to enter the child mind as will be the case if truth is presented negatively.

Symbols if used at all should be used with great care as they often times fail to illustrate the truth which they were intended to illustrate and the mind is stayed on the symbol and not upon the truth which it was intended to teach.

Not only must we find the proper point of contact, but the lesson material must be appropriately selected for its positiveness, simplicity, immediateness, concreteness, connectedness and spiritual suggestions. While it is the prevailing idea among some Sunday school teachers that it makes no difference what the subject matter is just so it is adapted to the pupil and that grading should be not in subject matter but in method of impartation, after all do you not believe that choice of material comes first and the method of impartation second? It is reasonable to suppose that some Scripture lessons are better adapted for the child than others.

The individuality of childhood should be recognized, in fact it is recognized and understood in every other sphere, except that of Sunday school instruction. A day school teacher who would take the same lesson material and try to adapt it to all the grades would be considered very, very foolish. Why is the Sunday school teacher not considered so?

The lesson material should be adapted to the plane of child life so that sense, thought, and feelings be developed. Filling the child mind with information is of little importance compared with the education of the feelings. The primary school that begets reverence alone has done a great work. Bible words like all other words must find their interpretation in experience. There must have been an experience in the child's life to interpret and use them before they can be efficient in his spiritual education and life.

Inspector Hughes of Toronto says: "No

greater wrong can be inflicted upon a child than to try to make it exhibit the characteristics of the religious life of maturity, either in profession or practice. The only certain product of such training is a hypocrite."

Froebel says: "We should not forget that instruction should start from the pupil's own life and proceed from it like a bud or sprout."

In working out a program of lessons for the child we begin where we find the child, and taking a few near at hand points in his experience—objects or activities in the home, in nature, parental and filial relations, etc., we pursue the germinal idea of Creator and Father of all. Next we form a concept of communication, through speech, books; then a concept of prayer or revelation—the Bible. Then there comes the revelation of God in human form—the Word made flesh.

Constant repetition is essential in working out such a program. In this the International lesson system fails. It is better to use the same Bible story a dozen times than to use a dozen different ones without repetition. Do not confuse the child with many details. They interfere with his generalizing powers. Have in mind a simple idea of personal and loving relations which point toward God. Here the Bible story is very valuable. It leads the pupil to put himself in the place of others and to look for causes and consequences. By touching his experience and arousing curiosity it educates memory, quickens desire, suggests standards, becomes a basis of action in pursuit of ideals and thus develops character.

The Bible story must have in it that which educates, stimulates right feelings, forms ideals and leads to action. If it needs much moralizing it would better not be told.

While it is true that no point of contact is suited alike for all members of a class, it is equally true that the moral of a story will differ for each one who hears it. The primary teacher must learn to let a good story do its own work.

Teaching is enabling another to restate the truth in terms of his own life. If a pupil gives back only what we have given him he has received nothing. What he gives out in words or actions must, sooner or later, be a restatement of the truth in terms of his own self-activity. The teacher's test of his work is a self-actively developed soul.

We repeat: Life is the only real interpreter and educator. Our Sunday schools as well as our day schools are too much a thing away from life relations, too little a thing of atmosphere, and attitude and Christian endeavor.

The Sunday school can not afford to ignore the fundamental, pedagogical, principles upon which all great educators are now practically agreed. Education is education no matter by what name the school is called. Teach the child as a child and

not as the coming man. Froebel says: "It is dangerous to interfere with a ripening process."

It is idle for us to think that because we are trying to teach God's Word we can ignore and defy the laws of child nature. God never works a miracle to relieve us of our obligation to use common sense. The Lord never told the child to be as a man, but He did tell the man to be as a child. A child is entitled to all that goes with childhood and if he is to have what belongs to him we must lead him into a subject through his natural point of contact with life, his concrete sense experiences, his activities, his appreciations, and his affections. The child was not made for lessons but lessons must be made for the child.

All our teaching must look to the education of the heart through the intelligent, loving exercise of a consecrated will. Bellefontaine, Ohio.

HABIT

Habit is a fixed series of acts. Do a thing once and the tracks are marked. Do a thing twice and a route is mapped. Do a thing thrice and a path is blazed.

Do the right thing over again.

From the unconscious wink of the eye to the smooth, unnoticed movements of a million worlds, the law of habit relentlessly rules its course. Life is a series of habits.

Do the right thing over again.

The pennies saved today make the nickels in the bank tomorrow. The nickels in the bank tomorrow spell the dollars in the bank next year. The dollars saved crystallize into the fortune after the years. Habit either makes or breaks—either leads you up or drags you down.

Do the right thing over again.

If you are prompt today you will want to be prompt tomorrow. If you are square once you will surely seek to be square again. The fight for a thing worth while right now cannot but help ease the fight for the thing worth while later on. It is the law of habit; and habit creeps on from the minutest action repeated over and over again.

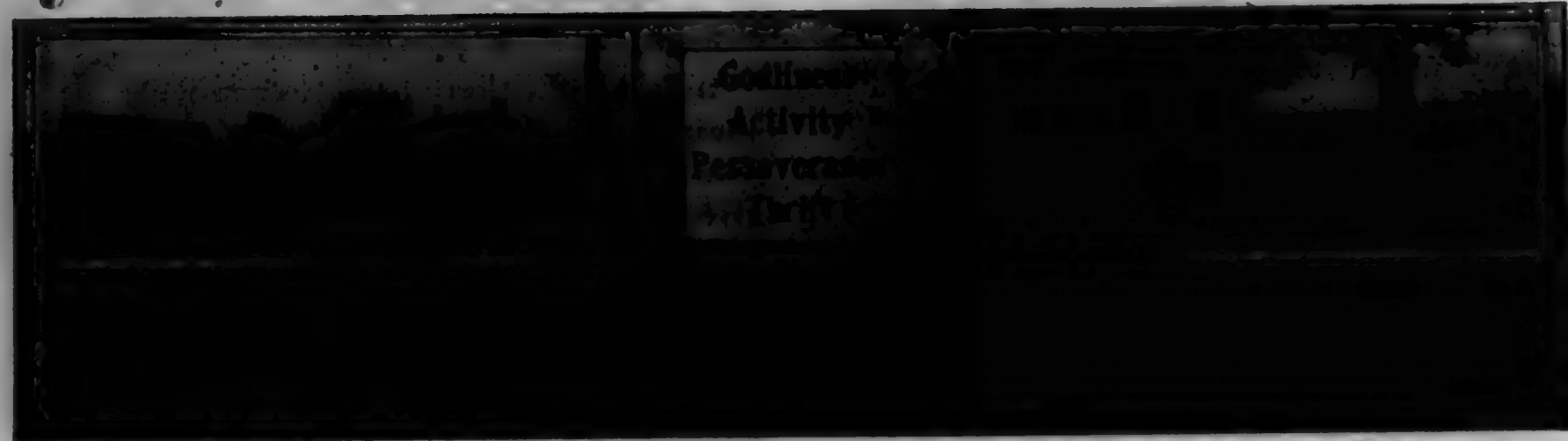
Do the right thing over again.

Grow great of habit. There is no other way. Start what you do start—right; or else begin over again. You can fondle the eggs of a python, but you can't break the bad habit today, but if you wait until tomorrow the bad habit will break you.—Witness.

"Reputation is what is chiseled on your tombstone; character is what the angels say about you before the throne of God."

"If your all is in the Lord's keeping, why bother about what 'they say.'"

"As long as vengeance would seem sweet self is not dead."



WILL YOU GET HELP BEFORE IT IS TOO LATE?

Shall I hire a girl? I don't want to, but I am tired all the time. What can I do? I can't get a girl who will do things my way; if she is a careless housekeeper she will worry the life out of me. As soon as I get her trained my way she will leave and then I will have the bother all over again. How do I know what kind of company she will keep? And perhaps she will say and do things before the children that I do not like.

"Then my husband has said so much about my getting a girl to help—I wonder if he thinks I am getting too old to do the work or if I am not doing it well enough to suit him. My mother never would have a hired girl, and why should I? I know how these neighbors talk. They always say, 'Poor Mr. Brown has always had to keep a girl for his wife and sometimes two of them.' I don't want to be a handicap to my husband; I will show them that I am smart enough yet to do all the work on this place.

"But I am getting dreadfully tired; when night comes and I have the work all done up and things ready for an early breakfast I am ready to drop. I would as soon die as not. I have overheard John bragging about how I did all my work and my sewing and I know I have a reputation for being one of the best housekeepers anywhere, but I can't stand it much longer. There is one thing they shall never know and that is that when I was lifting that heavy bed around I got dizzy and everything grew black and I had to throw myself on it to keep from falling. I wonder if I did faint. John says he is going to bring a girl next week unless I positively prohibit it. I don't want her, but I think I shall let her come."

How many farmers' wives have felt the same way and at last admitted another woman into the kitchen and the home and have later confessed that the step should have been taken sooner!

The modern farm is an establishment that is in continuous operation. Many a girl when she marries a farmer receives "an indeterminate sentence at hard labor." Is it safe for any one to be on duty fifty-two weeks in a year? Good housekeeping is an instinct, but in the case of a certain class of women it becomes an insanity or a thing of vainglory. Either no one in the world can be found who

will do your work well enough, or you have been so flattered about the way that you manage a house all alone that you want to keep up the suicidal pace for the cheap glory the men give you and for the secret satisfaction that comes in having other women jealous of you. No, you have just got into a dead, horrid grind and can never quite bring yourself to make the overturning that will usher a new order into the home.

Your husband has found out that the "growing season," the "harvest time," and so on, wait for no man and that if the work is not done in season there is irreparable loss. Therefore he hires help enough to do it in time and thus avoids the loss. Now this urgency is as true in the household as in the field. Clothes worn too long require double rubbing, to their speedy destruction; fruit must be picked and canned in time or be wasted; so, to, with the pickling and preserving. Hot weather comes and the pork barrel must be emptied, scalded and new brine made or the meat will be lost, and so on, to the end of the chapter. Constant waste goes on in some farm homes for the simple reason that the housewife is always short-handed. Think of the waste in using garments after they need mending. Poultry must be attended to at the time or great loss follows. The garden, nicely planted and promising fine vegetables, is often choked with weeds when the rush of haying and harvesting comes on. The men won't tend it and the woman cannot. Here a hired girl would save her wages and more. Then in the fall many vegetables are lost because they cannot be taken care of before the frost comes.

Often from a mere monetary point of view it is cheaper to have a girl than not to have her, but the big reason is the health of the farmer's wife. Here is a problem that every woman approaching middle life must face and must answer: Shall I allow myself a few years of relaxation and thereafter enjoy a vigorous old age, finding myself happy and healthy and useful at seventy, or shall I put on steam and drive hard and break down and die at fifty or live as a wretched invalid thereafter? A hospital bill or the expense of a trained nurse at home for a siege of sickness would pay for a domestic for a long time. Is that good business?

When you find that your tongue is growing sharp and your temper sharper, that you get rasped and exasperated over

trifles, take it as a sure sign that you ought to "lay off" and rest up. Good nature is a sign of good health. With a good girl in the kitchen those fretful lines about your mouth, those scowling furrows in your forehead, will melt out. If a girl in the kitchen will make you better tempered and better looking your husband can well afford to pay her more than "the regular wages." No one has a girl to put in fifty-two weeks in a year in one place at one kind of work. The monotony of it will stultify the brightest mind. The farmer's wife ought to look as hale and hearty and ought to live as long as the farmer. More help in the kitchen is the shortest cut to that most-desired end; and yet the woman as often as the man is responsible for the shortage.

If it is pride in your own ability "to turn off work" that keeps you from having a helper, remember that efficiency means working yourself well, but higher efficiency means working others well. To admit that you could not use to good advantage another woman about your house is to confess your own inefficiency.

What will the hired girl get out of your employ? She gives you rest that gives health and she more than earns her wages, so that you are richer with her than without her. What will she get from you? Every right relationship benefits all concerned. If you have a good home and are an able housekeeper ought you not to share the advantage with some young girl from a poorer home with no outlook and but scanty resources? Many a lad has become a good and successful man, not from any impulse received in his own home but from the home where he was the chore boy. I know a woman who was a German emigrant girl who worked in the home of a college professor. In time that girl became a professor of botany in a great institution. As long as her wise and inspiring mistress lived a most sincere and beautiful friendship flourished between them. A year in your home or even three months may make some girl a better wife and mother. To be in the employ of some families is almost equal to a liberal education. General Washington, when saluted by an old colored man, returned the salutation with grave and gracious dignity. Some one said, "Why, General, do you speak to a negro that way?" "I cannot afford," replied Washington, "to be outdone in politeness by a negro." If the relations between helped and helper were more fraternal and less sordid, the one getting as much as possible for a dollar and the other giving as little as will get the dollar, the help problem would be well on the way to final solution. I know an old lady who has had the same faithful helper for more than thirty years, and when the husband died some years since there was found in his will a provision for the loyal woman who had served "not with eyeservice, but with good will." No girl ought to be with you long without catch-

ing a vision of real homemaking and a beautiful family life.

Be on the watch for winners. The ability to pick winners and to bind them to yourself in loyal service—co-operation is a better term—is genius of high order. One man or woman can do a good work, but "in union there is strength." A large work must be, can be, done only through the co-labor of a group. The farm wife of the future must come more and more to be a leader, a director of a group—namely, the family and the helpers associated therewith. Regard every girl as a find. Be on the watch, not for her faults—they are always in evidence—but for the fine traits, no matter how rudimentary, which you may discover and develop for the general good. We usually find what we are looking for.

The country gentlewoman will need time for rest and reflection, for some reading and some travel. Now if there be no trained worker to leave in the home a trip is an impossibility, for there is no hotel or restaurant just around the corner where the family and the hired men can be boarded. Her problem is so to organize an establishment that it will run when she is absent. Other women are doing this very thing successfully, why should not you?

The burden of our talk, however, is not the money side of more help, but more health and more happiness for the farmer's wife. She deserves it and ought to have it. Careful management on your part will make the girl no expense to you, but even if she were she is the best investment you can make. The time is coming when people will be as much ashamed of overworking themselves as they would be now of overworking their children. In an age when "the glutton for work" is lionized, when the woman who is "a fiend for work" is flattered, people are quite proud of "a breakdown due to overwork." When a man or a woman who overworks is made to feel by public opinion that he or she has made a fool of himself or herself temperance in work will be demanded as much as in anything else.

Have you a sneaking fear that if you had more help you would not know what to do with the leisure? Is not this a confession that many sides of your higher nature are being starved? How many bright women on farms are doing all sorts of things? I only wish I had made a record of the things aside from homemaking that I have found farmers' wives doing.

You will not have to hunt up some gainful pursuit. If you have a good time and make yourself and others of your circle happy that will be well worth while. Next time you see your husband hitching up to go to the cheese factory or the blacksmith shop or to town in a hurry for repairs on some machine just invite yourself to go along. Do not worry all the way there and back over the work you have left undone; aside from boring

him you will wear yourself more than if you had stayed home to do the work. Forget it all and be as happy as when you were young lovers. He cares more for your company than he does for cake with frosting on it. A very indifferent girl in the kitchen can do well enough until you get back. Even if the eggs are boiled too hard and the fried potatoes are not salted enough it will make no earthly difference next year. Many a woman now in her grave might have been hale and happy with her family today had she not shut herself up so closely within four walls, a slave to her work. Overwork means lowered vitality; that means less power to resist the diseases on the right hand and on the left. Run-down people are especially susceptible to grippe, pneumonia and typhoid.

Keep out in the sunshine more. Plan a journey. Study it up beforehand. The stimulus of it will last you and your husband for several years, and the outlay will be more than made good to you in the new ideas and the improved methods you will absorb during your absence. The best of us cannot stand our own company forever. But before you go you must catch your hired girl and train her a little. —The Country Gentleman.

THERE IS ROOM FOR ALL

Jealousy, narrow-mindedness and lack of charity on the part of farmers toward each other are some of the most serious setbacks to agricultural progress. The farmer, penned in by the comparative isolation of farm life, lives in a little world of his own. He has to work out his own problems, do his own work and reap the benefits of his own efforts. Farming is a one-man business. It is not surprising, therefore, that a farmer should get pretty settled ideas as to farming methods in general, and his own in particular. It is sometimes hard for him to see the other fellow's point of view, or to concede any point with which he does not agree.

One farmer may have made a great success at dairying. He sometimes concludes there is no money in any other business, and that all other men should follow his footsteps to success. Another may have failed at the dairy business because he did not have the qualifications of carefulness that make dairymen. However, he may be a successful cattle, sheep or hog feeder. Consequently, "the milky way" is a snare and a delusion. Still another may be a poultry enthusiast, or he may be successful in growing seed grain. Every one respects the farmer who has the pluck, the energy and "get-up-and-get" about him which brings success in his particular line. But there is room for all. There is no use insisting on a man's doing anything he doesn't want to do. If we tend strictly to our own business, but be sure to make that business a success, the other fellow will not be slow in following the example if he sees anything in it.—Sel.

QUICK-GROWING FAKES

Any plant that matures quickly is a splendid subject for use in imposing upon unsuspecting landowners. The fellow who advertised a vine that would grow "a foot a day" was able to sell a lot of cheap hop vines at a long price before the fraud was discovered. The quick-growing millets were once widely advertised in superlative terms, and exaggerated claims, supported by a few cases of striking yields, resulted in large deception. Any comparatively unknown legume may be heralded as a valuable bean and widely sold at high prices before the buying public awakens to the fact that it is a Jack-and-the-bean-stalk scheme. The quick-growing catalpa has been used to capitalize the popular interest in forestry. The worst part of these deceptions is that many of the striking statements are true, though the real economic value of the plants is overstated.

It is an old and reliable principle, first propounded by a Roman leader, that "the best things grow slowly." The oak and the walnut—our choicest timbers—take a generation to mature. Our bread-making grains require most of a year for their growth, and the sweetest fruits are not borne by the quick-growing shrubs. When a new plant is announced with revolutionary claims the careful purchaser will demand further evidence before investing. —Sel.

SNOW INSECTS

"In the spring, when the snow began to thaw, some friends and myself," says Fred Harrison, in the American Boy, speaking to another friend, "noticed a number of black specks on the snow. When these were touched they jumped about as if alive. They looked like fleas of some sort, but we never heard of any insects on snow, so we didn't know what they were."

"I do not wonder that the objects puzzled you," said his friend. "You were nearer the truth than you thought when you said that they were like fleas. The objects were peculiar little insects that are found on the snow in early spring, that are known as snow fleas. Their real name is springtails, and if you examined them with a lens or magnifying glass you would see why they are so called. They are very odd-looking chaps, with big, solemn eyes and fierce-looking faces, and have a long, slender tail doubled underneath the body. This tail can be straightened out so quickly and with such force that the little creatures jump several feet at a bound. The tail is like a spring-board carried about with them. The other species live on stagnant water and jump about on the surface."—Exchange.

"When a fellow enters Christian work for money, there is generally the devil to pay."

Current Events

On August 19 General Carranza, leader of the Mexican Constitutionalists made his triumphal entry into Mexico City at the head of his troops. During the night of August 13 Provisional President Carbajal and his cabinet with almost the entire Federal army left the capital. Arrangements had been made to preserve order in the city until General Carranza's arrival to assume control of the government. While the new government is being organized the United States troops still retain possession of Vera Cruz. The fleet was to be withdrawn the first of September but the attitude of Carranza was such that the fleet is retained. Carranza ordered the port of Vera Cruz closed to commerce and other acts of apparent hostility has put the United States authorities on their guard. Conditions for a while were such that the commander of the troops in Vera Cruz was impelled to call for more troops. The Administration is keeping in close touch with the Mexican situation and will do all possible to help establish a strong government.

On September 15 President Wilson ordered the soldiers and marines under General Funston, who held Vera Cruz, Mexico's principal seaport, since it was seized by the fleet on April 21 last, to evacuate. The American forces will leave as soon as transports can go after them.

The evacuation was ordered at the earnest request of General Carranza, who considered that the presence of the army constituted a menace to the internal welfare of Mexico as well as to her relations with the United States.

The danger of igniting the oil in large oil tanks has long been a source of worry to the oil man. He was virtually helpless before a tank of burning oil as he was without an effective means of fighting it. Recently an automatic extinguishing plant was installed at a large refinery in New Jersey. "The first test was run on July 22 in connection with a roofed tank 40 feet in diameter. The fire apparatus consists of four standpipes 30 inches in diameter, the same heights as the tank, arranged outside and against the tank at intervals of 90 degrees. There was a direct outlet into the tank from the standpipes, about 12 inches wide and 8 inches deep, at the top of the tank. These standpipes contained about one gallon of a solution of sodium carbonate and soapbark per square foot of oil surface. Lead-lined sulfuric-acid containers were suspended from the top of the standpipes, and connected to a phosphor-bronze cable containing standard fusible links, controlled by a series of triggers. In the test, water was admitted to the tank to within three

feet of the top; 3,000 gallons of Mexican crude oil and some naphtha were floated upon the water, and a torch applied. When the fuses melted, the acid dropped into the chemical solution in the standpipe and the resulting foam started instantly into the tank through the opening. The fire was automatically extinguished in nine seconds by a 14-inch layer of foam." In a later test the fire was permitted to rage for five minutes and in one minute after the standpipes were released the fire was extinguished.

The war in Europe is going merrily on. Some big battles have been fought. The results of these battles are not definitely known because of conflicting reports emanating from the capitals of the countries involved. The outcome of the gigantic struggle cannot be predicted although the opinion seems to prevail that the prospects of ultimate victory for the Germans and Austrians is gloomy compared to those of their enemies. Two distinct campaigns are being waged. One in western Europe by the German forces against those of the French and British, the battle field of which to date has been in Belgium and France. The other in western Europe by Russia and Servia against Austria. In each of these campaigns several million men are engaged. The loss of life and the destruction of property has been enormous. The losses resulting from paralyzing of trade and industry as the direct result of the war can hardly be estimated. We refrain from giving a lengthy account of the war because of the fact that reports are not authentic and also because virtually every body becomes familiar with the main incidents through the daily newspapers, so that we do not deem it expedient to dwell upon the events of the war.

President Wilson has taken steps to endeavor to end the labor war in Colorado which has been in progress for about a year. On September 23, 1913, the coal miners were called upon to strike. The number that obeyed the order is variously estimated at 2,500 to 11,000. Almost from the very beginning the strike was marked by disorder until late in October the Governor sent some of the National Guard to the scene. After they were recalled there was trouble between the miners and mine guards and members of the state militia during which several battles were fought, mention of which was made in the June issue of the Christian Monitor. Federal soldiers were then sent to the field and since then quiet has prevailed. Up to the present time this strike has cost 66 lives and 48 are known to have been wounded. President Wilson has submitted a tentative basis for an agreement between mine operators and miners. The appeal was sent to the presidents of the different mining companies affected and to the officers of the miners' organization. It is to be hoped that their differences will soon be adjusted.

"Turkey formally notified the United States and the nations of the world on September 10, that she had abrogated the series of treaties, originating as early as the eleventh century, whereby foreigners in the Ottoman Empire have been exempt from local jurisdiction in civil and criminal cases. Foreign subjects no longer will enjoy what is known as extra territorial rights, through which they have been tried by their own judges, diplomatic representatives or consuls." Turkey declares her purpose to free herself from the domination of the great powers and assert her independence. It is thought by some diplomats that Turkey considered this an opportune time to throw off her yoke and by appealing to the nationalist sentiment of her people could unite them so as to be ready to seize upon any difficulties that may arise with England as a pretext to declare war. It has been expected for some time that Turkey may at any time take the side of Germany in the present conflict. This action affects the legal status of American missionaries in Turkey.

The war in Europe is seriously affecting industrial conditions in other countries because commerce has been practically halted. Reports from the west coast of South America indicate that conditions worse than anything known in recent years now prevail as a result of the war. South America imports many necessities of life and there is reason to believe that many persons in the coast towns are in actual want as a result of the stagnation of business and that thousands are out of employment. "Business in all cities as far south as Antofagasta, Chile, is declared to be virtually at a standstill, and a number of the largest important export houses are said to have ceased doing business while they await a resumption of better conditions. The business situation in Central America is believed to be little better than on the Pacific coast of South America." The commerce and industry of the whole world is suffering serious loss and thousands of people in countries not involved in the conflict suffer deprivation.

Amidst the present chaos in Europe and despite the agreement between the leaders in the Irish Home Rule fight to lay aside their differences until after the present war, an occasional echo relative to Home Rule is heard from Ireland. The Irish Nationalists according to reports are not inactive, but are making preparations against the day when the issue is again to be taken up. One of their representatives is at present in the United States to secure arms and ammunition, "not to fight Ulster, but to protect her interests when home rule is established." This representative had purchased 50,000 rifles in Belgium, but when the war broke out they were used by the Belgians. Thirty-five thousand rifles and a large quantity of ammunition have been purchased in the

United States. There seems to be no question that Home Rule will be established, but Ulster will have to be reckoned with. Whether this will mean war remains to be seen.

On September 15 peace treaties between the United States and Great Britain, France, Spain, and China were signed by Secretary Bryan and the ambassadors of the countries named. The treaties provide that all disputes which cannot be settled by diplomacy shall be submitted to a permanent commission for investigation for one year. These treaties with twenty-two others signed with Central and South American and a few European countries, 19 of which have been ratified by the Senate, are regarded by officials and diplomats as the most advanced step which the American government has taken to forward the cause of peace. Efforts are being made to sign similar treaties with the remaining European nations. One of the practical results of the signing of these four treaties is to make more remote the possibilities of the United States being drawn into the present conflict over any questions of violation of neutrality which might arise with England and France.

"As a result of appeals for advice for the care and training of their children, received during the last year from thousands of mothers throughout the United States, especially in remote rural districts, the Bureau of Education announced that it has established a Home Education Division. The objects of the bureau are: 'To help parents in the home education of their children with reference to health, games and play, early mental development and formation of moral habits; to interest boys and girls who have left school and are still at home by directing their home reading and study, and to further the education of the parents in the home.'" The bureau has received the names of more than 1500 women in many localities who could be depended upon to help in the work. These women in turn have furnished the names of nearly 40,000 mothers who felt the need of information on child nurture and home making.

The suggestion was made by a daily newspaper that the children of America send Christmas gifts to the orphan children of the warring nations of Europe. The suggestion seems to be received enthusiastically by other newspapers and government officials. Funds are already being received for this purpose. It is estimated that there will be over a million orphan children in Europe as a direct result of the war by next Christmas. It is suggested that a ship, or as many as may be needed, be chartered to take the gifts of the American children to Europe. In some of the large cities children are organizing into clubs for the purpose of raising funds. This interest of the American children in their grief stricken cousins across the water will serve to bring some

cheer and comfort to the little orphans suffering because of the cruelty of war.

Under the direction of the Temperance Committee of the Pennsylvania Sabbath School Association a petition is being circulated in the Sunday schools of the state petitioning the next state Legislature to end the rum traffic. This petition is signed by the boys and girls in the Sunday schools between the ages of 12 and 20. At least half a million of children are expected to sign it. This petition will take its place beside that other remarkable petition to the same legislature, signed by the majority of the convicts in the Eastern Penitentiary. The convicts are pleading for the removal of the licensed saloon to give them a chance to reform. The children are asking for its removal so that they may have a chance to grow up into manhood and womanhood with no trace of rum's blight upon them.

The effect of the present war upon commerce is keenly felt in the United States in the loss of revenue. The Administration is obliged to look to other sources for sufficient revenue to carry on the work of the government. The loss in revenue is estimated at about \$100,000,000 a year. Various suggestions have been made for raising this shortage in revenue. Among them are a special tax on beer, whiskey, tobacco, 3% tax on freight charges, 10% tax on railway tickets, a higher income tax, stamp and special taxes similar to those of the Spanish-American War. Present indications are that Congress will pass a bill authorizing a stamp tax, a special tax on bankers and brokers and tobacco dealers, and a special tax on certain liquors.

The successor to Pope Pius X, who died August 20, was elected by the college of cardinals on September 3, on the ninth ballot taken. The choice fell upon Cardinal della Chiesa who was assistant to Merry del Val, secretary of state under the late pope. He was made cardinal last May. His election is taken to indicate that the policies of the late pope will be continued. He is said to be an enemy of "modernism" in the church. He is also on good terms with the Italian government and through him Catholics hope the dreams of Pope Pius for the ending of the long quarrel between the Vatican and Italian government will be realized. The pope assumes the name of Benedict XV.

The authorities in charge of the construction of government buildings at Delhi, the new capital of India, are investigating a plan of providing outer and inner walls, between which artificially cooled air can be circulated by means of fans. The air being cooled by drawing it through wet screens. Engineers are beginning to direct their attention to cooling buildings in summer as well as heating them in winter.

The marketed production of salt in the United States, including Hawaii and Porto Rico, in 1913 reached a total of 34,399,298 barrels, or 4,815,902 short tons. Its value was \$10,123,139. This is the largest production ever recorded by the United States Geological Survey. "Salt occurs in two distinct ways—as rock salt in beds or associated with bedded or sedimentary rocks, and in solution, as in sea water or in brines or bitters. A very large part of the salt production is derived by converting the natural rock salt into brine, which is then pumped to the surface and evaporated."

The insurgents in Albania who rebelled against Prince William of Wied, who was appointed by the European powers to rule Albania when its independence was declared after the recent Balkan War, succeeded in forcing him to leave the country, and are now in complete control. They have established a new government presided over by Jadin Bey, who is being assisted by an entirely new Turkish administration. The Albanians adhere to the Mohammedan religion and resented rulership by one of different faith.

On September 13 the relief ship, The Red Cross, fitted out by the American Red Cross Society, sailed for Europe with physicians, nurses, and supplies for the relief of the wounded in the great conflict. Among the items are 300,000 pounds of absorbent cotton, 2,000 cans of etheral, 2,000 cans of chloroform, 1,000 stretchers, and great quantities of ligature, iodine, bandages, etc. The consignment will be distributed among the warring nations.

Eight white men and an Eskimo family, survivors of the wrecked Canadian exploring ship Karluk, have been rescued by a revenue cutter after being marooned on frozen Wrangle island since last January. A dispatch from the revenue cutter told of the death of three of the explorers on the island.

On September 10 the United States government lifted the embargo on arms and ammunition to Mexico, which was put in force upon the occupation of Vera Cruz by the United States last April.

"Italy is to have a new issue of postage stamps, which will show views of the principal Italian cities, famous monuments, churches, and other objects of general interest."

It is declared that Marconi expects to establish wireless telephone communication between Carnarvon, Wales, and New York before the end of the year.

"Careful figures show only about one Mormon in seventy ever in any Christian Church service. Probably 100,000 of them practically never heard a Christian sermon."

SOCIALISM AND WAR

(Continued from page 693)

The present incident serves to make clear the fundamental weakness of the whole scheme. Socialism does not take into consideration the elemental forces and passions of the human heart. In an ideal society in which every individual lives strictly according to the Golden Rule, where selfish interests are not allowed to dominate the life, the Socialistic scheme would no doubt work to perfection. But where you have a society of individuals with faults, aspirations found in the human heart, the scheme is bound

to come in conflict with these and crumble. In the present conflict in the heat and passions of the human heart the beautiful theory of universal brotherhood of man was consumed. Not until Socialism is able to bring into subjection and control the passions of the human heart, can it entertain any hopes of realizing the standard it upholds for society. "The philosophy that is shattered by the blast of a war trumpet will never regenerate a world made up of thinking, feeling, striving humanity." So long as men persist in warring against God, so long will men take up arms one against the other. God alone can remove the cause of all war—SELF.

A BOTTOMLESS LAKE

A remarkable bottomless lake, within the limits of New York City, is described by the Christian Advocate. It lies close to the border line of the Bronx, and covers an area of six hundred feet. For three years attempts have been made to fill it up, as it is exactly on the line of a new avenue. In its centre is a small sheet of water, resembling a pool that might be pumped dry in a day. Yet eighty thousand yards of filling—earth, rock and trees—have been dumped into the pool up to a month ago, and on May 8 the waters returned, and there is no knowledge of where the tons upon tons of material have gone, whether carried by a subterranean current into the Atlantic Ocean, or by a rushing stream to the bed of the Hudson River, or whether it has sunk into a bottomless pit. Three times the place has been filled in to a depth of fifty-three feet, but each time, during the night, the filling went down out of sight. On May 30, 1899, when the workmen believed they had finally got it filled up, the filling gave way, swallowing up a truck and a team of horses. For three days afterward no trace could be found, but at a depth of fifty-three feet grappling irons caught the truck and recovered it. The spot has been known since 1676. For a long time fish was caught in it. But the owners were constantly in trouble. Cows waded into the pond and disappeared, and no carcass was ever recovered. New York City gradually crept up to it, and twelve years ago the city bought the property.—Sel.

THE FROST-PILGRIMS OF TOKIO

Among the strangest things one sees in Tokio are the "frost-pilgrims" during the cold evenings in January. There are in Tokio a number of Buddhist shrines dedicated to a Buddha of the name of Fudo Sama, a special giver of health and strength to his worshippers. At each of these temples there is a deep well of ice-cold water, and the temples are at some distance from each other. When the weather is at its coldest, in the period known as the daikan, or the "great frost," you may see at any hour of the night a

figure almost naked running at full speed through the streets and ringing a big bell as he goes. He is a "frost-pilgrim." He has performed his devotions at one of the shrines of Fudo Sama, with showers of cold water from the well poured over his shivering body. He has then put on one thin summer garment, and thus scantily clad is running as fast as he can to a shrine or two, where he will repeat the operation. He visits every Fudo shrine in the city before he stops. Possibly he may die, but he believes he will obtain health for some loved invalid.—Selected.

THE ANABAPTISTS OF MUNSTER

(Continued from page 705)

city was conquered with terrible slaughter. John of Leyden, Knipperdolling and Krechting were made prisoners. Rothmann is said to have sought death in battle. The Roman Catholic creed was restored by the bishop throughout the city.

On Jan. 22, 1536, John of Leyden, Knipperdolling and Krechting were tortured to death with red hot pinchers, on a scaffold which had been erected on the market place of Munster. The bishop was present to witness the execution. The bodies of the three culprits were placed in iron cages and suspended from the tower of St. Lambert's Church.

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SCHOOL NOTES

Goshen College

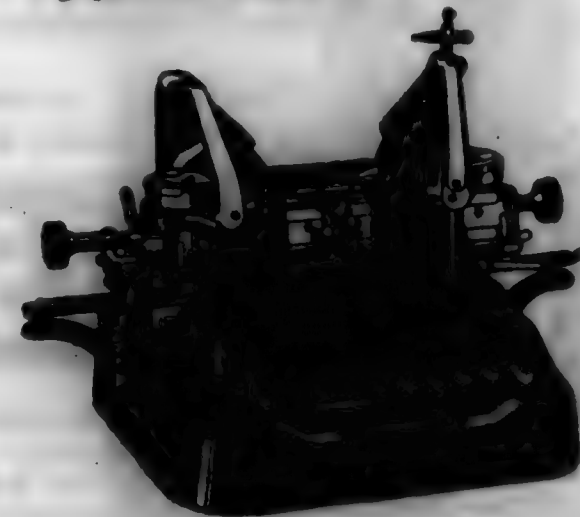
Summer School closed Aug. 21. The total enrollment was 165.

The fall term of school opened Sept. 9 with an enrollment of 195 students for the first day's registration. This number exceeds by 50 the first day's registration last year.

The opening address to the students on the subject of "Real and Ultimate Values of an Education" was delivered by President Hartzler.

The foundation of the new Science Hall is now being rapidly completed and will be ready for the bricklayers in a few days. The plan is to have it ready for occupancy by the beginning of next year.

A new silo has recently been erected on the College farm. A new barn will be built in the near future.

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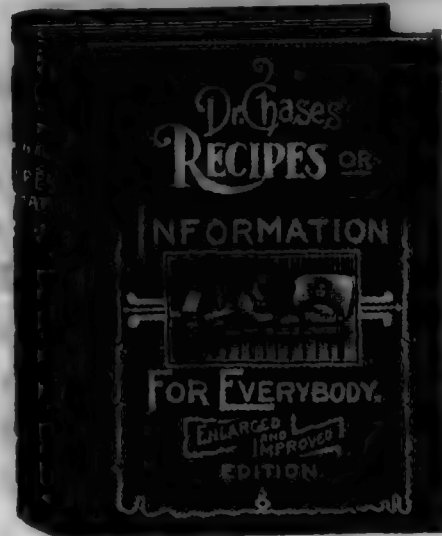
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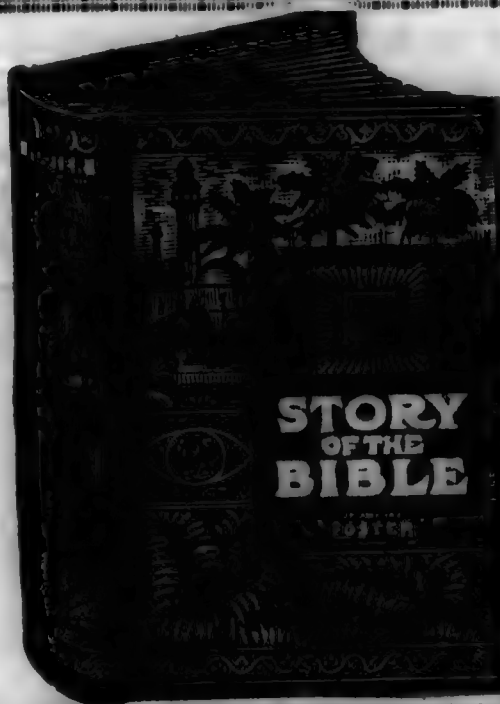
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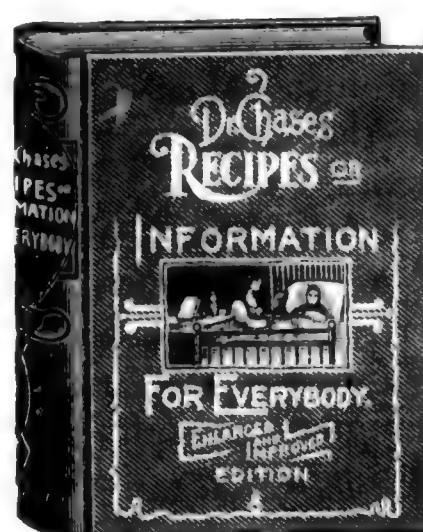
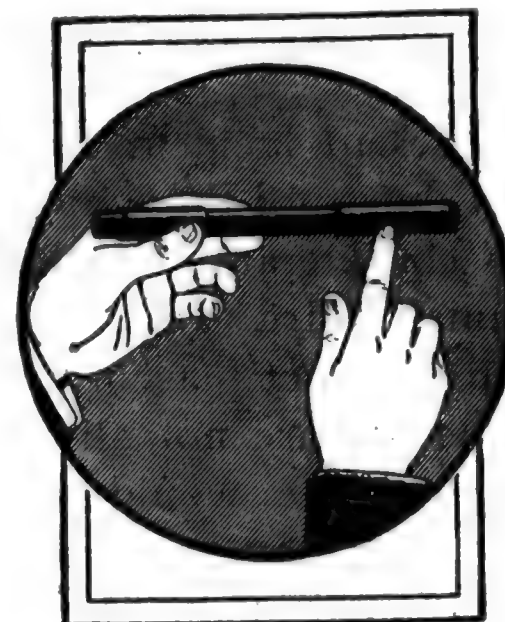
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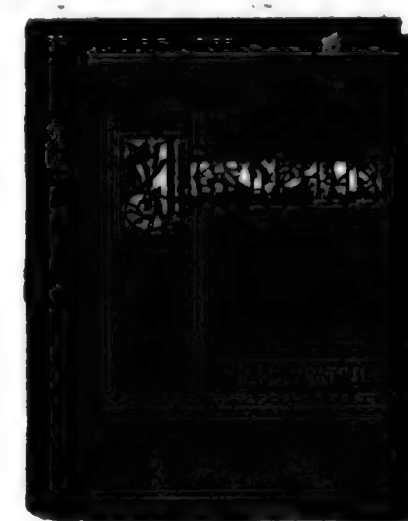


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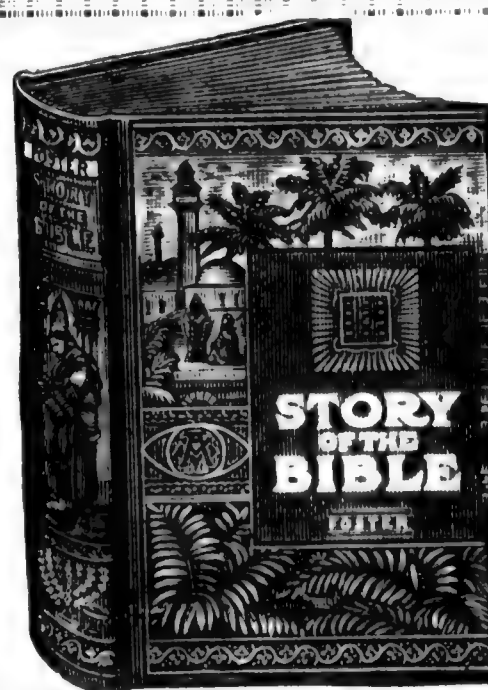


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for myself—Sel.

SELECT READING

THE BAD EFFECT OF LATE HOURS

In the days of King Solomon the regular day of twenty-four hours was divided by imperial law into three equal parts. These were eight hours for toil, eight hours for rest and recreation, and eight hours for sleep. From the youngest child that could understand to the oldest person in Judea the law was faithfully observed and to it we may ascribe much of the good health and fine spirits which the Jews always possess.

Today we have no such regular law, although I wish we had for the sake of the boys who waste so much strength in late hours. By late hours I mean those which come after nine o'clock or nine-thirty at night. I wish to point out some reasons why it is a good policy for a growing boy to have himself in bed between nine o'clock and nine-thirty, certainly not later than ten o'clock.

People who have acquired regular habits and have great respect for law and order are usually in their homes about ten o'clock.

If you go out into the streets after that hour, you will find a large number of idlers loitering about the corners or disreputable places. These idlers have no legitimate business to be out that late at night and they give the police a great deal of trouble. They are tempted to do things which in the light of day they would be afraid to consider. The young boy who should be at home under the protection of his father and mother and in good companionship, drifts around among these idlers, learns foul language and is easily tempted to enter into bad habits. In no time he is an object of police suspicion because he has become known as a "night-hawk."

In the fields of the country where one can contemplate the moon and the stars there may be some object for staying out late some nights, but in the towns and cities the saloons and the dives are all that keep open late and are nothing but pitfalls for the boy who forsakes his home. He temporarily thinks he is having pleasure and that he is making a man of himself, but he suddenly finds out that he has not only thrown away his character, but his physical strength through wicked companionship.

Since I was ten years old I have been compelled to be out late at night. Until I became a police officer I was working to aid my parents, and since I became an official of the law most of my duty has been at night, but I have always welcomed the opportunity to be in my home before ten o'clock and to have those two hours of sleep which come before mid-

night. They are the most restful hours of the night except those between four and six in the morning.

Leaving aside the ruin of character which late hours are certain to bring, the effect upon the physical strength is pernicious. The ordinary boy gets up between six and seven in the morning. If he has any gumption or snap he is on his feet most of the day—in school or at his work or his sports; by six o'clock in the evening he has given his growing body about all the strain it ought to have. It is really crying for rest. He gives his body a decided gain when he spends the calm of the evening with his parents and other members of the family and shortly after nine o'clock seeks his bath and bed. When the body has received from eight to nine hours' sleep, it is fully prepared for the next day's endurance.

If one will look at the boy who makes a practice of late hours, who smokes and chews tobacco, if not worse, he will observe that those boys have dark circles under their eyes, pallid skins, dull pupils of the eyes, pimply faces and trembling hands and lips. They show every sign of physical decay. These boys are paying a high price for what they think is fun, but what is really ruin.

There is no safer place for a boy who is developing his young manhood than his home and the companionship of his parents after the dark has settled upon the earth.—Charles B. Chapin, in the *Boy's World*.

TOWER OF BABEL DISCOVERED

We are indebted to the Philadelphia Press for the account of the reported discovery of the ruins of the original Tower of Babel in the neighborhood of the modern Bagdad, which is in the territory of ancient Mesopotamia. The account of this "find," with a wealth of other archaeological facts freshly brought to light, has been laid before the French Academy of Inscriptions by the Abbe Henri de Genouillac. He was sent out to examine the excavations now making in Babylonia chiefly by German scientists interested in unearthing the memorials of the mighty Assyrian Empire.

These excavations have been eminently successful. By digging down through the accumulated dust of civilizations built over the ruins of this ancient people, at forty feet below the surface level, the explorers have uncovered a scene comparable only to the sensational discovery of Pompeii and Herculæum. Assur, one of the earliest capitals of Assyrian kings, with its massive gateways, conduits, arch-

es, mosaic tiles and imposing monuments, reveals a high state of civilization such as promises to upset all our previous notions concerning the warrior folk who dwelt by the Euphrates.

It is made clear that they had extensive libraries, with text-books on mathematics, natural history and geography, besides an abundance of "tablets" filled with poetry, poetic legends and mythological lore. The smaller finds consist of coins, pottery, images, ornaments, jewelry, and stone implements. They are the vestiges of a nation populous, proud, inventive and artistic, whose statues and vases, stone-carved lions and bulls, have survived four thousand years of human history.

But the public interest will be chiefly stimulated by the effect of this discovery in relation to well-known biblical events and stories. It will be virtually adding chapters to the book of Genesis. The Tower of Babel is inscribed, "The Temple of the Foundation of Heaven and Earth." There is a story of the Deluge on a tablet, with many parallels to the Hebrew version. From the like source we learn that the family of Jacob conducted a brokerage business in Babylonia. But perhaps the most striking fact brought to light is the resemblance in plan and structure of the Esagil Temple at Babylon to the Hebrew Temple built at Jerusalem after the captivity. The net result of these archaeological discoveries goes to show how closely related were the Assyrians to the Semitic peoples. The great arts afterwards developed in other nations find their germs in the remarkable enterprise of a nation whose annals are rapidly being disinterred to take their rightful place amongst the classics or remotest antiquity.—Selected.

Let me do good and never know
To whom my life a blessing brings;
E'en as a lighthouse freely flings
O'er the dark waves a steady glow,
Guiding the ships, which to and fro
Flit by unseen with their white wings;
Let me do good and never know
To whom my life a blessing brings.

As thirsty travelers come and go
Where some fresh mossy fountain
springs;

It cools their lips and sweetly sings,
And glides away with heedless flow;
Let me do good and never know
To whom my life a blessing brings.

—Canon Wilton.

"In the window of the American Bible Society in the City of Mexico, there recently hung a large poster on which were the ten commandments in Spanish. The poster has attracted remarkable attention. What would Moses have thought of his law being still a novelty in any part of the world nearly 3,500 years after it was proclaimed—and in a land which claims to be Christian."

"There's a lot of preaching being done that the devil likes to hear."

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CRUEL REVENGE AND ITS CONQUEST

A True Story from Present Day Life in China

Two weeks ago yesterday, crossing the execution ground about sunset, I heard a woman wailing and turned aside to see what the matter was. Immediately in front of the bullet-pitted wall, or the spot where for generations the ground has drunk up the blood of malefactors, was stretched the form of a middle-aged man. Instead of being bared to the waist, with hands tied behind him, he was well dressed, laid on his back and with a bit of oil-paper over his face. By his side a woman of thirty sat on the uneven sod, drenched by a recent shower, and swayed back and forth, sobbing and wailing.

From the group of sympathetic bystanders, mostly High School pupils, I learned the salient facts in the case. The day before he was away from home attending a feast, when four soldiers seized him and took him to a boat which was waiting and carried them the same afternoon to the city, seven miles away. The next morning a great number of relatives, friends and neighbors arrived with numerous signed petitions for his release. They had difficulty in finding where he was, but were finally told that he had just been taken out and shot. There was no trial, but he was taken through the rain by a small guard to the execution ground. Some of his pupils happened to be on the street and promptly plumped down on their knees and knocked their heads on the ground imploring the guards to delay.

Public opinion held the yen-chong, or county governor, morally responsible for this deed, though he is said to have had a warrant from the Governor of the Province for the execution. Many years ago the County Governor and his victim were rival teachers in the same neighborhood. By a combination of his enemies the future Governor was thrown into prison on a charge of being connected with a treasonable society. He was released after a couple of months' detention, but it is clear from what happened afterwards that he determined to be revenged at any cost.

Six months ago he was elected governor of the county, but with little actual power. With patience and self-restraint he wrought until gradually he gathered the reins into his hand. Capable, politic, incisive in speech, he won the confidence

of a somewhat distrustful public. Suddenly his ancient enemies, four of them, were accused of being members of a treasonable society. Three of them escaped for the time being, but his arch enemy was taken and put to death without trial, as related above. His precautions were so well taken that the populace was cowed and no local protest was made against an act of tyranny and injustice unprecedented in the annals of the city.

The next Sunday it happened that there were some twenty applicants for baptism, who came before the church. The relation of experience and the examination took up the whole afternoon. One little old woman of fifty-five was asked what reason she had to think that God had indeed given her a new heart. She replied that she had for years cherished an implacable resentment against a certain person, but since she had become a Christian her feelings had changed and they were now on friendly terms. There was nothing remarkable about the testimony except the sincerity and artlessness evident in her manner.

On the other side of the row of movable screens separating the men from the women was one of the most prominent men in the city. He listened attentively all the afternoon, but left immediately afterward, before I could speak to him. Yesterday he told me the sequel which shows the far-reaching influence a sincere testimony may have.

It seems he had occasion a few days later to visit the yamen, and while there the arrest of a certain offender was announced. One of the Governor's advisers said he was a bad man and his guilt was evident and there was no use of a trial. Another urged that he ought to have a trial anyhow. The Governor hesitated, and our friend interposed to say that heaven sent its rain on the just and unjust, and it was well that all accused of any crime should have a formal trial. This decided the Governor, and his visitor went on to speak of the Christian teaching on the forgiveness of offences.

He told him that he was at the American chapel the Sunday before, and heard a woman tell how God had taken resentment out of her heart. "Now," said he, "that was an ignorant old woman, but

where is there a scholar among us who has attained to such a height of virtue as this?" He explained the Christian theory of overcoming evil with good, and dwelt on the nobility of such conduct. The Governor listened attentively, but made no special reply. Like most of the present-day leaders he inclines to atheism.

A few days later one of the four men originally proscribed was arrested and at once thrown into the prison by the obsequious judge. To the surprise of everyone the Governor replied to the notification of the judge, that the accused was a much-respected teacher, and by no means to be treated like a common malefactor. He requested that he be allowed to occupy a room in the yamen, and offered himself to be surety for his appearance when the time should come for his trial. Those who knew the relentless nature of the man looked on the prisoner as one almost as good as dead, and not likely to be treated with more clemency than the first victim of revenge.

As soon as he heard of it, our friend went to the yamen and said to the Governor: "I congratulate you on a noble, Christian act! You have returned good for evil. I mean to present a copy of the New Testament to you." Though evidently much gratified, the Governor merely asked him how he had heard about it. It looks as if this venerable teacher owes his reprieve and chance for life to the old woman's testimony, or, rather, to the power of the truth when applied to the conscience of a proud and revengeful man.—Rev. Geo. Campbell in Missionary Witness.

"An African heathen woman, who had heard the Gospel, was afraid to become a follower of God for fear her god would be angry. Her idol was made of matting and wood wound round with calico. She heard the missionary say an idol could not take care of her and she decided to put to the test; so when she was going away she put the idol in a vacant room saying if the idol would take care of itself for three months and not allow the rats to touch it, she would trust it to care for her, but if not, she would worship God. Three months later she came back and found the idol nearly destroyed. She then took her children to the missionary to be taught about the living God."

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THE CHURCH'S OPPORTUNITY IN CHINA:—

In this number considerable space is devoted to China. Several of the articles have been taken from the Missionary Visitor published by the Church of the Brethren who have established a work in China.

China is one of the great, needy and urgent mission fields of today. China now presents openings to the Christian Church such as she has never had before nor likely will have in that country in the future.

Several decades ago Japan offered just such an opportunity when passing through a period of transition similar to that of China today. The Church failed to take full advantage of her privilege at the opportune time with the result that today and for all time to come the possibilities of the Kingdom of Christ in the Island Kingdom have been greatly restricted. The loss then sustained can never be retrieved.

Shall China, awakening to a consciousness of new life and power and eager for Western civilization, take the course of materialism and irreligion as did Japan? Or shall the Church rise to her opportunity, enlarge her forces in this field and possess it for the Master while the nation is yet plastic and susceptible to Western influences? The present crisis in China is the opportunity of the Church. Will she be equal to the emergency?

The present crisis in the world's history arouses fears that China will not be possessed in due time by the Church. Mission activity the world over will suffer because of the war in Europe and will prevent the Church from taking advantage of her opportunity unless the Church in those countries not involved in this carnal conflict will greatly increase her investment of prayer, life and means in the work of evangelization. The Church in America has the opportunity of making a contribution to the missionary enterprise which will greatly reduce the loss which would otherwise be suffered because of the war. In this time of gloom and darkness we as a Church should be lavish with our investments in the Kingdom so as to magnify the Lord that He may be enabled to illuminate the hearts of many.

CHRISTIAN STEWARDSHIP:—The question of the relation between material possessions and the kingdom of Christ is one that bears careful study on the part of every believer. There seems to be a growing consciousness that there is a very vital relation which brings to the believer some very definite obligations. A superficial study of the Bible relative to this question will con-

vince the unprejudiced of the fact that God has given us a very definite financial plan, which, if faithfully followed, is attended with great blessings and promises.

When we hear it said, sometimes almost boastfully, that we as a Church teach the "all things," we are made to question the statement when we consider the fact that we do not recollect of ever hearing a Biblical exposition of Christian Stewardship from a Mennonite pulpit. General exhortations to give are frequent, but God's financial plan for the Jewish dispensation and His plan for the Christian dispensation is not expounded, despite the fact that Christian Stewardship is as definitely and clearly taught in Holy Writ as some of the other principles we as a Church strongly emphasize. Christian Stewardship, we believe, to be one of the "all things" enjoined upon us to teach as well as to practice. The rich and bountiful blessings attending the individual or congregation that faithfully follows the plan given by God are such that they give conclusive evidence of the approval of God; the lack of such blessings attending other plans is evidence that they do not have this approval.

We refer our readers to a short article on Systematic Giving in the Christian Life Department which very briefly sets forth several of the Scriptural teachings on this subject. Read it carefully then search the Scriptures for additional light on this important subject and as the light becomes clear to you make the teaching practical in your life.

STRIVING FOR THE NEW GOAL:—Thirty-five hundred subscribers by next fall is the goal announced in these columns some time ago. If we retain all of our present subscribers this will mean the addition of nearly 500 new names to our present list. For every subscription lost an additional new subscription will be necessary to reach the goal. We aim to double our average annual increase during the coming months. It can be done by your assistance. We promise to do all we can at this end to reach and pass the goal.

Our Part.—For the balance of this year we again offer the special inducement to new subscribers we did last year. **For half price, or fifty cents, we will enter new subscriptions for the Christian Monitor on our list, subscriptions to expire with the December 1915 number.** All the copies for 1915, the current issue and the December number to those who subscribe promptly. It will be to the interest of new subscribers to act at once. We will cheer-

(Concluded on page 751)



CHRISTIAN LIFE



SYSTEMATIC GIVING

David Garber

"Let all things be done decently and in order." "God hath made man upright; but they have sought out many inventions." We can never improve upon God's plan, in giving as well as in any other thing. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Why, then, try to improve on them?

Giving is a duty as well as a privilege. Jesus esteemed it so. Read II Cor. 8:7-9. God's plan followed will bring ample funds into the treasury of the Lord for all the needs of the Sanctuary. Man's plan leaves a deficiency, and breeds "beggars."

What, then, is God's plan? His plan was certainly written upon the "fleshy tables of the heart" **before** it was given in the law of Moses. It was perpetuated in the law and encouraged in the New Testament (Matt. 23:23). Who told Abraham, the "Father of the faithful," how, or by what measure to give? He gave the "tenth" to Melchisedec, "priest of the Most High," a type of Jesus our great High Priest, "who is passed into the heavens." Hence if we are Abraham's children, doubtless the "works of Abraham we will do." The giving of a "tenth" of our "increase" as a "standard" is **one** of the works of Abraham. We should "lift up a **standard** for the people" in **giving** as well as in other matters.

The tithe belongs to God as an acknowledgement of His ownership. This **is His** part, and so we should honor the Lord with our substance, and with the first fruits of **all** our increase. **Real giving**, that is credited to our account, comes in addition to the tithe in the way of "freewill" offerings. In **freewill** offerings we should give **until we feel it**. So did that certain woman and was highly commended (Luke 21:4).

Why should people object to giving to the Lord His own—the tenth? Will we object because it is recorded in the Law of Moses, and in Malachi 3 and say, "We are not under the Law but under grace?" We must not forget that this system of giving was **before** the Law was given,

and was encouraged by Jesus Christ (Matt. 23:23) and highly spoken of by Paul (Heb. 7).

Since the tenth belongs to the Lord, by non-payment we **rob God**. It is so considered by the prophet of the Lord (Mal. 3:8). Who dare dispute that it is not robbery under the **new** dispensation as well as under the **old**? Reader, "**How much owest thou**" unto the Lord? Robbery is a great sin, and the penalty is a curse, and the **loss** sustained by the Lord is great, and doubtless the crown of rejoicing" in this glad service of giving is taken away from us.

The Jews, when faithful, did much better than we, though they had not the "exceeding great and precious promises" that we now have. According to history they gave (counting the tithe, freewill, and all other offerings) about **one-third** of their income, and needed no solicitors. When they were in touch with God, and the pressing needs were made known they had but to make a chest, bore a hole into the lid, and the treasury was filled (II Kings 12:9).

Suppose we estimate the membership of the Mennonite Church at 60,000, and the income at an average of \$300 per year per member. The tenth for each member would be \$30. The grand total of \$1,800,000 would be the annual income for the work of the Lord. Doubtless we as individuals can get a better idea of the enormity of our robbery by starting **now** and give the tenth to the Lord. His portion for one year, and see how it "counts up."

Some say it would be too much bother to keep a book account. Not so necessarily. If Paul is heeded in I Cor. 16:2, each one should know how much their net income is at the end of each week, and so lay it aside "**according as the Lord has prospered you.**" This system would replenish the treasury of the Lord wonderfully. It would do away with the unpleasant task of soliciting funds (man's system) for this or that purpose. It would cause many thanksgivings to ascend to the Father for the faithful administration of this service, and subjection unto the gospel of Christ (II Cor. 9:11-13). It would cause joy in heaven because of the increased harvest of souls. Will we prove God in this matter according to our privilege? (Mal. 3:10.)

Conclusion

"The earth is the Lord's and the fullness thereof. . . . The gold and silver is mine, and the cattle upon a thousand hills." If the Lord then is the owner, "where is his honor?" Wherefore "**Honor** the Lord with thy substance and with the firstfruits of **all thine increase.**" Where is the husbandman who lets out his holdings satisfied with as little returns as the Lord receives? With reference to the freewill offerings "see that ye abound in this grace also (grace of giving). . . . For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:7,9.) "Cast thy bread upon the waters: for thou shalt find it after many days."

Alexandria, Va.

EXAMPLES OF UNSELFISH DEVOTION

Mrs. A. M. Nash.

Lord Bacon says, "Martyrdoms I reckon amongst the miracles because they exceed the strength of human nature." This seems to be such a selfish age, yet heroic lives spent in the Master's service force the world to believe in an inspiration from above. Such lives prove that Christianity is something more than a mere sentiment, something real, something better worth living for than any other known thing.

Robert Stevenson when he went to Samoa scoffed at the missionaries. Later when he saw what they had done he became their staunchest supporter. Charles Darwin, the noted scientist, for many years before he died gave twenty-five pounds annually towards missions because of the heroism of missionaries in Patagonia. Men who twenty years ago called missionaries fools, are now calling them heroes and the heralds of civilization. We have testimonies of missionaries themselves as to the satisfaction and joy in their lives of sacrifice.

In Labrador the cold is often so intense that the lamps go out because the oil is thick. The thermometer sometimes drops to 70 degrees below zero. Yet Benjamin Kohlmeister endured such cold for the sake of the poor inhabitants of that frozen land, who, but for him, would never have heard of Christ. He worked among these

people for fifty-four years. To such straits was he often reduced that his only food was seaweed or the boiled skin of his tent. At eighty-three years of age, the poor missionary mechanic looking back over his career writes, 'Oh that the Lord has counted me worthy to serve Him among the heathen is a favor for which I praise Him through all eternity.'

Then we can read of a millionaire, the companion and adviser of kings, the man upon whom the highest worldly honors were lavished, who was born the same year as Kohlmeister. He too at eighty-three years reviews his past life and he pens these words, "Behold, eighty-three years have passed away, what cares, what ill will, what anxieties, all without other result except great fatigue of body and mind, a profound discouragement for the future and disgust of the past." Are, then, any lives wasted that are given to Christ and His service!

Chicago, Ill.

THE GREED FOR GOLD

Let us hold our thought to the parable (Luke 12:13-21) our Lord spoke. It is full of the most practical suggestion as to life's true aim.

Remember, there is no wrong in being rightfully rich. "The ground of a certain rich man." Notice, our Lord gives no hint that this man was wrongfully rich. There is such a thing as the getting of riches wrongfully—and against that the Bible is full of scathing. But as far as we can judge, this man's riches had not been gotten in bad fashion. His wealth was clean. Every young person ought to feel that it is better to be well off than poorly off. Money is power, and must always be. Thomas Carlyle used to say, "The man who has sixpence is master to the extent of that sixpence." Economy, thrift, accumulation, property investments, deposits in savings banks—to have these things, provided they are gotten rightfully, is always better than the unthrift and heedless spending which can never blossom into such things. Right possession is always better than poverty. And every young person ought to be bound to get property in right ways.

There is no wrong in getting richer rightfully. The ground of this certain rich man "brought forth plentifully." You may be sure the ground of this man did not happen to thus bring forth, while he wandered aimlessly about, or slept the sluggard's sleep. His fields bore ample harvests, because they were carefully tilled. Be you sure his fences were not broken, his tools were not left to lie out in any weather, his cattle were not unhoused, his seed was planted at the right time, and in well-plowed ground, and the green and tender blades upspringing were well cultivated.

Again, there is no wrong in taking good care of riches. This rich man said,

"What shall I do? because I have no room where to bestow my fruits. This I will do: I will pull down my barns, and build greater; and then I will bestow my fruits and my goods." Certainly there was no wrong in that. Certainly that was the best and wisest thing to do. Having become so prosperous, this prosperous man surely ought to conserve his prosperity. To let his crops lie out unprotected and damaged, were surely both unwise and wrong.

Yet, this prosperous man, while right in these regards, was deeply and sadly wrong in other regards transcendently important. Great possession and dominion God has given man, and these are safe and right just as long as man keeps them where God put them and intended them to be kept—namely, under man's feet. "Thou hast put all things under his feet." But when one allows these possessions and dominions God has given him to get out from under his feet, and to mount above his head, and so shut off all thought of God and one's fellows, then one changes what God meant for help and blessing into blight and curse.

Precisely this, this rich man did; precisely here was his great wrong; precisely here his greed made him miss the true aim of life.

This man was wrong in failing to remember stewardship. Count the "mys" here. It is all "my," "my," "my." This man never has a thought either for God or his needy fellows. Here his greed was a curse.

This man was wrong in determining to feed his soul on food not meant for it; he would feed his soul with riches. But the soul needs for its food God and love and peace and truth and kindness toward others. No soul can find sustaining food in riches. Here, too, this man's greed was his curse.

This man was wrong in making no preparation for the great other life. Leaving this life, he had nothing in the Beyond. Here, also, and awfully, was his greed his curse.—Sel.

HIS BENEFITS

God's blessings grow with our gratitude, and blessings forgotten are neglected, and then they are taken away. We draw nigh to God by means of our emotions, and so we come as penitents, seeking forgiveness; or as helpless dependents, seeking for strength; or as prodigal children, seeking the Father's love. With all these motives to prayer and supplication, is there no cause to give thanks? Children who like the horseleech's daughters, can only cry, "Give! give!" are not the most satisfactory to their parents. Those who come often with petitions for favor, but who seem to be altogether indifferent to favors already given, are not likely to receive the largest bounty.

When we are grateful God knows it, even if we do not try to tell Him. So when we are in want He knows it; but we are very likely to express our wants, if we feel them keenly. And we feel them all the more when we set them in order. If we are truly grateful, we seek to express our gratitude, and it grows as it is expressed. Neither supplication nor thanksgiving finds expression in words alone. If we very greatly desire anything, we not only ask for it, but we strive with all our power to obtain it. If we are very grateful for a gift received, we cherish it and cultivate it. All of God's gifts are living ones; and when they are cultivated they grow. The blessings of yesterday, if they are gratefully cherished, may grow into all that we need for today; and the gifts that God has given us for this life are the beginning of the eternal things—seeds from which we may grow the trees of paradise.

There is no one whose prayer may not be mingled with thanksgiving and praise for there is no one who has not had some experience of God's grace. He it is "who redeemeth thy life from destruction." If He delivered us only from dangers without, there would still be cause enough for gratitude; but He saves us from foes within; He saves us from ourselves. The salvation of any soul is a continual miracle. Is there any one whose feet have not gone to the very edge of the precipice? Is there a soul happy in the light of God's love that has been led by doubt or sin almost into the outer darkness, where there is no consciousness of His presence?

But it is not God's purpose merely to bring together a few brands snatched from the burning to form a kingdom of beggarly souls barely saved. He will make His people the sons of God, and so "he crowneth thee with loving-kindness and tender mercies." The gifts of a father are wasted unless they awaken a sense of sonship, and a desire and an effort to attain the powers of maturity.

It does not become the prodigal to ask for much. He must remember what he has already received, and he must remember with special gratitude the gifts he has wasted. It is well if his plea is not for more and greater gifts, but only for the privilege of using his little strength and skill in his Father's service. But even with that plea the confession is often due that but little strength is left. It is in answer to the cheerful gratitude that treasures as more precious than life the things that remain, and uses them in the service of the Giver that he giveth more grace.—Sel.

"The Gospel of the Lord Jesus Christ in Japan is now represented by more than 1,000 foreign missionaries, 2,000 native preachers, 600 organized churches, and 67,000 communicants."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE FIELD WORKER

For some time the Mennonite Board of Missions and Charities has felt the need of more unified effort in the work of the various mission stations and in the Church at large. They believed that this better condition could be brought about by having some one that would devote more time to the problems of missions in general than any of the present officers now are able to do. By appointing such a man they believed they would be able to supply the need of workers and money more successfully.

In accordance with this conviction the Board at its last annual meeting decided that the Executive Committee of the Board appoint a Field Worker whose duty it shall be to visit the various mission stations study their problems, aid in outlining the work, and give such general assistance as would unify and strengthen the work. His duty also shall be to visit throughout the Church giving missionary information and solicit workers and funds, and that he devote most or all of his time in carrying out this phase of the constructive work of the Mission Board.

The mission work of the Church has developed to such an extent that much care must be exercised to prevent unnecessary expenditure of money and effort. By careful management the efficiency of the work already begun can be greatly increased. Wherever so many people work

together and such large sums of money must be raised and applied there is need of careful co-operation. Those who are carrying on the work in the stations cannot work independently, and those who furnish the funds need to have certain information in order to maintain the necessary interest, good feeling, and sympathy in the missionary effort. The Field Worker has a large opportunity if all co-operate in the work.

He will need the sympathy and hearty co-operation of those interested in the largest success of this work. There are certainly still larger things the Lord would do and we believe the Church at large will welcome this special effort on the part of the Mission Board.

It might be well for congregations to invite Bro. S. E. Allgyer, the Field Worker, to give missionary information at special meetings. Conferences have the opportunity of using him on programs where he could present the conditions and needs as he finds them from time to time. He will be interested in those who are thinking of taking up mission work, and would be glad to answer questions and furnish material for those who are asked to speak on subjects along his line of work. We trust all those interested in the mission work of the Church will avail themselves of this opportunity. We can all help to make this work successful.

BEHOLD THE FIELD

S. E. Allgyer

The Master desires that we take a look into the field, consider the existing conditions, and then put forth every possible effort to supply the need.

Since my appointment as Field Worker I have been made to see more and more the great need of consecrated and co-operative effort, if the work the Master has placed into our hands shall be accomplished. The great question that ought to concern each one is, Shall the work suffer at our hands when great opportunities are presented to us on every hand of witnessing for Him, and instilling into the minds and hearts of the people of this age the great principles of Christianity and thus magnify the blessed Savior?

But the question comes, How shall this great work be done? We answer, by each one doing his part willingly and gladly for Jesus' sake even though the effort on

the part of many may be small. When we remember the promise that even the giving of a cup of cold water in the name of a disciple shall be rewarded, it ought to encourage each one to do the very best. Shall we not remember the one definite command. Pray ye the Lord of the harvest to send laborers into the field? May we then pray earnestly the Lord Himself to lay His hands on those whom He would have in the field, and send them forth.

All will agree that the work is great and that somebody must do the work if it is not to be left undone. Shall the Lord depend only upon individuals or can He depend upon the Church as a body to co-operate with the workers now in the field? By praying definitely for the work and workers that each one might be endowed with spiritual wisdom and understanding to be able to deal effectively

with souls that are steeped in sin and need a Christ that can save and satisfy, and for divine guidance to solve the problems of mission work and to rise above the difficulties and discouragements connected with such work, and by the Church realizing the worth of souls and therefore praying, encouraging and supporting in every way the cause will prosper in every place. There is no reason why the work should not be successful if His children are obedient and comply with the requirements of the Gospel.

The Church should deem it a privilege to send out such whom the Lord has endowed with faculties that He can use in His service. Calls are coming from different stations and institutions for workers. **Who will respond?** Has the Lord impressed **you** with the need of doing special work? Has He given **you** abilities He can use successfully in His service? Has He made it possible for **you** to enter the field by opening the way? Will **you** be true and respond as Isaiah of old did, "Here am I, send me?"

We solicit correspondence with those who are considering the great work, and we shall be glad to assist you in finding the proper place.

West Liberty, O.

A Mission to Ricksha Coolies

An ever-present figure on the streets of Shanghai, and one that, despite the introduction of street-cars, is essential to the convenience of the public, is the ricksha coolie. Recent official figures put the number of these men in Shanghai during the year at 200,000. Overworked, scantily clad, poorly fed, exposed to all sorts of weather, and in especial danger of accident, these men must appeal to the sympathies of merciful people, and during the past year a special mission for them has been conducted in Shanghai.

The mission premises, a combined meeting hall and shelter, is open day and night, and the men are encouraged to go to it at any time, if they are ill, destitute, or in need of advice. The Chinese Evangelist and teacher, Mr. Nye, and the caretaker both live on the premises, and are always there to meet the men.

At the nightly meetings in the hall, which have been crowded, in addition to the gospel address, hymns, etc., short, simple instructions regarding daily conduct are given. There is also a Sunday school for the children of the coolies, attended by about 120 children, chiefly boys, and the teacher visits extensively in the homes. The work in all its aspects is most encouraging.—Sel.

"Some idea of a missionary's perplexities may be gained by reading that at a women's meeting in Persia it took weeks just to train the women to sit still and listen, instead of moving about freely and talking constantly themselves."

THE CHINESE EMPIRE

H. Frank Reist

What shall follow is not an original production but only a condensation of a report of conditions in China as found by a Commission appointed to investigate the different mission fields of the world to report to the World Missionary Conference held at Edinburgh, Scotland, in 1910. Since then history has been made in China and in many respects conditions have been modified and considerably changed. However what is given here we believe to be descriptive of the general characteristics of the land, its people, moral and religious conditions. It will serve the purpose no doubt of giving a brief survey of the field and the greatness of the task confronting the Church.

The Field to be Evangelized

Area.—China occupies 4,277,170 square miles, about one-twelfth of the habitable globe. It is as extensive as India without Burma.

Resources.—China has little waste land. It has undoubtedly the largest deposits of coal in the world. Large deposits of excellent iron ore and other minerals are found. Next to its coal and iron in importance are its agricultural resources. "One or two somewhat uncertain crops in the North, two—in some sections three—dependable ones in Central China, and three in many sections of the South, particularly in the low plain of the West River, are sufficient to supply home consumption, and yet are uncertain enough to make life strenuous and labor universal." Agriculture furnishes a good basis for evangelistic work.

Climate.—The climate is more than usually favorable to missionary effort. In the South missionaries may feel the effects of the heat and of the rainy season, but the bracing winters of the North, and the increasing use of healthful sanatoriums, where missionaries can spend the most trying months, makes it a comparatively healthful field even for persons not at all robust.

Accessibility.—China has four thousand miles of seaboard, counting all indentations. The Yang-tsze-kiang river has 12,000 miles of waterways, an extensive canal system in central and southern China furnishes a relative easy—though slow—access to portions of the field. Public highways are poor. There are over 4,000 miles of railways and trunk lines under construction. Quite an extensive system of mail and telegraph service is in operation which are of great service to the missionaries of the interior.

The People to be Evangelized

Number.—No absolute figures can be given. The statesman's Year Book for 1909, puts the population at 407,253,030 for China proper, and 433,553,030 for the Empire. If to Africa's millions be added the population of all other non-Christian

lands; except India, the total would fall short of China's inhabitants by some 35,000,000, a little less than South America's population.

Density.—The average number per square mile is 266. That of the United States in 1900 was 21.4. Some provinces have an average density of 683 per square mile. Some of the plains and valleys have a density ranging from 1000 to 1700 per square mile. This affords an opportunity of reaching large numbers of people by the missionaries.

Chinese Character as Related to Evangelization.—The Chinese "are strong, energetic, enduring, and long-lived. If once won they make strong workers in saving others. Some of their other and most promising traits are: "love of peace and high regard for law; democratic spirit; respect for superiors; unusual docility and imitateness; a genius for labor, and thrift for making provision for the future; a mental capacity and willingness to apply the mind unremittently to study; a suavity and tact that will meet any hard situation; a talent for organization; a sense of responsibility; and great susceptibility to the influence of a strong personality, be it the missionary or the Master whom he is trying to imitate."

Chinese Language and Evangelization.—The language lacks the drawbacks of declension, conjugation, and grammar. There are three or four different written forms. The Mandarin as spoken at court in its variations in tone and pronunciation, there are three forms of spoken Mandarin, though in its written form it is practically the same. A single version of the Mandarin Bible, when pronounced with the local peculiarities, can be understood by five-eighths of China's vast population. Good versions of the Bible in the principal languages are ready for use in bring-

ing the Message to the people. Also tracts and books are to be had.

Religious Condition of the Chinese.—

Three faiths are recognized by the masses, although a fourth, Mohammedanism, is also represented by several millions. Confucianism ranks highest theoretically, although it is mainly to be regarded as a system of political ethics, though the religious element is not entirely lacking.

Taoism in its original form slightly antedates Confucianism. Taoist teachings have been adulterated and introduced many superstitions and cunning frauds. Its influence at the present is practically nil.

Buddhism is the religion most commonly held by the people. It has little power over the people, except in the southern half of China. It is not likely to become a serious obstacle to the Gospel unless the Japanese Buddhists give it more life and enthusiasm.

Above all the different forms of religion, and in connection with all of them, except Mohammedanism, stands ancestor worship, which survives in strength after dominating the empire for 4,000 years. Confucianism, Taoism and Buddhism disagree on many points, but present an undivided front on ancestor worship, and protest against Christian views and practices as to the dead. "India has her caste system among the living to call forth the prayers and energies of the Church; contrariwise, China has as her greatest difficulty this worship of, and bondage to, the spirits of the dead."

All these religions are inadequate to meet China's need. They have had ample opportunity to be tested, and have failed. Christianity has proved that it alone can meet the needs of this heathen land.

How Far Evangelism has Progressed

Occupation by Provinces.—At the time this report was prepared, about five years ago, the number of stations in each province ranged from 3 to 56. The number



The Chinese Empire about a Decade Ago

of missionaries in each of these provinces ranged from 10 to 503. Dividing the population by the number of missionaries in each province the number of people to each missionary in the different provinces ranged from 27,794 to 332,621. These figures are exclusive of Roman Catholic missions, which reported a total of over 1,200 European priests and somewhat less than one million members in China and its dependencies. Tibet did not have a single missionary.

Character of the Work Done.—There is a larger number of women workers in China than men. Among the various activities carried on by the women are: "evangelism, education, medical work, literary activities, and those helpful ministrations to the Christian wife, mother and hostess—are doubtless in the front." "When one recalls the fact that Chinese women are the most religious element in the population, as well as the persons who have most to do with the training of children and with the creation of future Christian homes and families, this emphasis of woman's work is a hopeful feature of evangelization." Direct evangelistic work doubtless occupies most of the energies of the men, education and medicine follow in this order.

Classes Reached Most Largely.—The poor seem to be the most accessible and most easily reached. It is only within the last fifteen years that some of the higher classes have been accessible. Special efforts are made to win the women for Christ because of their influence upon the coming generations. These women cannot be easily reached through public services, but primarily through personal efforts. Within the last decade quite a number of the educated men have been reached and influenced to take a stand for Christ. Then also considerable work is being done among the children.

Difficulties in the Way of Evangelism

Government Opposition.—Some of the opposition is manifest in the rulings of the Educational Board holding Christian institutions of learning to be without standing, thus discouraging graduation therefrom; missions found increasing difficulty in the purchase of property, and in various other ways officials showed their antagonism to Christianity.

The New National Spirit.—The awakening in China during the last decade has developed a spirit expressed in the words, "China for the Chinese." This spirit has the tendency to develop an antagonistic spirit toward anything that is foreign. Christianity is looked upon as a foreign religion. Tact is needed by the missionaries under these conditions. "It calls for a greater willingness on the part of the missionaries to humble themselves and to be content not only to minister, but to illustrate the spirit of John the Baptist by insisting that the native Church must increase and they must decrease."

Harmful External Influences.—Literature of indecent, agnostic and atheistic

character is doing much harm. This literature comes principally from Japan and Europe and boldly attacks Christianity. Increasing use of foreign liquors, new forms of gambling, the importation of prostitutes, the immoral life of foreigners, who are supposed to represent Western civilization, are doing much harm. "Western education at home and as obtained by students in America and Europe, has awakened the old moral teaching in some cases without adding Christian correctives."

Religious and Anti-Religious Movements.—In the northern part of China Japan is trying to revive Buddhism. Confucianism is revived and has been made the state religion. Some of the best things in the old religions are being emphasized and some of the moral teachings of Christianity incorporated. Christianity has had the effect of awakening China to the fact that their religions in the form they existed several decades ago are not meeting her needs and that something better is required. Irreligion is also at work. In Manchuria a "No God Sect" is in active existence, which has a following among the student body.

The Evangelizing Task Remaining to be Done

Virtually Unreached Sections.—In 1909 the cities and towns permanently occupied by the missionaries numbered 527. At the same time there were 1,971 cities and towns ranking higher than market towns. Thus not quite 27 per cent. were occupied. There are still vast tracts in which no work has been done. "Dr. Fulton reports that within 140 miles of the scene of Morrison's labors there are three counties containing some 10,000 villages, averaging 250 inhabitants each, and so near each other that in some cases from a central point 600 villages may be counted within a radius of five miles. In hundreds of these no missionary or Chinese preacher has ever set foot."

Classes Most Neglected.—The classes most neglected are the wealthy men and officials and their families, the government students, aboriginal tribes, the boat population, numbering millions, Manchus, clerks, soldiers, beggars, defectives, lepers, fallen women, and mountaineers. Practically no work was done among the Mohammedans.

What the Task Demands of the Church

An Adequate Supply of Missionaries.—Estimates vary as to the number of missionaries needed to evangelize China. The most frequent estimate is 16,000, four times the number in the field. Some missionaries discourage sending many missionaries because of the effect it might have upon increasing government opposition. Others discourage sending many because of the expenditure of large sums of money in sending them which could be more profitably used in employing native workers.

The Chinese Force Required.—The evangelization of China will depend upon the natives themselves. Some missionaries are of the opinion that 100,000 native workers will be required for the task. Some missionaries are of the opinion that too many native workers cannot be secured.

Adequate Training for Workers.—It is no small problem to train a body of efficient native workers. It requires tact to so train them that when they are sent out into the work that they are thoroughly grounded in the faith and capable to meet the arguments of their brethren effectively. This is no small task for the missionaries to accomplish.

Comradeship and Co-operation.—"It is refreshing to note the deepening spirit of brotherliness which is coming to be more and more noticeable in the relationships between the foreign and Chinese staff. A sense of genuine comradeship and Christian oneness is growing in strength and commonness."

SOME CROSSES OF OUR CHINESE CHRISTIANS

Human nature is much the same the world over. In all ages has it died hard. The weight of the cross or the stress of the burden of denying self has varied with the ages, with peoples and with individuals.

The obstacles we must help the natives surmount are much the same in all heathen lands, and yet the customs and methods of thought stamp those of any place as peculiarly their own. That we may appreciate our Chinese brother's hindrances, especially of our own field, and pray more definitely for him, let us look at some of the things that are his real crosses.

Ancestor worship is one of the heaviest crosses, especially inland, where the touch of the outside world has been little felt. Every year, once or twice, each filial son must go to the graves of his ancestors and

worship their spirits by offering food, shooting off fire-crackers, and bowing with his face to the ground. In the best room in the home is found a tablet to each ancestor on the father's side, where food is offered and obeisance made. Many are beginning to disbelieve the idols, and could easily leave idol worship, but feel much different when it comes to taking down the ancestral tablets. They do not want to be judged unfilial, and would almost rather be out of the world than out of custom. One of our friends here, of the teacher class, has found this a great obstacle, but has finally said that he must have Christ, let it cost what it will. He has always been a staunch Confucianist, but says the teachings do not compare with Christ's, and, though hard, he must

give it all up, even its principal tenet—ancestor worship.

With the Orientals everywhere it means much to "save" or "lose face," and the Chinese of the eastern mountains of Shansi are no exception. So it is not a light thing for them to admit their mistakes, and many are sorely tempted to resort to the age-old customs of "saving face." When they feel they have "lost face" it is sometimes difficult to reach them. The missionary then needs to use tact to help them overcome their weaknesses without causing them to feel they are "losing face."

Theatricals are frequent and are about their only form of amusement. Every performance is an appeal to some god to prevent disease or calamity, or is an expression of thankfulness for crops or rain, bodily healing, or escape from danger. The theatricals follow the trend of those of our own blessed land, if not stamped even more completely with evil. History says they were instituted for much the same reasons that they were inaugurated centuries ago in Europe, but they soon degenerated to be an instrument of the evil one. By it the country's history of golden ages of the past was taught the people, as well as the wise sayings of their sages. Since there are a few of this kind of plays still extant, there are those who uphold them. The people living adjacent to the temple where the performance is given are expected to subscribe their portion to defray the expenses, and then the play is presented publicly. Not to go to these plays, meet with friends and neighbors and receive the diverting influence of the event, to say nothing of the demoralizing influences, is quite a cross to many. The Christian Church can successfully combat the evil only by giving the natives some other kind of entertainment.

The general use of tobacco, too, makes the quitting of the weed a sore trial, when those who are trying to abstain are invited to take a smoke on every visit they make. Old associations make this temptation very strong, and I am sure they need our sympathy and prayers. Without the backing of generations of moral lives, it is no wonder they falter under one cross or another; but, on the other hand, when a firm stand is taken by them for the truth, we have joy that knows no bounds, and added glory is given the name of our Redeemer.

The term for doing manual labor means to "bear pain," and of course labor is despised. Some people almost starve because they belong to a class that are not supposed to labor. To lead them to see that labor is, or may be, dignified is no little task. After some are given a position of trust in the mission they lose the meek spirit which they seemed to have when they came, and one here and there falls from grace because he has become proud and haughty. Great care needs to be taken to be sure that the interest manifested is not for gain or position. Paul

says that we should not place mere novices in the lead. Because of the scarcity of workers in any field, at times some are put forward before they really have been tested. If each inquirer is given time to learn of the cost of discipleship, as well as of the blessings of salvation, most of those termed "rice" Christians will be eliminated. Cheerfully to labor honestly and honorably is a lesson that every Christian needs to learn.

Each son, to be filial, is supposed to accede to his parents' wishes. If he leaves home to earn a livelihood, as many do, he is expected to send a goodly sum yearly for the support of his parents, wife and children. All the sons, or their families, at least, live with the parents till the latter's death. Sometimes they expect too much of the son, and sometimes the son neglects to send them money, even though they are caring for his wife and children. He spends all for good food and clothing, and then, when the opportunity comes to send money home, he must borrow of his friends. It is a great cross to many to live within their means. If they do otherwise, when misfortune comes they are in want. Much patience and diligence is needed to raise the standards of the Christians so that in their dealings they may surpass their neighbors.

Footbinding and early betrothals are the rule here yet. Not to observe either almost spells lack of chastity for the family. To lead the parents to abandon these customs and educate their daughters, thus placing them on an equal footing with their boys, is difficult to do. Many want their daughters educated, and believe that footbinding is harmful, but have not the courage to join the vanguard. The light

is breaking upon these benighted homes, though, and the prospects are bright for the opening of a good girls' school at Liao and the enlarging of the one already in operation at Ping Ting. Over ten, whose feet will be unbound and who are not betrothed are promised to enter at the opening of the school at Liao, and others are merely waiting to make a decision. We can hardly appreciate the courage it needs to take such a stand, for the father as well as for the mother, especially since in their social order the girl does not count for much in the home.

The boys of our schools, as they go to their homes for the summer, also need our prayers, as we hope they are among our Christians to be. The parents are concerned only about their being educated, and as they return home the influences of idolatry there and in the neighborhood have a tendency to destroy what they have learned of the true God. It was a joy to hear several of the older boys witness for Christ at the last prayer meeting before the close of school, and then to pray so earnestly for themselves and parents. Besides, many of the smaller boys repeated verses, giving chapter and verse. May we not pray that they may be real message bearers, and though children, may lead the home to the light. O Father, grant that a few rays from the Sun of Righteousness may just now enter there.

And as you pray for your brethren beyond the waters, we have the assurance that the crosses they take up will be much lighter, for the intercession of the saints with the Father has made and will make a difference.—J. H. Bright in "The Missionary Visitor."

WOMAN'S PLACE IN CHINA

"The hand that rocks the cradle is the hand that rules the world."

When we see the women of China, and know in some measure their place in the home and society, we are made to think strongly of the above quotation. We wonder why the greatest nation—greatest in number—in the world has existed these thousands of years with practically no development; why she has contributed nothing to the world's wealth of knowledge and industry, and why she has remained so long in the grossest superstition and ignorance. Cannot the above questions be answered largely from the fact that her mothers and daughters have not been given their legitimate place in the home and country?

China has rightly been called a nation of cripples. One of the first things that impress us as we enter China is her cripples. The practice of foot-binding is a custom at least two thousand years old. Various theories have been advanced as to its origin. Among them is the one that in times past some empress had clubfeet and the women, wishing to respect what was

found in the imperial palace, bound their feet. Another is that husbands demanded it to keep their wives from gadding about. The most probable explanation, however, is that it was due to female vanity, thinking to increase natural beauty by artificial means. Be that as it may, it certainly is a most inhuman and cruel custom. The feet are bound in early childhood and thereafter the victims never walk normally. Most of them support themselves with a long cane.

The Chinese woman comes into the world unloved and unwelcomed as a babe, as most fathers and mothers prefer sons instead of daughters. At the age of about 5 years the foot-binding is begun. The toes, except the big toe, are bent under the foot and bound so tightly that the instep arches up. The bandages reach above the ankles, and every few days they are tightened. This is very painful, indeed. The Chinese proverb, "A pair of golden lilies costs a jar of tears," is sufficient evidence of their own realization of the suffering and misery it costs them.

Last winter, in the court next to us, we

could hear a little girl crying most every day for a couple of hours at a time. It seemed hard to be unable to do anything for her, but one must move slowly and not go into the homes unwelcomed, lest one make foes instead of friends.

They wear a very small shoe, many not over three inches long, which comes to a decided point at the toe. We could scarcely believe it possible for a grown woman to get her foot into such a small shoe if we did not see it about us every day. We wonder why such a practice could live so long, for the feet are deformed in a most pitiable manner and the sufferers are unable to get about freely. Yet custom holds them bound to the old ideas. However, the women who are being educated are abandoning the custom. It is waning and is destined in course of time to disappear. The modern Chinese girl is ashamed of the fact that her feet were once bound, and often tries to conceal it by wearing large shoes and filling out the extra space with cotton, instead of being proud of her "little golden lilies." But this reform has not reached farther than the cities and the higher classes. Very few of the women of our town take such an attitude toward the custom. Quoting from Dr. Morrison we have these words: "It is safe to say that at the present there are in China 70,000,000 pairs of deformed, aching, and unsightly feet."

Woman is constantly given a place of inferiority in the home. She is the servant of the husband and not his equal. He does not walk with her on the street, nor accompany her to public places. In fact, young women are not seen in public places. After they become older, about middle age, they may go outside their own homes and courtyards. Up to this time their lives are very narrow. Many of them know nothing except the happenings of their own small home, and perhaps those of a few of their neighbors. These are often altogether unpleasant. When several daughters-in-law are thrown together under one roof, with a domineer-

ing mother-in-law, it often leads to quarreling, fighting, and even the pulling of hair. Besides this, the majority of Chinese women do not have any say as to what this home shall be like. A girl is betrothed while yet very young, to some one whom her parents choose for her, the consideration more often being the money than the congeniality of the parties concerned. She is not permitted to see her husband face to face until the day when she is carried in her little red chair, amidst the shooting of fire-crackers and the beating of drums, to the home of her husband, to become his wife. After the girl is betrothed, the mother-in-law rules as to whether she is to have any education, and in most cases she is not given this privilege.

Very few of the women among the common classes in China are able to read. The wife prepares the food for the family and does her little house work. She has a great deal of leisure time, which she spends in smoking opium, gossiping, and gambling with her neighbors. What has she to brighten and ennoble her life? No books to give her mind development and broaden her ideals, no helpful intercourse of friend with friend, no Christ to afford cheer and peace and comfort, and no hope for the future.

One would almost think that, since woman has been so neglected and ignorant these many years, her mind would be slow to learn. This is not true, however. She is capable of better things, and by careful training will be able to take her place by the side of her husband as his equal. This of course will have to come slowly, as they get the wrong idea of their liberty and misuse it, unless wisely directed. Boldness and boisterousness often take the place of the modesty for which she has so long been known. Sudden transitions always are perilous. Unaccustomed to the free intermingling of the sexes, there is grave danger lest her liberty too often lead to her ruin. Christ is the solution of the problem.

When Christ finished His mission in the world, His plan was for the disciples to tell others, they to tell others, and so forth down through the ages. Have we been faithful to the trust He left us? Christian women of America, thank God that you were born in a Christ-land and know the refining influences of a Christian home and parents, and then remember that you owe a duty to your less fortunate sister.—Susie Vaniman in "The Missionary Visitor."

Chinese Gifts to Missions

A banker in Peking, some seventy years old, recently confessed that he had been under conviction since the Boxer uprising, and that his increasing years, and the advancing crisis in China led him to turn to Christ as the only hope for himself and for the nation. He found such peace that he has set aside money sufficient (from his income) to support a preacher "from now until the close of human history." Another Chinese Christian has willed all his property to the American Baptist Foreign Missionary Union with the stipulation that after his death it is to be used for the spread of the Gospel in China. He has notified his brother in China to act as executor for his property in that country, to see that the provisions of his will are carried out. The name of this gentleman is withheld. At the present time he is in this country holding an important position under the Chinese Government. He is a splendid type of a Chinese Christian gentleman, well-educated and able to speak three Chinese dialects as well as English fluently. When he was eight years of age in China his father and mother became Christians. It is his expectation to return to China at the close of his present government service, and to spend the remainder of his life in preaching the Gospel to his own people. As an instance of faith in missionaries and their work, as well as confidence in the Society, this act is worthy of special recognition.—Sel.

Sunday Observance in China

Under China's new educational system the Government schools give a holiday on Sunday. This makes it possible for thousands of children to attend Sunday school, something impossible under the old regime. Freedom of thought and action, though faintly understood by the masses, is generally becoming a principle of the new republic. It is taking hold of the young and the old. As a result, many who would not have dared to enter a Sunday school now come gladly. Until recently most of the Christian constituency have come from the illiterate adult population, and the majority have been unable to read. Much has been done in the past to meet the needs of this class, first, by oral teaching, and, second, by teaching them to read the colloquial Bible and hymn-book, or some simple catechism. This kind of work will be needed for a long time to come.—Sel.



Orphan Boys Making Straw Hats. Tsao Hsien

THE BLIND WOMAN

She was a blind beggar woman, with ragged, filthy clothes—a common sight in a Chinese town. She was returning from a begging tour in the city and could not find the gate and so was reviling every one who came along, because no one would lead her to the gate. A missionary teacher saw her, and, although the woman was much afraid, led her to the gate.

Some weeks later, when returning one afternoon through a village several miles away, this teacher again saw the blind woman. She was standing in the middle of the road, yelling at the top of her voice. She had lost her way. The teacher spoke to her, and in the course of the little talk said something about God. The woman protested that she could learn nothing; that she was very dumb. The teacher could see that she was much frightened, and told her that she could repeat, "Shang Ti chiu shia ai" (God is love), and finally the woman did so. The missionary put her on the right road and left her, telling her where she lived and, if she ever wanted to learn more about God, to come to her.

One evening, on returning from her work, the teacher saw this blind woman being led to her house. She had overcome enough of her fear of the foreigners to come to visit her. The teacher talked with the woman for a while, and then asked some Chinese Christian women to take care of her for the night. A class for inquirers was being taught, and the next day these Chinese women took her to it. Some clean, decent clothes were given to her and she stayed several days, attending the class. She was still much afraid and finally went away. She returned at intervals, and gradually her fear lessened. One day she told the teacher the story of her life.

She could not remember when she had not been blind. She was married, and her husband made her go out and beg food for him. He stayed at home and did nothing except gamble. When she would come in from her begging trips, he would take her beggar's jar from her, kick her or beat her, and send her away. Before her acquaintance with the foreigners and the Christians she did not know what it was to be kindly treated.

Her understanding was slowly developing, and after a time she asked to be enrolled as an inquirer. She was sent by the teacher to a school for the blind at Peking, where she learned to read. She studied and tried very hard to understand the doctrine, and after some years was received as a member of the church. She did not return to her husband, or to begging, but remained with some of the Chinese women. Her husband never seemed to miss her. She was of little help to any one, as she could not sew, make food, nor do much of the work of the house, so the teacher gave a small sum each month toward her support.

About this time a blind man, a Christian,

wanted to marry her. She came to her benefactor and asked if she could marry this man. The missionary inquired if her husband were not yet living, and she had to answer that he was. Then the missionary told her that it would not be right to marry another man while her husband was living. (These poor people! There are so many, many things they do not know, even after they become Christians, because centuries of heathen customs lie behind them.) A year or so later she came, her face beaming, and joyfully, "That's dead. now I can marry again." It was true. Her husband was dead and in a few weeks she was the wife of the blind man.

They have a little home of one room. He sells Gospels and tracts in the villages round about them. They are very happy together. He has taught her to sew, to keep her clothes clean and tidy, and to make food. She thinks he is a fine man, and talks with much pride of what she has learned to do. Both can read, and this gives them much pleasure. Needless to say, the Bible is the Book they read. She is a continual source of wonder to her neighbors, because she is able to do so many things previously unknown to be done by a blind woman. Then, although they are very poor, she is always happy and cheerful.

What great things the love of Christ can do! This blind woman when first met was scarcely more than a beast, except that she had a soul to save. Now she is a vitalized human being, happy and contented, reaching out to tell others the wonderful Story of the Cross and what it has meant to her.

There are many such needy ones in China. Pray earnestly, dear reader, that the Message of Salvation may be carried to them, causing their lives to be brightened and making them a blessing to others.—Rebecca Wampler in "The Missionary."

IMPRESSIONS RECEIVED FROM A STUDY OF CHINA

Paul Erb

Just at this crisis hour of history, when the eyes of the whole world are turned upon the battlefields of Europe, it may be well to think occasionally of the gigantic forces operating in the far East. It is impossible to forecast the outcome of the present struggle, but it seems highly probable that when the Pan-European War has become history the flower of our boasted civilization shall have fallen. The nations now leading the advance of civilization are sacrificing the higher ideals of that civilization to the god Ambition. Perhaps they will never recover from this blow of militarism. Civilization cannot die, but must have a new incarnation.

Could it not have been God's everguiding hand which kept the far East hidden through all the centuries in the night of conservatism and ignorance? And might it not be that same marvelous directing force which is awakening this giant to absorb this higher civilization which the West has so ignobly rejected? We do not know. But certainly God has some use reserved for the enormous energy now in the making in the Eastern world, particularly China.

Just here the problem arises. Shall the civilization of China be dominated by martial ideals of struggling Europe, or by the peaceful attributes of non-resistant Christianity? And how may these principles of peace be brought to this mighty nation? Certainly not by Peace Conferences, and international boards of arbitration. For does not all the peace agitation of the last quarter century seem a cruel irony in the light of present developments? The Mennonite Church with other non-resistant faiths has a peculiar opportunity to prepare China for the coming of the Prince of Peace. The effort, however, must be directed toward the individual, for a saved nation is composed of saved individuals. China is rapidly developing a new life, and the present plastic condition warrants immediate action. Confucianism has failed. Christ in the heart is the panacea for all ills. China may be saved, for God wills it. "Lord what hast thou for me to do?"

Hesston, Kans.

WHAT CHINA NEEDS

Hannah Brenneman

My study of the Chinese Revolution has presented to me in a clear and unmistakable manner the great power that lies within China. No other country finds within itself, and in such abundance, all the resources necessary to civilization and development along nearly all other lines.

If we may judge the future course of history by the past what may we expect from China? Has not a spirit of unrest seized her? Is she not losing faith in her antiquated gods? Is she not calling for culture, civilization and a new religion? What, then, does China need? Every man, woman and child in China needs Christ, not only for their own salvation, but in view of the possibility of her becoming a world power, China needs Christ that she may herald the real truth to those she may influence. This fact makes the matter of Christianizing China of double importance because the effect of her influence may reach to the ends of the earth.

This study has made me tremble to think of the possibility of China advancing intellectually but not spiritually, and eventually presenting to the world a great national power propagating idolatry and skepticism. China will accept what first

CHINA NOTES

Idol-Worship Still Abounds

C. A. Leonard writes: "A few days ago I was in a big market held at the 'Sea Temple,' six miles from here. There were many thousands present, most of them to sell their produce, and some to worship at the temple. Many times I had seen that big old black image of hideous features, but the images look more like Satan himself when so many are falling before them in worship, and it brings to the heart of one who loves God and hates Satan a feeling of sadness that is hard to describe. We gathered a large number together in the temple court and told them of the true God. Some bought gospels, and others were given tracts that they might take home in written form something of what they had heard. There were several who received the Word and said they believed it. I went recently to a big temple known as 'Rest Mountain Temple,' and there saw more heathen worship than at any place I have visited since coming to China. Men and women crowded into the temple by hundreds. Great sacrifices of meat and bread were made to the idol. Paper and incense was constantly being burned, and a flood of smoke ascended to the skies. The ashes were some four feet high, the paper and incense already burned representing great sums of money. The Chinese who worship in this way give much more in money to their heathen gods in proportion to their means than most professing Christians in America give to spread the Gospel of their Lord and Savior."—Sel.

A Chinese Scholar Comes into the Light

A part of the work of the International Reform Bureau in China is sending out news items and articles on current events to the native press. The Chinese assistant in this work is a Confucian scholar and a very able man. He has not been willing to read the Bible or go to church, but recently on seeing the notice of the "Prophetic Conference," held in Chicago (Feb. 24-27), Rev. E. W. Thwing, the Secretary of the Bureau, wrote a few articles on Jewish prophecy and the wonderful history of the Jews, and their present return to Palestine in such remarkable fulfillment of prophecy. The Chinese writer became deeply interested in the story and wished to take the Bible home and read the prophecies himself. When he read of the prophecy of Christ, his rejection and death, the prophecy of the punishment of the Jews and of their future recall, he saw the great purpose of God unfolded in the Bible, and understood the message. Coming to Mr. Thwing he said: "I believe. My heart has come into the light. Before I was all darkness and confusion. I did not want to read the Bible, now I love it. Although I have not yet joined the Christian Church, I believe the Word. And I will learn more every

comes to her because she is just emerging from a terrible ancestral darkness with which she has been enveloped for centuries, and is unable to discern between the true and the false. If skepticism is first planted there we may look for a hotbed of infidelity; if the soldiers of King Immanuel raise their banner in China and march to war as He commands they shall become victorious conquerors and the latent power in China will burst forth in singing praises through all eternity with the redeemed in heaven. In the face of these facts Christian America owes to heathen China a tremendous debt, which I as an individual must help to pay. I owe to China of my prayers, life, love, time, money, my Christ, and my presence if God should call me there, my all, or anything that will help her to find the Prince of Peace and enable her to walk in His paths.

Hesston, Kans.

ONE OF CHINA'S NEEDS

Alta Mae Eby.

China needs Christ and she feels this need. What a grand opportunity for Christ to enter! But in Christ's plan it is man's part to inform the needy of the work accomplished on Calvary and to exemplify the life of Him who suffered to satisfy the needs of men.

Certainly any one of Christ's messengers or informers would be glad to labor in this rich country, China. She is attracting men of all nations by her rapid development. Her resources are almost unlimited. She is and will be a mighty factor in modern thought. Look at her from any angle we will, we must call her great.

Is China developing into a Christian nation? Such we are asked to believe by many of today, but are not yet convinced. In fact she can't get Christ by reformation. The individuals within her mighty walls must be born again. Who will inform them and endeavor to win them?

All informers will be met by opposition of the gravest kind for all, in China as well as elsewhere, who profess to know the Christ do not have the Christ spirit and this is a great retarding factor in Christ's labor field. China although just becoming well acquainted with Christianity can already distinguish between the real Christian and the man or woman who only bears the name Christian.

To be sure there are other factors that oppose Christianity in China but it appears to me, in view of the fact that the Chinese are such an intelligent people, that the Christians, only so-called, in that country are perhaps the greatest retarding factor. We should earnestly pray for a true representation of Christ in that great country.

Hesston, Kans.

day. I thank God. I wish that I had understood before, but I think my light is due to that conference in Chicago, which led to the writing of the article. It is so clear and light in my heart." His face showed a new joy and inspiration. The wonderful words of the ancient prophets contain a message for China today. They may lead many of China's scholars to the Savior of whom they spoke.—Sel.

Another Massacre of Lepers

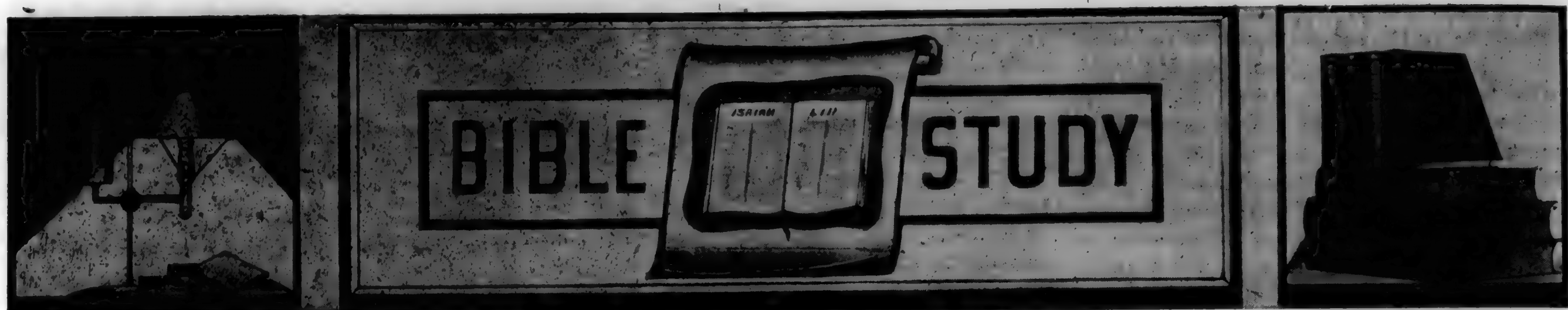
It is reported in "Without the Camp," the organ of the Mission to Lepers, that the Exchange Telegraph Company's North China correspondent, writing from Tientsin, has received information that the officials in the Hingi district have massacred 40 lepers. Following on the massacre in the same district at the end of 1913 of 50 helpless victims, whose only crime was their disease, the foregoing report is a further evidence of the reaction toward barbarism which all friends of China deplore. It emphasizes the contrast between Confucianism and Christianity. Where the Spirit of Christ prevails in China these children of affliction are welcomed and relieved. Devoted and skillful Christian physicians give ungrudgingly of service and sympathy, while men and women whose bodies are broken and mangled show by renewed spirits and transformed lives that they have become possessed of the "life that is life indeed."—Sel.

A Setback for Opium Suppression

Rev. H. S. Ferguson, of the China Inland mission, writes from Ying-Chow-fu that China is in a distressful condition. "The revolution does not appear to have accomplished anything for liberty or order or stable government. It is much easier to throw down than to build up. I tremble for the work of opium suppression, which would have been accomplished by this time but for the revolution. With opium fully four times the value of silver, it is no wonder that multitudes are eager to grow it, and are ready to take advantage of disorder to do so; perhaps even hoping for disorder that they may have that opportunity. Pray for the peace of China, and for those in authority, that we may lead a quiet and peaceable life in all godliness and gravity, and that the work be not hindered."—Sel.

Roman Catholics in China

In China there are 1,430 European and 700 Catholic priests. The number of Chinese Roman Christians in 1910 was said to be 1,364,618, and the number of baptisms for that year was 95,832. For 187,371 Chinese, or for 627 Chinese Christians, there is one Catholic priest, while of 299 Chinese one belongs to the Roman Catholic Church.—Unsere Heidenmission.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XXI. A Study of the Epistle

In the falling of Israel from the high place of the Elect of God spiritually, although they may still call themselves Elect on account of the promise of God to Abraham, their failure was proven to be in their not seeking righteousness by faith.—9:30-33. Their flesh was not the seed in which God had promised to Abraham, who himself was justified alone by faith. The seed must be spiritual and by faith.

Israel's hope alone in faith.—Rom. 10.

The desire which the Apostle had for his own people is again brought to the front as one of the strongest in his life. He realizes that they are not saved and endeavors to show them their error in order that they may be saved. He does not excuse their lost condition, while he commends their zeal. There was no lack of devotion in the lives of the Jews. They had, however, pursued the wrong method of obtaining salvation. Even for the wrong course they had chosen they were not excuseable. Their zeal led them into the effort of works in order to be saved. They sought the way in their own strength, and would have established a system of works which could have been no other than their own righteousness. Thus did they reject the perfection of God's righteousness.—Vs. 1-3.

Christ and Moses agreed in the matter of righteousness.—Vs. 4-10. While there is a contrast made between Christ and Moses, there is also a similarity indicated between Christ and the law. Israel esteemed the perfection of the law and endeavored to find its fulfillment in their own flesh. Moses indicated that salvation could be found in the fulfillment of that law. It became death to Israel, not because it was a perfect law, but because there was no perfection in the human life. Israel was, then, lost because they failed in the flesh and not by the despising of the law and Moses. Again, Moses seems to indicate the very nature of the righteousness of the law, by the quotation from Deuteronomy, "The word is nigh thee, even in thy mouth and in thine heart." It is not a strange and impossible possession, to be brought from the heaven or from beyond or under the sea. It is not a matter to be wrought by the extraor-

dinary exertions of human power as an ascension to heaven or a descent into the depth. It is not, in the estimation of Paul, a matter of repeating the work of Christ in bringing Him from above or of raising Him again from the dead. The facts of Christ's coming, His death and resurrection were accomplished, and upon them must the faith of all men rest. There was no need of their repetition for the sake of some curious, or unbelieving among the people of Israel. The work of salvation had been accomplished, and faith in Him was all that was required for salvation. Moreover, Christ was the fulfillment of the law. His life was the perfection of all that Moses had written. Human attainment was perfected in His flesh. Salvation which depended on the keeping of the law in the flesh could find its satisfaction by trusting in Christ who did fulfill both the law and the prophets. As the law was near Israel to love and keep it in the heart, so also is Christ and the Word of the Gospel near and all nations are to love Him and keep Him by faith in their hearts. The character of the heart, the condition of the inner man, the attitude of men to the law and the gospel constituted the spirit of righteousness in both the law and the gospel. Moses and Christ pointed to a righteousness by faith. Israel failed to see what their own law taught them. They failed to understand the harmony of Christ and Moses and failed in their salvation. When the heart believes and the mouth confesses to a Divine righteousness there is hope of salvation.

The privilege of faith extended to Jew and Gentile alike.—Vs. 11-13. How wonderfully the Old Testament pointed out some of the simplest truths of the gospel. "Whosoever believeth on him shall not be

ashamed." "Whosoever shall call upon the name of the Lord shall be saved." These words of Isaiah and of Joel, correspond with the words of Christ, (Matt. 11:27-30, and Jno. 3:16). Israel is not set aside by these evidences of the generality of salvation, but is included in the invitations to salvation by faith. They are made partakers together of the same blessings, they are made one body.

Israel responsible for their unbelief and which Paul asks is, "How shall they call upon him whom they have not believed?" Salvation depends upon the calling; and rejection.—Vs. 13-21. The first question calling upon the believing. Israel's failure was in not believing. Paul goes on to mention the steps leading up to believing—hearing, preaching, sending. God had sent the Apostles and others to both Jew and Gentiles. They had preached first to the Jews and then to the Gentiles, and the prophecy of Isaiah had been fulfilled.—V. 15. But even the prophet had foreseen the unbelief of Israel, V. 16, and had told of the testimony of the truth to Israel, V. 18. God had done all that could be done to win His own people to Himself by their believing the word of the Gospel. He had sent His servants to them, they had preached and the people had heard, but they believed not and hence did not call upon the name of the Lord and were not saved.

But the words that went out unto the ends of the earth were eagerly accepted by other nations who had not hitherto known God. The Greeks and Romans, the ends of the earth were coming into the kingdom of God, and were taking the place of the rejected Israel, who would become jealous of their foster brethren. But their jealousy could not displace the children of God who had found their refuge and salvation in God by their believing the gospel and calling upon their new God, and their Savior Jesus Christ.

THE GOSPEL TO THE GREEKS

In order to understand more fully the meaning of the gospels it is necessary to have some insight of the setting of them. In each case there is a special author and a special motive in writing. A little attention to these peculiar features of the gospels will reveal some facts of inter-

est and also prove helpful in setting forth some of the strongest doctrines of the Word.

Three great nations or peoples were associated with the presentation of the Gospel of Christ. The Jews were the direct object of Christ's ministry. Roman gov-

ernment brought that nation and people in direct contact with the great Teacher and his work. Greek language and culture, with the proximity of the nation, and later the work of Paul in the Greek mission field, made the relations between that nation and the gospel very intimate. If the gospel was set forth as the power of God unto salvation there would naturally be a question as to what extent the Jewish gospel would have power of either the Greeks or Romans. There was scarcely a question concerning authority of the great national religions of the heathen over other nations. The only power that such could assume was that which was gained through conquest, and that frequently not enforced. But the claims of this religion of the Jews were absolute. There was no other way of salvation. The obligation of all nations to accept that means of salvation must be proven and the privilege of other nations besides the Jews to the benefits of salvation must also be shown in the gospel. These facts, then, will give ample reason for the special appeals that are made in the gospels to both the Greeks and the Romans.

The Gospel by Luke seems to have been written for the special benefit of one, Theophilus, but what was intended for one Greek would naturally appeal to all Greeks. The Acts of the Apostles, by Luke, would likewise appeal to the Greeks. Since all of the works of Jesus were confined to the country of the Jews, a more perfect and detailed account of His life and works would necessarily have to be given, and explanations concerning His sayings and deeds be supplied in order that a stranger might have a perfect understanding of them. This seems to have been the plan of Luke.

Among the first striking features of the gospel is the description which Luke gives of the service of the Jewish priests. At the same time he declares the holiness of the priesthood and their devotion to the ordinances of their office, and to the law of God. The Divine power and revelation described would be markedly different from the heroic legends of the Greek mythology, and all of the characters associated with the birth of John the Baptist and also of Christ would stand in great contrast with the character of the heroes and divinities of the Greeks by virtue of their simplicity, their service among men and their virtuous life.

Another illustration of Luke's effort to make clear the Jewish gospel is given in his explanation of the Jewish laws and customs. He explained the Roman plan of enrollment, as well as the Jewish tribal land laws, in accounting for the birth of Jesus in Bethlehem. And in what better way could he have set forth the Divinity and the human life of Jesus than in the angelic declaration and the visit of the shepherds to the Babe in the manger? In all, Luke gives a more detailed account of the birth and childhood of Jesus, the legal obligations connected with his birth,

and the prophetic utterances surrounding his childhood than do any of the other writers. The philosophical Greeks could not be convinced by simple statements, they must reason out and prove every assertion. Luke gave the prophecies, the proofs and left the conclusions with his friend. Among the prophecies cited was one referring to salvation for all people, and a light for the Gentiles.

In such an event as the imprisonment and death of John the Baptist, an honest and upright man, a reason must be given. The deeds of Herod were unfamiliar to the Greeks, but would explain John's death.

As an illustration of Luke's effort to describe places and persons to a Greek unfamiliar with the land and people, there is found in the third chapter a description of the governors, the priests, and of John who is referred to as the son of Zacharias. In the fourth chapter the location of such a well known city as Capernaum is given. In chapter five, the Sea of Galilee is called Gennesaret. Each of the other writers call it the Sea of Galilee, but Luke calls the country by one name and the sea by the other. In the same chapter the lawyers are called "doctors of the law,"—V. 17. The "scribes" are designated as a special class among the Jews by being referred to as "their scribes." By these latter incidents Jewish classism is set forth and the source of the prejudices against Christ is also located.

Luke evidently had a design in emphasizing the difference between the centurion and the Jews, in chapter 7. They tolerated him because of his good deed for them. But Christ is shown to have loved him and honored him for his uprightness and for his faith. The acceptableness of every nation to Christ was proven.

Luke's correspondent seemed to be more interested in Jesus than in the country and people. "Towns and villages" describes places of Christ's ministry. "Certain man," "certain lawyer," etc., describe characters whose names might be used with more familiar persons. In all cases the facts are enumerated with detail and certainty. They are such as Luke has investigated and found true. They prove the Divinity of Christ and declare the teachings concerning the way of salvation.

Jesus was crucified for the Greeks as well as for the Jews and Romans. The place of crucifixion is called by the Jewish name, Golgotha, by the other writers, and by the Greek name Calvary (meaning, a bare skull) by Luke only. The inscription over the head of the Lord was written for all nations, because salvation is of the Jews, and this their King whom they crucified, but, John gives the inscription as Hebrew, Greek, and Latin. Luke records it Greek, Latin, and Hebrew. There is practically no difference, but the message to the Greeks must emphasize the fact that they were recognized in this great work of God, in making a sacrifice which

would bring about the salvation of the world.

The miraculous child Jesus, whose Divine power and world-wide compassion and ministry proclaimed Him a friend and Savior to all men, having fulfilled His earthly mission in proclaiming salvation and proving Himself a fit offering for sin, a royal sacrifice as King of the Jews, became that offering on Calvary, and the message was read by the world, "Jesus the King of the Jews."

The Workers' Column

INFLUENCE OF GOOD EXAMPLES

October 18

- I. Self restraints and control of a young minister for the sake of helping others to recover themselves from the snare of the devil.—II Tim. 2:20-26; I Tim. 4:12-16.
- II. Old and young women and old men, to keep in restraint in order not to blaspheme the Word of God.—I Thes. 2:1-5.
- III. Young men to live a life which shall reproach the evil doers.—I Thes. 2:6-8.
- IV. Servants to refrain from evil in order to adorn the doctrine of God.—I Thes. 2:9, 11.
- V. The denial of ungodliness is the theme of the gospel, the token of the believer's hope, and the glory of Him who redeems believers from their sins.—I Thes. 2:11-15.

PATIENCE GLORIFIED—I Pet. 2:18-25

October 25

- I. Its opportunity—in a place of suffering, as a servant.—Vs. 18-20.
- II. To be exercised when wronged.—
 1. Abused by hard masters.—V. 18.
 2. Opposed in following the convictions of conscience.—V. 19.
 3. Persecuted for doing the right.—V. 20.
- III. The Christian called to the exercise of patience under difficulties.—Vs. 20, 21.
- IV. Patience glorified in the example of Christ.—Vs. 21-25.
 1. His innocence.—V. 22.
 - a. No sin.
 - b. No guile.
 2. Patient conduct.—V. 23.
 - a. Reviled not again.
 - b. Threatened not.
 - c. Committed judgment to God.
 3. Extent of His patience—to die for our sins.—V. 24.
 4. The result of His patient suffering.—
 - a. Our death to, and freedom from sin.
 - b. Our refuge and comfort in the nature and power of the Shepherd and Bishop of our souls.—Vs. 24, 25.

ORGANIZED GIVING.—I Cor. 16:1-12

November 1

- I. A unified system throughout the churches.—At Corinth and in Galatia.—V. 1.
- II. A regular time of giving.—V. 2.
- III. A standard of contribution—as prospered.—V. 2.
- IV. Responsible officers.—Vs. 3, 4.
- V. A motive in organization—preparedness.—V. 2.
- VI. Worthy objects of support.—
 1. The poor.—V. 3.
 2. The ministry.—Vs. 5-12.
 - a. Those who are foremost and missionaries.
 - b. The helpers in the mission cause.
- VII. Consecrated givers and giving commended.—Stephanus, V. 15; Fortunatus, Vs. 17, 18.

PRAYER.—Jno. 16:19-23

November 8

- I. An occasion for it—the absence of the Lord for a little while.—V. 19.
- II. Conditions under which prayer is offered.—
 1. Time of sorrow.—V. 20.
 2. Time of suffering.—V. 21.
 3. In joyful expectation.—V. 21.
 4. Awaiting the Lord's return.—V. 21.
- III. Authority for prayer.—Vs. 23, 24, 26.
- IV. Assurance for answer to prayer.—
 1. Promise through the name of Jesus.—Vs. 23, 24.
 2. The fulfillment of Christian joy involved.—V. 24.
 3. A means of revealing the Father.—V. 25.
 4. Christ's name is effective.—Vs. 26, 27.
 5. The love of the Father for the believer.—V. 27.
 6. The presence of Jesus with the Father.—V. 28.
- V. Benefits of prayer.
 1. Confirms faith in Christ.—Vs. 29, 30.
 2. A source of peace during Christ's absence.—Vs. 31-33.
 3. Affords comfort and cheer during tribulations.—V. 33.

HONORABLE CHILDREN

November 15

- I. The commandment.—Ex. 20:12.
- II. The spirit of honor—in the Lord.—Eph. 6:1, 2.
- III. Grateful honor.—I Tim. 5:4.
 1. Requiring parents or relatives.
 2. Showing a pious character.
 3. Pleasing God.
- IV. Glorious honor.—Prov. 1:7-9.
- V. Delightful honor.—Prov. 10:1.

A FOUNTAIN OF DEVOTION.—I Cor. 9:16-27

November 22

- I. The love of the Gospel the motive for service.—Vs. 16, 23.
- II. Characteristics of a devoted life.—

1. A willing service.—V. 17.
2. Not seeking material reward.—V. 18.
3. A spirit of service to all men.—Vs. 19-22.
4. Sharing in the joy of others.—V. 23.
5. Denying pleasures.—Vs. 24-27. A high aim.—Vs. 25, 26.
7. Considering self last.—V. 27.

STRANGE CUSTOMS.—I Pet. 4:1-6

November 29

- I. Christian conduct strange to the heathen.—V. 4.
- II. Strangeness accounted for.—Vs. 1, 2.
 1. Living the Christ life.
 2. Ceasing from flesh and sin.
 3. Ceasing from the lusts of men.
- III. The familiar lusts of men which have been denied.—V. 3.
- IV. The heathen expect all men to follow their mode of life.—V. 4.
- V. The righteous are persecuted for their strange life.—V. 4.
- VI. A motive for refraining from fleshly lusts.—V. 5.
- VII. A motive for preaching the strange life of righteousness to the heathen.—V. 6.

HESSTON ACADEMY AND BIBLE SCHOOL

In a previous issue of the Christian Monitor space was given to the Bible department of Goshen College to present some of the phases of Bible study in that institution. The readers of this paper will expect to hear from the College again. In order to give a wider view of the departments and methods of Bible study the school at Hesston has consented to contribute to this department in the December number of the Christian Monitor. An earlier number had been arranged for, but owing to the illness of the head of the Bible department of the school, the preparation of the matter for publication was postponed. We look forward with interest for the coming number, believing that it will give light on the work of Bible study and an impetus to the increasing interest in this important part of Christian work and means of spiritual development.

It is usually the case that those who are directly engaged in Bible study and teaching in the Bible schools are the only ones who have any special insight of the common methods of study as applied in such institutions. Most of the suspicions that have during the late years attached themselves to schools, teachers and students might be removed to a large degree, if the work of the institutions were more constantly brought before the general public. On the other hand there would, perhaps, be less tendency on the part of institutions of learning to introduce or support questionable teachings if their work would be brought before the public more frequently. The schools contributing to these columns have been invited to do so in order to stimulate Bible study, with the belief that the methods, as well as the results of their work, are in harmony with

the highest purposes of the Scriptures and in harmony with the Spirit of the Word. We thank them for their present interest in this department and solicit a continuance of the same.

Idol Burning in Yunnan

In a letter written at the beginning of the year, Rev. W. H. Hudspeth reports fresh signs of the awakening in Yunnan. He says, "During the past few days I have been busy burning idols. Now that the country is becoming more peaceful, there seems to be a steady turning to Jesus Christ among the country Chinese. One of our most interesting converts is a Szechman man, who had had four wives, two of whom are still living. He is a man of great strength, and before he joined the Church he was afraid of neither heaven nor hell. Being the headman of a very large district, he has great power. Before the Revolution, he could even sentence a thief to death. Since he became interested in the story of the Cross, he has read through the New Testament seven times, and now he is studying the Old. He knows by heart the chapter and verse of many of the great truths, and he has an ingenious method of interpreting the Scriptures.—Sel.

Three Hundred Days of Evangelism

Rev. George H. Seville writes, in "China's Millions," of a special evangelistic effort in Wenchow district at the time of the Chinese New Year: "A band of 70 workers engaged in this, and they reported unusual readiness to hear on the part of the people. Soon after this special work had ended, about 50 of those who had taken part in it met and pledged 300 days of evangelistic work; some promised money instead of time, to be used for traveling and other expenses connected with this special work. The proposal came from two or three of the Chinese brethren, so is especially encouraging. This promising to give so many days of work preaching the Gospel is new to Wenchow, but we feel it is absolutely necessary if the whole district is to be evangelized in a reasonable length of time."—Sel.

Fruit of Missionary Toil

The latest statistics of evangelical church membership in the Republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,900 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. The patients treated last year totaled 1,322,802.—Sel.



MENNO SIMONS' ATTITUDE TOWARD THE ANABAPTISTS OF MUNSTER

John Horsch

I

Some of the earlier opponents of Menno Simons have asserted, on the basis of a statement which he made in the first edition of his "Foundation," that he, in the earlier years of his reformatory labors, held the Anabaptists of Munster as his "dear brethren" who "erred only a little." This view has been defended also by a number of modern writers including the most recent biographer of Menno, K. Vos, who defends the opinion that Menno, while at the time when he wrote the "Foundation" considered the Munsterites his dear brethren, in his later writings untruthfully denied to have ever held such an attitude toward them and denounced them and their teachings in the most unmistakable terms.

This opinion is based on the supposition that the passage in the "Foundation" alluded to above (which, as we shall see, does not refer to the Munsterites) is the earliest expression found in Menno Simons' writings to indicate his attitude toward the Munsterites. Menno's "Plain and Clear Proof" against John of Leyden was written a few years before the "Foundation," and it is known that in this book John of Leyden is designated as a blasphemer and anti-Christ, but, curiously enough, it was supposed that the book shows Menno's attitude toward John of Leyden alone, and not toward his followers. Is it conceivable, we ask, if this was his position toward John of Leyden that he would refer to his followers as his dear brethren who erred only a little? Moreover Menno in the same book speaks of Munsterite teaching as heresy and an abomination, although he does not mention some of their principal errors, for the apparent reason that he was only partly acquainted with their principles when he wrote this book.

But we have a lucid statement of Menno Simons' attitude toward the principal points of Munsterite teaching in the first edition of his "Meditation on the Twenty-fifth Psalm," a fact which has escaped all the writers on the subject. This booklet antedates the "Foundation" but was writ-

ten after the "Plain and Clear Proof." It is one of the first books written by Menno after his renunciation of the state church. It must have been written soon after his conversion, for he observes that he served the adversary of the Lord "until now" ("tot nu toe," fol. a 3.) In Menno's works the book is not found in its original form; it was revised by himself at a later date and the words "until now" in the sentence in question were eliminated. The oldest edition extant, namely that of 1539, alone has the words in question. It is supposed to be the first edition, but the book was written before 1539. This edition is very rare. The Royal Library of the Netherlands at The Hague has a copy which is bound together with the equally rare first edition of the "Foundation." Through the kindness of the state librarian of Pennsylvania, Mr. Thomas L. Montgomery, complete photographic reproductions of both books have been obtained.

In the "Meditation on the Twenty-fifth Psalm," of 1539, Menno says concerning the Munsterites: "Satan has through the false, unenlightened teachers perverted the spiritual sense of the Scriptures into a carnal sense; he has instituted the sword and weapons and therewith has engendered a revengeful heart against all the world; he has moreover, without any Scripture, cloaked and palliated shameful adultery with the example of the Jewish patriarchs, also a visible kingdom and king and other ungodly errors at which a true Christian is stricken with terror" (fol. d 2). A more outspoken rejection of Munsterite principles cannot be found in Menno's later writings.

A passage in this book is directed principally against David Joris the enthusiast, or, more correctly, against some of his followers, but applies to the Munsterites as well. Menno says: "There are those who continuously cry out, grace, spirit, Christ; but every day they trample grace under their feet, grieve the Holy Spirit and with their carnal life lamentably crucify the Son of God anew. Some of those

who had once fled out of Sodom, Egypt, and Babylon, and taken upon them the yoke and cross of Christ, have nevertheless fallen prey to the devil; they have been miserably deceived by the false prophets, just as if they had never confessed Thy holy Word; yea, seven evil spirits have taken possession of them (Luke 11: 24) and the last deception has become a thousand times worse than the first" (fol. a 6). In the later revision the words "a thousand times" in the last sentence have been eliminated; obviously Menno realized in later years that he had in this passage upbraided the Munsterites and other "corrupt sects" too severely.

The said writer, K. Vos, has also overlooked the fact that Menno Simons, in his "Foundation" of 1539 repeatedly and clearly defines his attitude toward the Munsterites, showing that he considered them by no means as brethren. He says: "I know that they accuse us of [Munsterite] errors concerning king, matrimony, sword, outward kingdom, murder, theft and similar errors, which accursed, ungodly teaching and Satanic errors, they all say, follow from baptism, and consequently the true doctrine of Jesus Christ, the consecrated life and apostolic baptism is diligently opposed by them. No, dear rulers, no," etc. (fol. P 1 r). The first paragraphs of the chapter "To the Corrupt Sects" in the same book also treat of the Munsterites as well as of the Davidites, and show clearly Menno's position toward them. And in his book on baptism, in 1539, he expresses himself to the same effect concerning the Munsterites.

In the first edition of the "Foundation," moreover, Menno refers repeatedly to the founders of "the corrupt sects" as false prophets. He speaks of "the false prophet in Munster" (fol. L 8) who took the sword for the Christian cause—obviously Jan Matthys. It is not probable that he would thus denounce these men, had he held their followers to be his brethren who erred only "a little."

Further this author alleges that between 1539 and 1552 there is no expression of Menno on the point in question. The fact has escaped him that Menno in his first book against John a' Lasco, in 1544, clearly speaks of the Munsterites and denounces their teachings in no uncertain tones. He says:

"I have written this in order that our faith, doctrine and life, may be clearly set forth and made known, to destroy the evil suspicion which is held against us in consequence of the pernicious uproar and the shameful doctrine and practice of the false prophets who go forth under a pious semblance . . . as before God who knows our hearts we are clear of all their abominable doctrine, uproar, mutiny, bloodshed, plurality of wives and the like abominations. Yea we hate and from all our heart oppose them as acknowledged heresies, as snares to the conscience and deceit, as deception of souls and pestilential doctrine," etc.

Clearly Menno has not in mind the Munsterites when he speaks of his erring brethren in the passage in question, but the so-called Oldcloisterites. Menno's own brother was one of these people. When Gellius Faber reproachfully mentioned this fact in his attempted refutation of Menno's doctrinal position, Menno made a reply throwing valuable light on the question of the principles of the Oldcloisterites. He says: "My poor brother with whom he so inimically upbraids me has not erred further than that he (alas!) through lack of understanding undertook to defend his faith with the fist and to oppose violence with violence, as is the manner of all theologians, preachers, priests, monks, and the whole wide world" (Works of 1681, p. 320b; English Works part 2, page 101).

In another part of the same book Menno tells us that the Oldcloisterites "through the ungodly doctrine of Munster" took the sword. It is clear, as will be shown, that these people, although they followed the Munsterites to the extent of taking the sword, can not be classed with the followers of the false prophets in Munster. But the example of Munster made a deep impression on those who were persecuted to death and had not been taught the principle of non-resistance. If Munster could defend itself against the powers that be, could not the experiment be repeated in other places? Did not all the world, as Menno correctly observes assert the right of self-defense? Menno further says: "Afterwards the poor straying sheep which erred because they had no true shepherds, after many cruel edicts, after much persecution and slaughter, came together near my place of residence, in a place called the Old Cloister and (alas!) through the ungodly doctrine of Munster, against Christ's spirit, word and example, drew the sword to defend themselves which Peter was commanded by the Lord to put up in the sheath" (Works of 1681, p. 257; English works, 1:4).

The passage supposed to deal with the Munsterites but in fact treating on the Oldcloisterites, in the first edition of the "Foundation," is contained in the chapter "To the Corrupt Sects." This designation is given by Menno to the enthusiastic

and revolutionary sects known (together with the Mennonites) as Anabaptists, namely the Munsterites, Batenburgers and Davidites. When he published the first edition of his "Foundation," there were, besides these sects, only two Christian denominations found in the Netherlands, namely the Roman Catholic state church and the Brethren represented by himself. There existed also secret bands of Melchiorites, but they had not actually renounced the state church. Hence all unorthodox Anabaptists were found in the ranks of "the corrupt sects." The Oldcloisterites were not classed under this category, but they had ceased to exist previous to Menno's conversion. He speaks of the Oldcloisterites in this chapter in order to show the fallacy of the accusation of the Davidites that he denounced all that were not entirely orthodox according to his understanding as corrupt sects.

Evidently the Oldcloisterites had formerly been followers of Melchior Hofmann (called Melchiorites or Covenanters). But while Hofmann did not practice baptism, waiting for the expected time of liberty and the cessation of the persecution, these people had been baptized; they had become Anabaptists and were therefore in immediate danger of death. Menno held at that time the office of a priest in Witmarsum, but had been to some extent under Melchiorite influence. He admired these people for their willingness to follow the light which had come to them and to step out of the state church under such adverse conditions. "I saw with mine eyes," he says, "that these zealous people willingly gave their life and possessions for their principles and faith, though they were in error;" they were "a well-meaning, straying flock that would so gladly do the right, if they but knew the right." (Works of 1681, p. 257; English works, 1:5).

Melchior Hofmann did not teach the principle of non-resistance. Menno Simons points out repeatedly that the Oldcloisterites had never been taught the truth on the point in question; they sinned not against better light, but erred unknowingly. For the reason that they followed the truth to the extent as they had received light—that they would "so gladly do the right if they only knew what the right is"—that they in the face of untold persecution confessed the truth as far as they had received it, and had given unmistakable evidence of the courage of their conviction—for these reasons Menno Simons speaks of them as brethren, but in order to be not misunderstood he adds, if he could not believe that they were free from Munsterite errors concerning the worldly kingdom of God, their attitude toward "the wicked," polygamy, etc., he would take a different attitude toward them. He condemned the use of the sword as contrary to Christ's spirit, word and example, and believed the drawing of the sword to be a weighty error in itself, but since

these people in self defence had erred ignorantly, he made the somewhat inconsiderate statement that they "transgressed a little." In the revision of the "Foundation" the whole passage was eliminated.

Menno held that their error should not be too severely charged against them. It is worthy of notice that he took a similar position in regard to certain Zwinglians who gave their lives for the sake of their faith and followed the truth to the extent as they had received it. He says of them: "But that some of them in the beginning for the sake of the testimony which they had obtained, have shed their blood, for this we praise God and believe with James that they are happy [saved] and that they are our companions in the tribulation of Christ [Jas. 5:11; Rev. 1:9]; for their deeds have testified that they sought God and were faithful as far as they had obtained light." (Works, edition of 1681, p. 245 b; English edition part 2, page 24 b.)

The said passage in the first edition of the "Foundation," supposed to treat on the Munsterites but in fact referring to the Oldcloisterites follows:

"I do not doubt that our dear brethren who formerly transgressed a little against the Lord in so far as they undertook to protect their faith with the sword, have a gracious God. For they were, I hope, not tainted with the aforesaid (Munsterite) heresies. They sought nothing but Christ Jesus and eternal life, and for this cause they forsook all their possessions, their own kindred, yea their own lives, although afterwards they erred a little, as said above (in which respect it behooves us not to follow them) namely, that they used weapons other than patient endurance and God's Word. And it is not to be wondered at that they erred at that time, for in those times they had not the proving of the spirits (I Jno. 4:1). The upright and pious I call my sisters and brethren for the reason that they have erred unknowingly. But the double-hearted who did not seek God with a pure heart, although they bore the name of sisters and brethren, and the leaders of the seduction, as for instance those at Munster and Amsterdam, these [who are not now among the living] I leave in the hands of the Lord; He knows what judgment they have deserved and He will judge them according to His holy will." (fol. R. 7).

It has been supposed that the Oldcloisterites were minded to go to Munster which would indicate that they were Munsterites in principle. But had this been their intention it would be difficult to conceive of a motive why they should go to the Old Cloister and there await attack and siege by the troops. To the contrary they were of the opinion that the Old Cloister had been given them as a place of refuge against their persecutors, a place where they hoped to worship God according to the dictates of their conscience. They believed, since right was

on their side, the Lord would give their undertaking success, but overlooked the fact that they transgressed by taking the sword. They referred to the Old Cloister as their Zion, for here they established a congregation of their scattered flock. They wrote letters urging others, "if they loved God and the holy Gospel they should without delay come to them to the Cloister for this was the sure place of protection which God had given his people for a certain refuge" (Bibl. Ref. Neerl., vol. 7 pp. 46 and 368). That Jan van Geelen, who organized the uprising in Amsterdam on May 11, 1535, was the leader of the Oldcloisterites is clearly a later invention of their enemies.

Those who assert that the Oldcloisterites were Munsterites have overlooked the fact that there is not a shadow of an evidence that these people approved of the essentially Munsterite doctrines of the destruction of the wicked and of polygamy. It is not known to what extent they were informed concerning the doctrines of the Munsterites. Menno Simons' first book, the "Plain and Clear Proof" was evidently intended for the Oldcloisterites or their sympathizers. In this book the subject of polygamy is never mentioned or alluded to; in all probability Menno, when he wrote this book was not acquainted with the Munsterite position on this point, and there is no reason to suppose that the Oldcloisterites had a better knowledge of Munsterite doctrine than Menno.

Another evidence of Menno's supposed friendly attitude toward the Anabaptists of Munster is stated by Vos as follows: "His wife's sister, Margaret Edes, was

troubled in mind because she had been baptized by the Munsterite minister Douwe Schoemacker and desired to be re-baptized, but Menno as well as Leonhard Bouwens refused her desire."

The only source for this interesting item is Hans Alenson's "Tegen-Bericht," written in 1630. While Vos and others assert that Margaret Edes entertained doubts concerning the validity of her baptism because it had been performed by a Munsterite minister, Alenson does not mention this, but says she believed to have received baptism without faith and repentance. From a letter written by Menno Simons to this person (Works part 2, page 401) it is evident that hers was an oversensitive conscience and she found it difficult to come to an assurance of saving faith.

Hans Alenson refers to Douwe Schoemacker, the minister who baptized Margaret Edes as a Munsterite. There is absolutely nothing known about this man, except what is contained in Alenson, who wrote about seventy years after Menno's death and probably more than ninety years after the baptism in question. We do not know whence he had his information, but we do know that he is not always reliable in his statements concerning Menno Simons. There is no proof whatever for the correctness of his assertion that Douwe Schoemacker was a Munsterite. Margaret Edes was one of the circle in Witmarsum which was influenced by the Oldcloisterites. She may have been baptized by one of their ministers.

(To be continued.)

CHINA'S CHALLENGE TO THE CHRISTIAN CHURCH

China's challenge is especially to the Church in the United States, for China today looks upon the United States as her disinterested friend in a sense true of none of the other nations. The Chinese realize that we do not want a foot of their territory. That has not been true of most of the other nations. They realize we have not put upon them any such traffic as the opium traffic. They have chosen our form of government as a model and pattern. They realize that we are free from political entanglements, and that we can be trusted as a nation, and at present our President is especially to be trusted.

The question which has most frequently been asked me since my return from China is this: "Is the Chinese Republic going to endure; are they ready for a republic?" Many Britishers, in common with the continental nations, do not believe that the Chinese are ready for a republican form of government. In fact, some of our friends in Europe do not even feel it entirely certain that the United States will endure! This point of view

should perhaps discount slightly their judgment regarding China.

There are two very strong reasons why I hope for the permanency of the Chinese Republic. One is political in nature, upon which we can touch but briefly. Remember, first, that the Chinese nation is democratic in its ideals. Although it has had a despotic government for many centuries, yet there never has been a time when a tyrannical or evil-minded monarch might not be put down. Revolution, recognized as the last resort, has nevertheless occurred repeatedly from early days. Not only so; the mind of the people at large recognizes a certain social democracy. It has always been possible for the child of poor and lowly parents, if he had the mental gifts, to rise, even to be prime minister of the nation. China has nothing like the caste system which prevails in India, or the distinction of classes. They have not even a titled nobility. Such noble families as China had were among the shades. That is, if in the opinion of the central government a man came to a point where it was proper to make him a

noble, instead of bequeathing his title to his son and grandson, he bequeathed it to his dead father and grandfather and great-grandfather. These were dead and could not harm the government. There is something to be said for such a system.

Another fact that makes one hope for the permanency of the republic is the thorough and statesmanlike program of revolution as carried out by the reformers. The republic rests upon a constitutional basis that is firm and real and that reaches back into their ancient past. They did not break with their past. The Young Turks broke with their past—they are iconoclasts. The young Chinese, so far from being iconoclastic, have endeavored to anchor their new government within the constitutional rights of ancient times. One illustration must suffice. Over two years ago, when the revolution first broke out, one province after another repudiated the Manchu dynasty, each establishing itself as an independent state. Onlookers feared that this was the opportunity for the predatory powers to step in and break up China. It, however, was all according to a program which had been preparing for years. Although the revolution was launched six months before the intended time, the program went through in a remarkably bloodless way. Thirteen or more provinces, separating themselves into independencies, no longer called themselves by their modern names. Canton Province became the independent sovereign state of Yueh; Hupeh became the state of Ngoh. That is, the empire in falling to pieces resumed its ancient form, and its names of twenty-five hundred years ago. Resolved thus into the original elements, these states resumed the Constitutional rights that were theirs before the time of Christ. The central government found it impossible to reunite the provinces, and the Prince Regent, acting for the Emperor, abdicated the throne and in doing so decreed that the people should form themselves into the Republic of China. But it was not the fiat of the Emperor that made the republic; it was the people themselves, these thirteen or fourteen states, acting in their ancient rights. Their representatives met and federated themselves as the United States of China. Thus did the Chinese puzzle, which had fallen apart, fall naturally into place again. It gives a great hope for the future permanency of the republic. There have been small counter-rebellions and there will be trouble over states rights and other questions, but no reactionary or monarchical rebellion is likely to occur.

The revolutionists took a leaf out of the book of our missionary method. Young Chinese for ten years went abroad in great numbers, to England and Germany and Belgium and America and to many other countries, many thousands to Japan, to learn the lessons of Western civilization. They studied not merely sciences, arithmetic, etc., but specialized upon the

study of the growth of freedom in Western lands, so that today many of them could pass a better examination than most of our recent college graduates upon the French Revolution or upon the growth of freedom in Great Britain from the time of the Magna Charta or upon the American Revolution. After a few years of study they went back to their own country, but, instead of taking prominent places as teachers or as leaders in the government, they seemed to drop off into the interior. A custom official, an Englishman, said he could not understand why these educated fellows should thus bury themselves in the mass of the people instead of doing something worth while. But we now understand. They had become missionaries and were going through the length and breadth of China from the coast to the mountains of the far west, from the south to the north, preaching a gospel of freedom and revolution and emancipation from the hated Manchu rule. Of course, Christian missionaries had not been preaching revolution. We never had thought of such a thing as the establishment of a republic in the form in which it has been established. Yet is it not a natural result of the preaching of Jesus Christ, which truly makes men free?

There is also a strong moral reason for hoping for the permanency of the Republic of China. We missionaries have had our times of discouragement again and again. In the past our work seemed to be confined entirely to the lowlier and the poorer, the illiterate and submerged classes in China. We longed in vain to reach the influential classes, the leading men and women of China. What was our surprise, two years ago, to find that when the revolution had succeeded and the new republic was established there was a little army of five hundred, perhaps a thousand, young men, well trained and of high character, taking places of leadership in the country; Christians, these, commanding the respect of all classes, and sufficient of themselves to be a moulding influence of the very highest order. They are supported by educated women, their wives and sisters, who also are Christians of power, of leadership, of character able to withstand temptation. Therein I see a very great fruitage of the missionary efforts of the past half century in China, and I see a great encouragement for the future. Where did these young leaders come from? In scattered corners of the land, in years gone by, a couple, or several couples perhaps, were brought to Christ; people weak, ignorant, illiterate, uninfluential apparently, but—they had children. Their children were led to Christ; they wanted them to rise in the social scale, and they sent them to the mission school where they were trained. Some of them were taught English, some not; but with their lessons they all were trained in character, in Christian service, in power to resist temptation. From the lowly and the ignorant and poor among

whom we have been working for this half-century we have raised up an army, small though it be, yet influential beyond our hope, an army ready for use in this new Republic of China.

A revolution in the nature of things cannot change the hearts of the people. You may turn the old rascals out, but you are likely to turn a new set of hungrier rascals in. That has happened in China. There has been a great deal of speculation, a great deal of "graft;" very many of the new officials have not been at all satisfactory. But there has been a model, a type, an ideal, set before new China. The Christian young men came to the front when the revolution took place. In Canton Province, after the revolution, it was said that over sixty per cent. of the leaders in the state government were Christians, and over ninety per cent. in the Province of Fugien, or Foochow. In the provisional central government at Nanking, with Sun Yat Sen as President, over sixty per cent. of the leaders were Christians. Many who were not professing Christianity were deeply imbued with Christian ideals and showed an unselfish devotion to their country. The new patriotism in China is recognized as a result of Christian missions.

These things give great hope for the future, and for the permanency of the new republic. Yet our assurance regarding the future lies with the fidelity of the Church of Jesus Christ, and especially the Church in the United States, to its Divinely given task. It lies with us to provide many more trained leaders—preachers and teachers, workers in Christian service and in other lines, leaders in the various professions, as medicine, in public life or as private citizens. We must train men and women of Christian ideals and purposes, with the desire to serve their fellowmen. It lies with the church to raise up such men as these in all parts of China, such models of life and character, as shall affect the rank and file of the nation in the uplifting changes which have just begun.

Instead of being one of the most illiterate nations of the world, China will become one of the most literate. They are known as a nation of many books. They have a wonderful literature, and yet the mass of people are illiterate. But it has never been their business to become literate. Scholarship was a business. It was a sort of stock in trade, the means by which men became officials. The masses could not be officials and therefore did not become scholars. But now, when they are looking for self-government, their greatest cry is for universal education. They believe now, and wisely, in a limited suffrage; but they believe in raising the masses to such a degree of intelligence that they may all eventually vote. They are proceeding to establish in China one of the most tremendous educational systems that the world has seen. Their problems are enormous, but they will before many years astonish the world. Those

who doubt this should look at Japan and her achievements.

A generation ago Japan stood where China stands, with the old prejudices, the old unwillingness to believe that the Western nations had any civilization or culture or education of literature worthy the name. They threw aside these prejudices and sent thousands of their young men of ability to the various countries of the world to learn the secrets of our civilization, to find out how we build our railroads, how we conduct our finances, how we opened up our resources, how we build our navies and armies. On their return to Japan they established a mighty educational system and reorganized their government. Presently, Japan came to the place where she could whip China and later whip Russia. Then she came to England and said: "You see what we have done; we are worthy to be called your allies, and it is worth your while." Great Britain, grudgingly perhaps, stretched out her hand of amity. That was an unbelievable thing. If anyone had said before it happened that such a thing were possible he would have been scoffed at. The first edition of the Encyclopedia Britannica told about Japan in twenty-five lines. That was all the rest of the world thought it necessary to know about that country. In the latest edition one hundred and eighteen closely printed pages are devoted to Japan. That nation had thirty millions of people, when she entered her new era. China has four hundred millions—more than ten times as many as Japan.

There are other things about Japan that are worth thinking about. A generation ago the missionaries came home from Japan and said the American churches had an unprecedented opportunity for placing Jesus Christ in His rightful place of leadership in the thought of that people, and they asked larger equipment and better manning of their schools. They asked that the churches at home should place them where they could influence the Japanese in a thorough-going way at once. The churches were more or less indifferent. The church is seldom at leisure from itself. The church in the United States was not able to stop thinking about Japan, and the young Japanese when they went back to their nation from the United States and England and Belgium and Germany carried with them a lot of things they did not get inside of the churches. They carried back with them our civilization, but this is what they said: "The missionaries are all right, but they have overstated our need of the Bible. We can set up an educational system in our country, and gather to ourselves the secrets of the civilization of the white race to gain their material benefits and yet leave out the Bible."

They proceeded to leave, not only the Bible but all religion, out of their institutions of learning. Their native religion was Shinto. They proceeded to discount it, saying that after all it was only a phil-

osophy of ethics which they could leave out. So they have had no religion but patriotism. It was only two years ago that the Emperor of Japan, who recently died, said, in a conference of Buddhist and Shintoist leaders whom he had gathered together for the purpose of discussing this matter, that the situation in his nation had become terribly dangerous. A generation of education without religion was ruining the young men, ruining homes. It was in a fair way to destroy even the patriotism of the people. In the Imperial University at Tokyo only a few tens believed in Shintoism, only a few tens in Buddhism, only a few tens in Christianity, but there were 1,500 atheists and over 3,000 agnostics.

Now are we going as a Christian Church, to allow the Chinese students that come to this country to come in touch with all the unbelief and with all the dangerous tendencies that may be afloat in our so-called civilization without any effort to touch them with the strong and true Christian message? That is the problem for those who stay at home. It certainly ought not be possible to say in a generation from now that Chinese came by the thousands and tens of thousands to Christian lands, setting themselves down in the very heart of Christian civilization, and then went back with all this learning, but without Christ.

There is another aspect. Is it going to be possible, a generation from now, to say that having had so great and sad an example as the failures of thirty years ago in Japan, the church of this day allowed the Chinese to go in the path of materialism, agnosticism, and atheism? Shall we not strongly man and equip our institutions there? Who can say what will happen in fifty years with a strong nation of four hundred million people, with no man can say how many million soldiers, with a tremendous navy, with mines all over the country pouring out their wealth, with the people coming into a higher and higher education, but without Christ as their ideal, without love of their fellow-men, without an earnest, strong character, a knowledge of how to resist temptation? Their old religions will be hurled down through contact with civilization. China believed in thunder and lightning as gods. Then it discovered that that which they used to fear and try to propitiate has simply been harnessed as a slave by us, that it lights our houses, draws our carriages, etc. So with all the forces of nature. When the Chinese begin to realize this their very foundations crumble under their feet. Their beliefs and their superstitions are disappearing.

Not only so, but their social fabric is changing. There has long been separation of sexes, and this and other customs, for them an equivalent of the Christian conscience, prevented the possibility of many evil things happening. Since the revolution these old lines between the sexes are mingling together without the Christian

conscience. They are following our Western habits and customs, so they think and suppose they are right, when as a matter of fact they often overstep the bounds of decency. The social situation in China bids fair to become tremendously dangerous for the morals of the people; and in my opinion President Yuan Shih Kai was well advised when he re-established the old reverence for Confucianism, because in doing so he reinstated an ethical basis upon which the people can stand in trying to withstand these changes in the old social customs. It is an effort at conservatism in the changing of these social conditions. That, of course, is only one point of view with regard to Confucianism, but it is a very important one. The church of this country, more than that of any other country, is to say whether the China of a generation from now is to be a devotedly Christian nation or at least a nation largely imbued with the Christian ideal, or whether it is to swing rapidly down the line of materialism and of atheism and become a menace, not only to the peace of the world, but to the Christian Church throughout the world.

History furnishes a parallel. Why did Mohammedanism have to exist? Was it not because the Christian people in a particular century of the world were not doing their duty? Mohammedanism has been a wall against Christianity that we have not been able to surmount during these twelve hundred years. In this age of enlightenment, when we can see what the Christian ideal is and how God has overthrown the divisions among nations, we are gaining a world vision which we have never been able to have before. Shall four hundred millions of the race, one-quarter at least of the world, four or five times as many as there are in the United States, go down into materialism and atheism and godlessness that may become another wall against which our Christianity shall continue a desultory foreign missionary campaign for perhaps a thousand years? Should we not rather finish the task in this generation?

But is it possible for us to do so? I think it is. If, for instance, our educational institutions in China are thoroughly well manned and equipped, we can place Jesus Christ in His rightful place of leadership in the thought of the nation. There is a possibility today in China that did not exist in Japan a generation ago, when interchurch co-operation had not become possible. The denominations were not ready for the merging of their interests. The Presbyterians said their schools must be equipped and established, made more effective; the Methodists, the Baptists, the Disciples said the same. Their churches at home made a slight advance, each in its own denomination, not realizing that they were making impossible the attainment of the end, by their inter-competition; their schools could not stand as models. The inevitable result was that for over fifteen years the Japanese gov-

ernment has looked down upon the missionary schools. Thirty years ago the mission schools were recognized by the Japanese as the best there were; they had never before seen schools which produced the kind of men that were trained in our mission schools. Fifteen years later the Japanese government had its own high schools and normal schools and colleges and universities.

From an educational point of view the government school system had left the poorly equipped mission schools far behind. Japan now has its own well-trained men, equipped with a knowledge of our Western civilization, but, with too few exceptions, not acquainted with Christ. Our mission schools are barely able to continue at the level they early reached. They can hardly be called colleges. The Japanese government, properly from their own point of view, conditioned the men who came out of the mission schools when they attempted to get into the university or the government employ. From that time to this, while our missionary schools have worked nobly and have achieved results, their influence has been impaired, and it has been impossible to do the thing that they ought to have been enabled to do in a generation ago in Japan.

Now that which was then impossible in Japan is a possibility in China today. Our theological school in Nanking combines Presbyterians, North and South, Methodists, North and South, and Disciples; and the Baptists, North and South, are waiting until their boards here at home agree to their joining us. Three or four other denominations are sending their students to us, although they have not the money to assist us in the actual operation of the school. The university Arts College combines these same denominations, and the Medical School is conducted jointly by eight or nine denominations. Union is effected similarly in Peking, Chantung, Chentu, Canton, Fuchow, in greater or lesser degrees. This method of united effort is called for at many points where men are nurtured and trained, where character is formed. The same movement is seen among the schools for girls and women. By means of this, if we are willing thoroughly to equip and man these schools, we shall have set up models for a generation to come, models from which the Chinese government will gladly draw tens of thousands of teachers for its own government schools.

While we thank God for this great opportunity, we must pray that He will hold open its doors until the church shall nerve herself to enter in to possess China for Christ.—Dr. J. C. Garritt in *The Bible Magazine* for September 1914.

"The American Bible Society has had circulated in the United States in the last year 1,575,000 books, 1,280,787 in the English language and 300,000 in seventy other languages. 376 persons have been employed in the distribution."

CHINA: 1842 AND 1912

"By a course of events which no human sagacity could foresee, and which Omnipotence alone could overrule for good, God has proved Himself the Hearer of prayer!"

So wrote the directors of the London Missionary Society regarding China in the old "Evangelical Magazine," in January, 1843. By the signing of the Treaty of Peace in the cabin of the "Cornwallis" the principal ports of China had been opened to commerce and intercourse with the outside world. From generation to generation the boast of China's rulers had been that law and custom alter not; and on this account what missionary work was done among the Chinese had to be done, mostly at any rate, in such European settlements as Java, Penang, Malacca, and Singapore, to which multitudes of them resorted for trade. Through such means many a portion of the Scriptures was carried into the forbidden country.

But the Treaty of Peace was not primarily for the good of China. The representatives of England wanted an outlet for Indian-grown opium, and this the treaty provided! A missionary in Singapore wrote in 1842: "My message, though stated in the mildest and most affectionate terms, frequently meets with anything but a pleasant reception. The subjects on which I am most violently attacked are the opium trade and the Chinese war; and often am I asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people which sells to others a poisonous drug which they will not eat themselves, and then go to war with their emperor for not admitting it into his dominions."

It is humiliating reflection that these words might have been written as recently as one year ago. Full seventy years has the "Treaty of Peace" compelled China to take British opium. And how prejudicial has been the effect of this upon the work of proclaiming the Gospel of Salvation! Seventy years! And it was not till the Chinese gave unmistakable tokens that they had no further use for the poppy drug that the Government took any real steps to stop its exportation from India.

All the same, missionaries and all who longed for the preaching of the Gospel everywhere hailed the opening of the Chinese ports as representing an opportunity not to be cast on one side. With an enthusiasm which did not see the long spell of opium-cursed years which were to follow, men stepped forward to occupy their small corner of the great field. Within ten years no fewer than twelve new societies sent workers to that land, and the organizations which were already working directly or indirectly on the multitudes of the Eastern Empire sent reinforcements.

James Montgomery, the writer of many a well-known hymn, caught up the call of

China in an ode of nineteen stanzas, beginning:

'Lift up your heads, ye gates of brass!
Ye bars of iron! yield;
And let the King of Glory pass—
The cross is in the field."

He sent out the call to the Church:

"Where hallowed footsteps never trod,
Take your appointed post."

The London Missionary Society held a great meeting in the old Exeter Hall to point the people of London to China. One of the speakers was Robert Moffat, of revered memory. He said that the heart of a Christian is something like the world, though not quite so round. "On one side is depicted Africa, and that will have strong lines on my heart; on another part is depicted America; on another we have seen the spots of the Southern Ocean; and, on another, India and her millions. I now think that I feel that on my heart India—aye, and China, too—is depicted; and, though I cannot advocate their claims as they have been advocated tonight, yet I am sure that when far separated from you in the wilds of Africa, I shall remember China."

In those days China's population was estimated at three hundred and fifty millions, one-third of the inhabitants of the globe. Now we say the population of China is four hundred millions, one fourth of the globe's inhabitants. Of these less than half a million are described as church members and adherents—probably one to each thousand of human beings. Hence the greatness of the work consists not so much in that which has been accomplished as in that which remains to be done.—Sel.

"Many incidents of the hard-heartedness and cruelty produced by the caste system of India come to our attention. One is told of a sick man, who, being cast out by his own people, came to a mission station where the wife of the missionary was alone, her husband being away on an itinerating tour. She prepared medicine for him, and calling her servant, a native, asked him to take the sick man to the kitchen for the night where he would be warm. The next morning she found the man dead on the veranda, and the only answer she could get from her servant to the question why he did not take him into the kitchen was, 'I could not, he was not of our caste.'"

"The Barnardo Homes of London have directly helped through their open doors over 75,000 boys and girls in the last forty-six years. During the year 1911, 1,008 children found good homes in Canada through this institution, 117,401 free meals were given, 3,427 visits were made by deaconesses, and 2,439 meetings were held."

SCHOOL NOTES

Goshen College

Fourteen young men are taking work in agriculture. We are giving this term a course in soils and soil fertility. On account of the crowded condition of the regular laboratory the laboratory work of this course is being done in the basement of the men's dormitory.

Bishop J. K. Bixler conducted the council meeting service on Wednesday evening, Sept. 16, and the communion services were held on Sunday, Sept. 20.

On Sept. 13, Bro. William Weaver, one of our college graduates, was ordained to the ministry at the Elkhart Church. He will have charge of the work at that place.

The enthusiasm with which the Young People's Christian Association work has started this year is an indication that this phase of college life is taken seriously by many of the students. There is no other student activity that receives such conscientious support from the best of the student body. It should, for the purpose of the Young People's Christian Association is a high one. Its purpose is to supply a wholesome environment; provide for the spiritual growth of every individual through devotional meetings and Bible study; and lead everyone into a vital relation with Him who is the main-spring of spiritual power. The work of this organization is not only in one line but in many lines. The various committees of the Y. P. C. A. are earnestly trying to meet every need relative to the religious well being of the students.

A large number of students are spending their Saturdays and odd hours in working for the farmers in the vicinity of the College, or doing odd jobs for some of the town people. This enables them to go quite a ways in meeting their expenses and some are able to be in school who could not possibly be so otherwise. The employment bureau of the Y. P. C. A. is instrumental in a great many cases in bringing the work to the attention of the students. A number are also finding employment on the new Science Hall, work on which is now rapidly being carried on.

How the Gospel Entered Haitang

Haitang is a Chinese island about 25 miles long, with a population of 70,000. About 37 years ago an inhabitant traveling on the mainland heard of Jesus from a fellow-traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about 10 years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.—Sel.



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

Considering the range of consecration topics for the year, the one on Systematic Giving should occupy a due place in our lives. May the Lord use this study to more enlightened service.

A Day of Prayer—for what? May it be a blessed suggestion. How often, when our hearts are filled with a sense of duty to God, do the words, "Let us pray," come like a welcome to our ears. Shall this day become such to us?

The children large and small can profitably consider the Junior Topic this month, written by Sister Anna Yoder.

In Thanksgiving on special days we should not expect to make it suffice for a year. Rather may it be a means of making us use all our days more thankfully.

In the study of China let the time be profitably spent because of some very earnest preparation. May it cause our zeal for the work God has given us to grow more intense.

CONSECRATION: SYSTEMATIC GIVING.—I Pet. 4:9-11; I Cor. 16:2

Topic for November 1

MOTTO

As God has prospered you.

THE STUDY HOUR

I. Definitions.

1. **System.**—Regular method or order, regular or orderly arrangements of parts in a connected and interested series or whole.—Webster's Dictionary.
2. **Systematic Giving.**—Giving that conforms to a regular order or method.
3. **Consecration in Systematic Giving** will be that devotion of an individual which will cause in him that purpose of heart to give according to some regular order or plan.

In looking at the above definitions we are to remember that the order or method may be suggested wholly by the plans of the inspired Word of God. To get at the foundation of things: Why should it be necessary to give at all? God in the first place is the giver of all things. Why does He not place first-hand all things according to the need of each individual? Can you discover any benefit to individuals in sometimes being "full" and sometimes being "empty?" When God gives us an oversupply through His providence,

what should be the conclusion as to what we are to do with it? (II Cor. 9:7-11.) When we are empty should we feel like demanding a gift of some body? (Phil. 4:17). Should we ever be too independent to receive assistance of our fellowmen? When there is a time of general scarcity and we have just enough to last against a set future time, are we called to break into that store to supply one who has none? Which would bring the greater blessing: To deny our fellow of a share, or to divide our store, trusting God and even suffering with our needy brother? Can you find scripture to justify such a course? Look over I Cor. 8.

Is there anything in the foregoing thoughts that suggests the foundation of a system of giving? What is the foundation of the system? Are there any other than temporal needs that God may entrust us with a supply for their relief? How constant are these higher needs? How can they be supplied? Have money gifts any relation to them whatever? How? What gifts besides money are we called upon to bestow? What system may be used in supplying other gifts than money?

II. Outline Study.

1. **Old Testament Systems.**
 - a. Abraham.—Gen. 14:20.
 - b. Jacob.—Gen. 28:22.
 - c. Law of Moses.—Lev. 27:30-34; Num. 18:20-24; 18:26-28.
 - d. Support of the poor.—Lev. 19:9, 10; 25:35-37; Ex. 22:25; Prov. 28:27.
2. **New Testament Systems.**
 - a. The Jerusalem Church.—Acts 4:32-35; 6:1-7.
 - b. The Antioch Church.—Acts 11:29.
 - c. The Corinthian Church.—I Cor. 16:1, 2; 9:5-7.
 - d. The Macedonian Churches.—II Cor. 8:1-5; 11:7-9.
 - e. The Philippian Church.—Phil. 4:10-19.

III. Study of the Text.

I Pet. 4:9-11.—This text sets forth the principle of Christian stewardship. There is a divine plan in all the gifts bestowed upon us. It should be our purpose to constantly use these gifts in serving our fellowmen to the glory of God.

I Cor. 16:1, 2.—"As God hath prospered him." Here is a plan of laying aside money for the Lord's work. If people have a definite work in view and so shape their business that a regular portion may be set aside according to the increase of God they are in the spirit of this plan of giving.

PERSONAL THOUGHT

What have I as a gift from God that I may become of service to Him in giving it out to others? Lord, teach us how to regard all things as Thine.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Gift.
2. What Has God Given Me to Help Others?

For Young People.

1. The Value of System in Our Work.
2. Bible Systems of Giving.
3. Consecration of Our Gifts.
4. The System of God in Bestowing His Gifts.
5. Human Instrumentality.
6. Abuse of System

For Older People.—

1. How Much to Give.
2. Responding to Appeals—A Part of God's Plan.

SUGGESTED READING

1. Our Lord's Teachings About Money, By Arthur T. Pierson, in The Fundamentals, Vol. X.
2. Liberal Giving, by D. Kauffman in A Talk with Church Members.

YOUNG PEOPLE'S DAY OF PRAYER Eph. 6:18; Matt. 18:19

Topic for November 8

MOTTO

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

THE HOUR OF MEDITATION

I. Why Have a Day of Prayer for Young People?

We believe that prayer is the appointed means of God through which we may come in real communion with Him. Our young people as well as older Christians have a need of the Father's help and guidance. We have a number of problems and duties in common as young people. Before us lies a future which we want to make the most of to the glory of God. By setting apart this day it will help us all to unite in the same time to meditate and pray over our life and its relations to God and His kingdom. If one prayerful man can be guided aright by giving himself to wait upon the Lord why should not several thousand men and women in the same spirit also be guided aright. If we as a united body of young people give this day to God for meditation upon the needs and future possibilities, and devote the hours of our special meeting in prayerfulness and consecrated consideration of these things, we believe that our heavenly Father will hear us and bless us.

It has been suggested in the consideration of some of the most serious problems which have been dis-

cussed from time to time in these pages, that a day of prayer would be a welcome time for all who have been earnestly meditating upon these problems.

In order that all may be united in a like spirit during this time it will be well for the program committee to plan to have some things brought to the mind of the people present. Remembering our dependence upon an all-wise Father, and our unworthiness to approach without the atoning merits of a crucified Redeemer, let us think upon our needs as well as our blessings and bring all and lay them out before God, while we consecrate ourselves to Him in willing obedience, and unwavering faith. Let us draw near with a true heart, in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

II. The Texts.

1. **Eph. 6:18.**—Here is the Christian soldier in full armor prepared to battle against the enemy but exhorted to pray always with all prayer and supplication in the spirit and to watch with all perseverance and supplication for all saints. We are not only to think of ourselves when we pray but "all saints" who are in like need of the Lord's strength.
2. **Matt. 18:19.**—This text is an assurance of blessing that shall rest upon those who gather together and agree upon the things they are to ask. "It shall be done for them of my Father which is in heaven."

PERSONAL THOUGHT

Am I ready to yield myself to God as a living sacrifice, holy acceptable unto God. If each one is willing to become an example of the believers, a great blessing is sure to follow.

SUGGESTIVE ASSIGNMENTS

1. What God wants of Our Young People.
2. Needs of Our Young People.
3. Present Opportunities and Their Attendant Responsibilities.
4. How shall we all be United in Faith and Knowledge and Clothed with Power for Life's Duties?
5. Dangers Confronting the Young People of Our Church.

SUGGESTED READING

Read the "Summary of Reports" of the past year and especially the discussions on "Some of Our Most Serious Problems" in the Christian Monitor.

MY DUTY TO MY PARENTS.—Eph. 6:1-3; I Tim. 5:4

Topic for November 15

MOTTO

"Children, obey your parents in the Lord; for this is right."

THE STUDY HOUR

It is of vital importance that there is a definite understanding between parent and child as to their rights, privileges, and duties in regard to each other. Children are admonished in the Scriptures to obey, honor, fear, and reverence their parents, and in turn, parents are to love, bless, care for their children and train them in the fear of the Lord.

If both parents and children are working for the good of each other, everything will go along harmoniously. Some times children are apt to think the parents are just a little queer, too strict, etc., when the parents are only a little more apt to see the dangers threatening their loved ones. A certain writer tells about when he was a boy twelve years old he was asked to join a company of six or eight boys who were to accompany the men who went to other villages to listen to political speeches before elections, and then march to a torch-light procession. He was very enthusiastic about it, but when his father told him he had better stay at home and get his rest, and avoid evil influences which he might encounter, he was very much displeased and had not the best kind of a feeling toward his father and thought the evil results were only imaginary. After he became a man he knew his father was right and thanked him for restricting him. So it often is, children do not see dangers threatening them and when warned by their parents, still fail to see them. Although it may sometimes be unpleasant to the youthful mind to deny himself of some pleasures which seem harmless to him and to follow the instructions of father and mother, yet it will always be the safer course to pursue. A Christian parent will seek to choose the best paths for his children and a wise child will follow his duties.

Personal experience teaches that we will invariably be benefited by the advice of a godly parent, and we will be safe to follow the advice. We may not see the lesson at the time, but afterward will see through it all and will be thankful to our heavenly Father for giving us such good parents. Not only is it a safe course to follow to heed the directions of parents, but it is also our Father's plan. In both scripture references chosen for this special topic, children are commanded to obey their parents. Long life is the reward given. Even though there were no reward in view, just the pleasure of having obeyed is enough of a recompense. A child never feels happier than when he knows he has followed the direction of a Christian father or mother.

SUGGESTIVE ASSIGNMENTS

1. Text word, **Obey**.
2. Duties toward Parents.
 - a. Honor them.—Ex. 20:12; Heb. 12:9.
 - b. Obey them.—Prov. 6:20; Eph. 6:1.
 - c. Take care of them.—I Tim. 5:4.
3. Why should I Obey my Parents?
4. Blessings Received from Obeying my Parents.

CHRISTIAN CONDUCT: GRATITUDE AS A DAILY HABIT (Thanksgiving).—Phil. 4:6; Psa. 145.

Topic for November 22

MOTTO

"In everything give thanks."

THE STUDY HOUR

- I. **The Meaning of Our Topic.**—We are daily receiving benefits. Now and again comes to our hand a blessing from God. Daily the sunlight reaches us. Daily we partake of food and drink. Daily we enjoy the refreshment of a body renewed after slumber. Daily there are countless blessings to which we fall heir. Should there not be a response in the heart

of the receiver as much as there is care in the heart of the giver to bestow the blessing? If our hearts are right, and we truly recognize the facts there will be daily thanksgiving flowing from our lives. If men do not recognize their benefits it is evidence that they are in darkness concerning whence the blessing comes or they are in a state of wicked rebellion against their benefactor. Gratitude is Christian conduct because a Christian is supposed to have that knowledge and attitude toward God that will fill his life with constant thankfulness.

The sinner may be acquainted with the feeling of gratitude and give expression of it toward those whom he recognizes as his benefactors. But only the Christian can recognize, in the true sense, the benefits of the Lord because he has placed his heart in an attitude toward God which the sinner has failed to do.

II. The Text.—

Phil. 4:6.—Anxiety for the future is banished from the heart of the trusting grateful child of God. "In everything" that comes whether of apparent hardship or bounty, thanksgiving is to be united with every request.

Psa. 145.—This psalm sets forth the practice of the psalmist in recognizing the goodness of God. "Every day will I bless thee."

III. Outline Study.—

1. **Daily Thanks.**—
 - a. Boasting.—Psa. 44:8.
 - b. For mercy and protection.—Psa. 59:16.
 - c. Loving kindness and faithfulness.—Psa. 92:1, 2.
 - d. For the whole day.—Psa. 113:3.
 - e. For righteous judgments.—Psa. 119:62, 164.
 - f. Continual blessing at the thought of Him.—Psa. 145:2; 34:1.
2. **Pleasing to God.**—
 - a. When offered by Jesus Christ.—Heb. 13:15.
 - b. When expressed by helping others.—Heb. 13:16.
 - c. When done to others in remembrance of our past deliverance.—Lev. 19:33, 34; Eph. 4:31, 32.

PERSONAL THOUGHT

My days can not be acceptably spent unless there is gratitude in my heart. Gratitude can not develop without finding some way of expression? May I perform all my work as an expression of gratitude to God.

SUGGESTIVE ASSIGNMENTS

- For Children.**
1. Text word, **Give thanks**.
 2. The Pleasure of the "Thank-you" People.
- For Young People.**
1. The Source of True Gratitude.
 2. Why Men are Ungrateful.
 3. Why should Gratitude be Daily?
 4. Ways of Expressing Gratitude.
- For Older People.**
1. Habits of Ingratitude.
 2. The Happiness of the Grateful.

MISSIONARY: CHINA.—Isa. 9:2

Topic for November 29

MOTTO

"Look unto me and be ye saved, all ye ends of the earth."

THE STUDY HOUR

- I. **Our Topic.**—This topic is given as a special study of a new field. We as a Church have no missionaries in China. But a study of China will help us to understand more about the harvest field of the Lord and will be time well spent. Personally it makes me feel more than ever that I have no time or money to waste in the ease and luxury of this life when I know that thousands are waiting for the help of sympathizing hearts to bring the Gospel of light. If it is beyond our personal reach, it is not beyond our vision; and God may use us to point idle hands to the needy places, and help stir up thoughtless ones to the magnitude of the work to be done.

We can be better missionaries at home or in the city, or in India, or Africa, if we know also about China or South America and other places which need the Gospel. Instead of making us scattering in our work, it should make us more intense with the work in hand, and more conservative in using all our energies as the Lord of the harvest may direct.

Have you ever noticed that the knowledge of a needy family somewhere will touch an already needy family and make them more careful

lest they waste what would feed some one? May God bless our meetings in the study of this topic. May the time spent and the knowledge gained increase our devotion, and fill our lives with earnest endeavors.

- II. **The Text.**—Isa. 9:2.—What was true of the prophet's vision as he looked down through hundreds of years when Jesus would personally preach the tidings of the kingdom, is true today when the followers of Jesus go forth in the unevangelized field, and bring the message of Jesus' love.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Light**.
2. Chinese Children.

For Young People.—

1. The Religion of China.
2. The Young Man of China.
3. The Young Woman of China.
4. Missionary Effort Among the Chinese.

For Older People.—

1. Chinese Converts.
2. Our Duty to China.
3. Social and Moral Conditions in China.
4. The Opportunity of the Present Crisis in China.

SOME OF OUR MOST SERIOUS PROBLEMS

IX Amusements

S. G. Shetler

Upon entering a discussion of this problem, we are reminded of the fact that even Christian professors differ as to what constitutes worldly amusements, and their effect upon those who are participants.

It shall not be our aim to enumerate many or all of them as we have found them in the field, but to speak along general lines.

We read in the Word of "inventors of evil things," and it is remarkable how busy Satan and his agents are in bringing before the people a newly coined amusement in order to break the monotony and arouse their curiosity. There are, at least, seven evils directly at the root of them, and these should help us to determine whether we should participate or discard. May we name and illustrate each of these evils:

1. **"Fleshly lusts** which war against the soul." In one of our American cities there are a few theaters right at the head of a street in the "red-light" district. Why this close proximity of theater and "resort?" About ten o'clock at night there may be seen coming from these theaters a throng of people, especially many men. Being inflamed with the vile effects of the theater, whose object is to arouse the fleshly lust, many of these men step directly into still deeper sin in these dens of infamy.

2. **The love of money**, which is "the root of many evils." A minister of the Gospel (?) acknowledged that shadow socials, kissing matches, etc., etc., were not

in strict harmony with the Bible. When asked why they were tolerated and even encouraged the reply came, "They are good traps to catch money."

3. **"Honor to the satisfying of the flesh."** I once met a young man, who worked hard on the ball ground but accomplished little when in the fields of his father's farm. I asked him why he would exert himself in the game until the sweat would roll from his face, but took such good care of himself on the farm. The looked-for reply was this: "It means something to be a champion."

4. **Fleshly pleasure.** "She that liveth in pleasure is dead while she liveth." A young lady, whose mother did the washing, cooking, baking, and dozens of other things for a large family, remarked, "I do not get time to learn sewing and housekeeping." Upon a little investigation, we found her a regular attendant of all the worldly gatherings in the community. We also found her remark very true, and that she had lost all desire for spiritual things.

5. **Drink.** "They also have erred through wine, and through strong drink are out of the way." Why are nearly all dances accompanied by strong drink? A young dancer once said, "Your joints are not loose enough to dance well, until you and your partner have had a few drinks." The real truth is, your finer and keener senses have not been dulled enough before that. After the drinks, the blush of shame is unknown.

6. **Eating.** "The people sat down to

eat and drink and rose up to play." At a box supper, under the auspices of a certain church, an aged married man bought the box in which was the slip bearing the name of a girl of "sweet sixteen." These two ate together. Had this man known that he would have to take the box home and eat its contents by the side of his grey-haired wife, he would not have bought it. "The love of money" on the part of the church, and "having eyes full of adultery" on the part of the old man, brought about this eating.

7. **Satanic music.** Joshua and Moses found the noise of singing, the golden calf, and nude dances in the same camp. Why must picnics have bands, dances have violinists, theaters have degrading songs? Watch the music of gatherings, and you can soon determine its purpose.

With such evils as the foundation work of the many worldly amusements now carried on and some of them under the garb of religion, we have seen the following effects:

1. **Moral degeneracy.** Young men and women, who feed their imaginations with impure thoughts, degenerate morally. This will sooner or later manifest itself in impure thoughts, immoral actions, physical weakness, and lack of all spirituality.

2. **Lack of discernment between good and evil.** Persons who first engage in worldly amusements with a pricked conscience soon get to a place where they see no difference. That which once caused them to shudder now becomes pleasing to the flesh. Did you ever meet any one who called evil good?

3. **Loss of spirituality and church activity.** It has been my privilege to become acquainted with a noted foot-ball player who was once a good worker in the church and Sunday school. The higher he climbed the rounds of fame by kicking the ball, the less he did for his soul or the Church, until finally he was swallowed up by the world.

4. **Lack of appreciation of the good and true.** Observe the great anxiety of the spiritually-minded man to associate with good men, and also to learn more of that which is good and true. A good name to him means more than great riches.

Then observe one whose whole attention seems to be absorbed in the vain amusements of the world. His society soon becomes the giddy, the light, the low, or even the degrading kind. To assemble where holy men are has no charms for him. To hear the real truth seems to him "dry bones." The ennobling and elevating seems to him but the opinion of a narrow-minded man.

With such a problem before us, the most important of all is some suggestions that may help us to determine what to do. We wish to offer a few that are not a fine-spun theory, but that we have seen tried out by some of the noble young men and young women in our Church.

(Concluded on page 751)

OUR SUNDAY SCHOOL

RESPONSIBILITY OF THE SUNDAY SCHOOL TEACHER IN THE CLASS

O. B. Gerig

Address delivered before the Ohio Mennonite Sunday School and Young People's Conference held near Archbold, Ohio, June 9 and 10.

More than a half-century ago our deliberate fathers and grandfathers fostered a movement which, though comparatively new and meeting with much disfavor and severe criticism, was bound to outlive the most severe tests which it ever chanced to meet. It could not be suppressed for after careful consideration it was found that, (1) it was good; (2) it came from the proper source, and (3) it wrought good results, hence, it must live, for the good can never die.

Yet those who contributed to the growth and organization of this great Sunday school movement, were not unmindful of the great responsibilities that would fall to their lot and that of their successors, but we believe that in them was instilled a consciousness of the greatness of their undertaking, and that this feeling has remained intact from that time to the present.

Every Sunday school teacher then finds himself face to face with this condition. The word responsibility carries with it a stupendous meaning and thrusts upon the teacher a burden which can only be borne by the assistance of God.

Sunday school teacher! Do you know that you have a responsible position? Do you know how great that responsibility is? Did you realize, before teaching, how great that responsibility was? If these three questions can be answered affirmatively then discussion of this subject would be useless. Since this is hardly probable it is found to be one of vital importance.

Are you a teacher? Perhaps you are holding the position of a teacher, but how are you filling it? God in His wisdom has diversified the talents of mankind, thus providing for workers in every part of His great vineyard. Let us notice also that provision is made for skilled workmen, i. e., every true Christian is skilled or more especially given to do some particular work. There are some Sunday school teachers who are so in name only. They might be doing efficient work along some other line while their Sunday school class is a continual drag. May it be said with all gentleness, the first responsibility of this class of teachers is to find their proper sphere. Others

there are who never virtually taught a class but who are found to be natural teachers. They are said to be so inclined. As opportunity is given these should not hesitate to work in this field.

Now with the qualified teacher in his class, responsibility does not cease. Let us notice the primary teacher. In no other department of the Sunday school is given such a trust as to the primary officers. Scratch the twig when it is small and it will be crooked and distended forever. Misdirect the mind of the child and its effect may be noticed forever. When we deal with the human mind during the habit-formative period of life, when characters are formed and destinies may be sealed, a grave and serious task is undertaken.

In the adult class the teacher is responsible,

I. For an irreproachable character. Any individual is given credit for the good he does and not what he tries to make others believe he does. Back of what you say must be the life that lives it. What effect will the drunkard have who tells others to stop drinking. As vessels recede from the harbor whistles are heard from the lighthouse signaling with shrill sound. This sound becomes fainter and fainter until at last it becomes inaudible. But the light from the top shines out and directs the vessel yet for many miles. We may make a loud noise, but that does not penetrate our hearers as does that light of character shining out from our lives. **The teacher is responsible for the good that can be done, not for what is being done.** If some pupil's spiritual growth is retarded because of a flaw in the teacher's character, upon whom will the sentence fall?

II. He must be consecrated. It is not our object to point out the qualities of an ideal teacher or to suggest methods of teaching, yet it has long been a fact that any work done for Him must be the result of a heart consecrated to this work. True consecration will demand at least three things of the teacher, viz., (1) Living a prayer life (Mark 13:33); (2) Devotion to his calling (I Cor. 9:16-18); (3) Separation from worldly interests. (I Jno. 2:15, 17.)

These facts are so obvious that they

need no further comment, yet to emphasize them notice the great Teacher of teachers, who being perfect found it necessary to pray, to pray often and to continue long in prayer. Likewise true devotion and separation from the world were very noticeable characteristics of Him.

It should be remembered that the absence of consecration is easily detected by the pupil. A sham or make-believe will sooner or later suffer the same results. Such detection will be conducive to developing a spirit of indifference which is the first step toward the breaking up of the class.

III. He must be prepared. Consecration and preparation are so closely allied that it is impossible to separate them. Preparation naturally follows consecration or in other words a consecrated teacher will strive to be prepared. The former places the individual in that condition of mind where God can impress a realization of the condition. The latter is the individual's part in attempting to relieve this condition.

A and B, two busy farmers, were one day talking about their business affairs. A accounted the things he had done the week previous. B did the same but in his list he included time spent in preparing his Sunday school lesson for the following Sunday. A in an astonished manner exclaimed, "Why don't you let the Lord take care of that on Sunday?" Both were teachers (?) and both professed a dependence on God, but of the two, who felt, most keenly, the responsibility? Any teacher or professor in educational lines must have had some training and spent considerable time in preparation. Regarding this, laws are becoming more stringent from year to year. Now if this is necessary in secular work, how much more necessary in spiritual and religious activities? It has been found that trying to prepare a presentable lesson during the first prayer on Sunday morning spells failure, furthermore that "leaving it to the Lord" thereby trying to make Him responsible for the lack of preparation and the unsuccessful result, will suffer the same end.

Every available means whereby more clear, simple and instructive lessons can be taught, must be the aim of every teacher who would keep abreast with the responsible position.

IV. He is responsible for the confidence, respect and attention of the pupils. We treat these three phases from the standpoint of obtaining the best possible results, an end for which the teacher has always been held responsible.

If one individual does not command the confidence and respect of another then a serious barrier is separating them over which the truths of a Sunday school lesson find rough sailing. In such a case the teacher may be permitted to make a practical application of lessons relative to

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VALUE OF PRAISE IN CHILD-TRAINING

Jimmy was a difficult boy to control. Saturated with animal spirits, agog with activity, hands and feet more prone to work mischief than good, he was the despair of his father, his teacher—but not of his mother. His father scolded, nagged and punished. His teacher, also, scolded, nagged and punished. But they accomplished little in leading Jimmy into the paths of righteousness. His mother, adopting exactly opposite methods, overlooked as far as she could, Jimmy's wrongdoing, and praised his every slightest effort toward being good. And she triumphed!

She didn't talk about these bits of effort that Jimmy put forth; instead, she tinged them with an air of mystery, wonder, aloofness, magic. Every night Jimmy found a tiny scented note tucked under his pillow when he went to bed. Eagerly he felt each night for its crisp crackling surprise; happily he opened the envelope and unfolded it. It was always an encouraging note. The day that Jimmy played truant from school, he knew that a notification of the fact would come from his teacher, bringing tomorrow's punishment from his father in its trail, but the bedtime note kindly overlooked Jimmy's naughtiness; instead of reproaching him for his badness, it praised him.

"Dear Jimmy"—it read,

"It was thoughtful of you to play so nicely with Little Sister today. Mother was very tired and you gave her a long, free hour to rest in. And you made Sister so happy. Thank you, dear.

"Your Mother."

Did Jimmy overlook his own naughtiness any the less because of this pointed overlooking of it on his mother's part? Indeed, no! He knew that his mother knew. She had opened the door for him when he came in at four o'clock, obviously a truant—with shoes muddy from tramping a forbidden Road of Vagabondia; with a coat torn from a warlike encounter with some Knight of the Road. She had not said one word to him in the way of reproach; he almost wished that she had scolded. Instead, she had helped him to take off the mud-caked shoes and had bathed face and hands with her own special soap, the perfume of which breathed reproach—it was Sunday soap and Jimmy knew it. Then she had carried the torn coat up to the sewing room to mend, as she said, with a smile, "Jimmy, dear, I

wish you would stay in and play with Sister a while. She's so tired and fretty, and I am ever so busy."

Not another word about the truant afternoon had dropped from her lips. Not a word, but this praise that stung Jimmy's conscience like barbed arrows. Jimmy buried his face in his pillow and sobbed the tears of remorse that neither his father's prospective "licking" nor the teacher's "keeping in" tomorrow could wring from him. He was making up his mind never to play truant again. His mother's appreciation of his ounce of goodness had so sweetened his lump of life that it had absolutely overpowered the bitterness of his pounds of wrongdoing.

Maybe the plan of noting and emphasizing a child's little goodness instead of blaming him for the wrong things he does, will not always work; but ordinarily it does. Children are such impressionable creatures of the spirit, quick to smiles and quicker to tears; they are so easily discouraged by continual blaming, and so readily calloused by scolding, that it soon has no effect upon their conduct; while a word of praise is, to them, like a breath of air to the bird's pinions. Buoyed up by its kindly force, they soar to heights of goodness as naturally and spontaneously as the bird flies. Children need praise for their soul food; they starve, spiritually without it.

A mother expecting a noted guest who was to spend several days in the family, warned her children before hand as to the conduct during the visit.

"Don't interrupt the Bishop when he's talking," she said, "and don't ask for a second helping at table, and don't make any noise in the playroom and don't—" The "don't" fairly flooded the children, until the oldest child, a boy, stemmed their tide.

"Mother," he entreated, "we'll be good if you'll only not talk so much about not being good. You don't need to worry about us."

The boy was right. Half the child's misdoing today comes from our looking for it, expecting it, and suggesting it. We laugh over Mrs. Ruggles' fruitless efforts at making the little Ruggleses behave as she seats them in a dolorous row in the kitchen the day of the eventful party at the Birds, and lectures them on their manners-to-be at the party. We know, though, as we laugh at the ridiculousness of it all, that the small Ruggleses will forget all about their lecture, and misbehave.

We realize that we are reading one of the author's human homilies on child training. The children did just what Mrs. Ruggles expected they would do; they forgot their manners. If she had told them that they were going to be good, they wouldn't have disappointed her.

Praising a child for effort and even the smallest achievement does more than help him to ethical everyday conduct. It helps to carry him to God, if we lead him, through our daily appreciation of the good in him, to God's continual expectation of human righteousness and his divine joy at human effort.

Your child's first conception of God's appreciation of human effort and the divine optimism of the faith comes through the medium of the Bible passages having for their themes, comfort and praise and God's appreciation, which you carefully select and read to him. The Book of Isaiah is overflowing with word pictures that carry a child into the sphere of divine prodigality of praise.

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

"And righteousness shall be the girdle for his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It is a marvelous promise. A child is carried along with its swinging cadences, into the high, free air of his heavenly Father's country where praise reigns and effort is always lauded.

In the thirty-fifth chapter of Isaiah there is another thundering word picture of God's commendation.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with a recompense; he will come and save you.

"The parched ground shall become a pool, and the thirsty land springs of water.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In the fortieth chapter of Isaiah, a child finds the tender comfort of God's unfailing appreciation of the thing that is weak.

"Comfort ye, comfort ye my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is ac-

complished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: . . .

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. . . .

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

"He giveth power to the faint; and to them that have no might he increaseth strength.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The book of Hosea and the Psalms are full of similar passages that your child will understand and which will appeal to his love of beautiful words at the same time that they encourage his feeble efforts to be good. In the New Testament, almost every one of your child's favorite stories is an example of God's miraculous optimism epitomized in the life of his Son here on earth.

A child is thrilled by the account in the Gospel of Saint Matthew, of Christ's wonderful descent to the city after the Sermon on the Mount; He hears the wondering whispers of the crowd; sees the valiant centurion surrounded by all the glory and color of his station; marvels at the miraculous stilling of the tempest; the healing of Jairus' beloved little girl. Then comes the climax when, after forgiving the sins of the man sick of the palsy, Christ sits at meal with publicans and sinners.

Why does He do this? Why does He cheer and encourage these wayfarers, Christ is asked, and the ready answer comes with clear truth:

"They that are whole have no need of a physician, but they that are sick. I came not to call the righteous but sinners to repentance."

So a child sees that Christ's unfailing method was one of encouraging, stimulating praise of the least effort in his followers. Read to your child the plaint of the centurion:

"Lord, I am not worthy—" and Christ's ringing assurance:

"Verily, I say unto you, I have not found so great faith, no, not in Israel."

Tell me how Christ found a kindly excuse for His disciples who were hungry and invaded a cornfield on the strictly observed Hebrew Seventh Day; how he praised the crowding, jostling little ones who forgot each other's welfare in struggling to reach his side; how he used his last breath to commend the thief who hung beside him.

Helping a child to this realization of his parents' and God's willingness to see beyond the failures of a day and to pierce into its starry fields of well-meant effort, is the best means of reducing his failures to the minimum. We adults accomplish but little, achieve with difficulty for the master who has eyes for our mistakes only, and no word of praise for the good we do. This is even more characteristic of child life.

Overpraise, if you like; it doesn't do Jimmy any harm. On the contrary, it helps him to live up to your ideal of him now, and later leads him to try to reach God's pattern of living when he outgrows yours.—The Mother's Magazine.

INVESTMENT IN YOUR SON

You have \$1000 in a Percheron colt and you are perfecting plans to get principal and interest out of him. You have \$500 in a Hereford calf and you aim to make him a paying property. You have \$100 in a young Berkshire and you give him generous care and proper feeds to secure returns from his breeding. But did you ever stop to cast up the investment you have in that growing son of yours?

He has two hands that in the tables of accident insurance are worth \$500 apiece. He has two arms and two legs that on the same basis of computation are worth \$1000 each. He has two eyes and two ears that according to the ratings of the courts are worth a couple of thousand each. He has tractable nerves and perfect digestion and ability to sleep that, put up among millionaires, would easily bring a hundred thousand. He has bounding spirits and fresh ambitions and eager hopes and rosy beliefs in life and men that are beyond all price. He possesses hereditary traits—the sturdy perseverance of your own father or the cheerful nature of your mother that are ineradicable and immensely valuable.

What are you doing to get the best out of him? Chores, yes. The strap, maybe. A patch of garden he may call his own, or a brindle calf, or an off colt. Anything more? What are you doing to brighten his inner world? What pictures are you hanging daily in the gallery of his memory? How are you fitting him to realize his ambitions, to make of his hopes something more than rainbow dreams and of his hereditary impulses something better than vague tastes and tendencies? He is a treasury of physical, mental, and emotional values; how are you preparing him to put these into remunerative circulation? You are laying up money for him, but the best legacy parents can leave their children is the remembrance of an honest father and a devoutly hopeful mother.

Whatever may be the state of your bank account, you are rich if you possess a boy. And you are equally rich if your boy chances to be a girl.—Sel.

"Kindness has converted more sinners than either zeal, eloquence or learning."

HE CAN'T ROLL OVER!

Watchfulness spells success in flock management. Sheep are assailed by many foes that attack them both from within and from without. Dogs, internal and external parasites and other troubles threaten the life of the sheep industry in the Central States.

The farmer keeping a small number of sheep and suffering unaccountable losses in the flock seeks the reason. A lamb is found dead in the pasture. There is no evidence that the animal is a victim of dogs; the dead carcass lies undisturbed; the rest of the flock grazes peacefully; post mortem reveals no parasites: general good condition indicates that death could not have resulted from that cause. The farmer is puzzled. He reckons the lamb just died from sheep-headed perversity and to strengthen his half-formed resolution to "go out of sheep."

On a recent visit to a farm where a small flock of sheep is kept at a good profit to the owner, a visit was made to the pasture in which the flock was grazing. As the flock was approached the sheep moved off slowly toward the far end of the pasture. Only one weather lamb remained—flat upon his back. Struggle and paw the air as he would he could not roll over. The owner waited until the helpless lamb had been photographed, then rolled him over and helped him to get on his feet. He struggled dizzily for a distance, then ran off to join the flock.

"That lamb is worth at least seven dollars alive; twenty-cents is all he is worth dead, if found that way—just the price of the pelt. I lost a number of them years back that way. Now I see my flock every day. Once those broad-backed mutton lambs get on their backs they can't roll over, and die within a few hours."—Sel.

THE CHILD'S INTERPRETER

The truest mother of children
Is her children's truest friend
Who judging a deed, considers
The motive and not the end.

She gains, in this thoughtful study,
To her child's heart clear insight;
An aid in her tireless guidance
To a life of worth and right.

'Tis an adage from olden ages,
But as true today as then,
That only the best of mothers
Are mothers of best of men.

—Selected.

"When Julia Ward Howe wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice, he replied: 'I am so much taken up with plans for the benefit of the race that I have no time for individuals.' Mrs. Howe pasted this letter into her album with this comment: 'When last heard from our Maker had not reached this altitude.'"

Current Events

Mexico has not yet succeeded in establishing a stable government, but seems to be on a favorable way of doing so. Soon after the Constitutionalist chief, Carranza, assumed the office of provisional-president some of his former associates with his enemies started a revolution. General Villa was one of the leaders. Some minor engagements followed between the armed forces of the two factions, but no serious fighting has occurred. A peace conference was called representing the three leading factions led by Carranza, Villa and Zapata. The latest reports at this writing are to the effect that sufficient progress has been made to indicate that the differences will be adjusted so that a government may be established. Gen. Carranza presented his resignation as Provisional-president to this peace conference, which was accepted. This body then declared itself the supreme governing body of Mexico until new government officials can be elected to office. Some of the delegates favor the commission form of government while others are in favor of Antonio Villareal for president. This peace conference is to meet October 20, when all the factions will be fully represented by delegates, to further consider the establishment of a stable government. In the meanwhile American troops still occupy Vera Cruz. The order to evacuate was not carried out when the conditions threatened another revolution. Some fighting occurred between Mexican troops on the northern border during which bullets fell on the American side resulting in some damage. In one instance the American troops returned the fire. Great care is exercised by the United States to avoid any international difficulties. Admiral Howard, who has been on naval duty along the western coast of Mexico, reports that the coast is threatened with starvation and that immediate relief should be sent.

The revolutionary conditions extant in Mexico for some time is apparently not proving to be of any benefit to the Catholic Church there. Some of the revolutionary leaders in power now have taken drastic action against the Catholic Church whom they accuse of responsibility for the low moral condition of Mexico and with meddling in politics and thus fomenting the trouble. The Church of course vehemently resents the charge of guilt in the present troubles. How drastic the action taken by one of the governors of Neuvo Leon against the Church is, may be inferred from the following account of the decrees issued:

"1. All foreign Catholic priests and Jesuits will be expelled from the State of Neuvo Leon.

"2. Of the remaining Catholic priests those who can not prove their complete abstention from politics will be expelled.

"3. Churches will remain open daily from six in the morning until one in the afternoon. Only priests having permission to do so will be permitted to officiate.

"4. Confession is prohibited. (The confessionals were burned.)

"5. The public is prohibited from entering the sacristy.

"6. Church bells shall ring only to celebrate fiestas in honor of the country or for triumphs of the Constitutional arms.

"7. All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials and which do not have at their head some professor or graduate of the normal schools of the country, who will be responsible to the Government for any infraction of the rules.

"8. Any infraction of these laws will be punishable by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment."

Soon after the European War began President Wilson issued a message to the citizens of this country urging them to maintain a strict neutrality in the present conflict, government officials were forbidden to make any statements relative to the war that might be construed as favorable to any of the nations involved. Recently President Wilson had the privilege of giving an object lesson in practicing the strict neutrality which he preached in his proclamation. In his reply to the cablegram from the German Emperor protesting against the use by the French of dumdum bullets and defending the destruction of Louvain, he explained that true American neutrality precludes an expression of opinion on the acts of the warring nations either by himself or the people of the United States. He replied in virtually the same language to the Belgian Commission's charge that the Germans committed atrocities while passing through their country.

The Teddy Bear, a small fifteen-ton schooner, which left Nome, Alaska, on a hunting, trapping, and trading expedition in 1909, recently returned to its starting point. The little boat skirted the Arctic coast of Canada further eastward than any other ship had ever gone, and which might have accomplished the northwest passage and reached Hudson Bay but for a shortage of gasoline. The captain of the ship stated that 75 per cent. of the Eskimos east of the Mackenzie river had never seen a white man or a white man's vessel. The natives lived in most primitive fashion using stone and copper weapons and cooking utensils. The Teddy Bear brought a large collection of birds, eggs, furs, implements hammered out of float copper found in the river beds, stone pots for cooking and other curious things.

When the war in Europe was threatening, the cotton grower of the South was little concerned about it thinking it would not seriously affect him. But when war was actually declared between some of the leading nations cotton prices immediately fell to the extent that the grower faced bankruptcy. He had a large crop on hand, but no market for it. There seemed to be no relief in sight. One practical business man realizing the situation wrote a letter to a newspaper suggesting that every man, who wants to help the farmer, buy a bale of cotton. "There are thousands," this writer wrote, "who can afford to pay \$50 for one bale and hold it for a year, and if enough people do this the situation will be relieved." The suggestion soon took root and thousands of people in the South bought cotton on the condition that "the purchaser agreed to hold his bale for one year or until the market price was above 10 cents per pound or \$50 per bale. The seller, in return, agreed to cut down the acreage of his cotton crop next year, for if the market is flooded with new cotton on the heels of the old crop and before the latter is turned into cloth the situation would be worse than now." The movement soon spread. Chicago packing houses bought cotton, a large mail order house placed an order for 10,000 bales, colleges announced that they would take their fees in cotton, manufacturers said they would take cotton in payment of old accounts or new, banks offered to take cotton as collateral for loans. Thus the southern farmer is being saved from bankruptcy. The crop this year is estimated at 15,000,000 bales. It will be necessary for the public to hold about 5,000,000 bales.

Some time ago the Czar of Russia became alarmed because of the effect of the excessive use of strong drink by his subjects and issued an edict placing some restrictions upon the traffic in liquor. The "tremendously improved conditions of the country" since then has resulted in the issuing of another edict prohibiting the sale of "vodka" indefinitely after the end of the war. "Visitors arriving from southern Russia say that peasants who before the war had fallen into hopeless indolence and depravity already have emerged into self-respecting citizens. The effect on character already is visible in neatly-brushed clothes instead of former ragged and slovenly attire. Huts which formerly were dilapidated and allowed to go without repairs now are kept in first-class condition. The towns have become more orderly and the peasants indulge in wholesome amusements. These people now save fifty-five per cent. of their earnings, which was formerly spent for drink, and they have increased their capacity through sobriety." Both the Russian and German armies have been deprived of strong drink during the present emergency—a convincing argument against the liquor traffic.

The National Council for Industrial Safety, representing companies employing more than 1,000,000 employees, in its third annual session held in Chicago adopted without a dissenting voice the following resolution:

"Whereas, It is recognized that the drinking of alcoholic stimulants is productive of a heavy percentage of accidents and diseases affecting the safety and efficiency of the workmen; therefore, be it

"Resolved, That the National Safety Council place itself on record as being in favor of eliminating the use of intoxicants in the industries of the nation."

Sixty per cent. of the industrial accidents in the United States are charged to liquor. The prediction was also made that in the near future the saloon will be as much separated from the industrial plant as it is now from the church. Slowly but surely the saloon is being driven into closer quarters. May it speedily be eliminated.

A new device for protecting crops from hail has been installed in France by a Frenchman. "It consists of a series of tall posts arranged in a circle around a central post. All the poles are tipped with clusters of lightning rods, grounded with metal tapes. The outer posts are connected with each other and with the central post by metal cables, bearing rows of upright metal points. The total number of these points or terminals is 12,000 and the whole network covers an area of over 9,500 square yards. This elaborate device is supposed to protect the crops growing beneath it from the fall of hailstones, on the altogether fallacious assumption that a hailstorm is the result of the electrification of the atmosphere. The same idea has led to the erection all over France of tall lightning rods, known as 'electric Niagaras,' which are intended to draw the electric charge from the clouds, and thereby prevent the formation of hailstorms."

"As a war measure the Canadian government will endeavor to have the wheat acreage doubled next year. A conference has been held between the dominion minister of agriculture and experts in wheat production to devise means to enlarge the wheat acreage of Canada for the coming crop." The awful devastation already wrought by the war in Europe and the still greater devastation that will be wrought as the war continues will make it necessary for those countries not involved to supply vast quantities of foodstuffs for these unfortunate countries.

Arrangements have been completed with the city of Chicago for the erection of a \$65,000,000 union depot by the Pennsylvania, Burlington, and other roads, to be completed within five years. In return for closing certain streets and alleys the city will receive \$825,895 from the Union Depot Company.

Investigations made by the Leeds University, England, demonstrated that livestock suffers when living in the neighborhood of railroad yards, industrial plants and large manufacturing centers emitting large quantities of smoke. "It appears that the growth of young stock is kept back under such conditions, and in the case of old stock or horses these are seen to require much more care and food than those which live in pure air. Such effects on animals are due partly to the direct action of the vitiated air when taken into the lungs and on the other hand by the very poor quality of the grass that grows here, as it cannot develop under good conditions. Thus it appears that the same general rules apply to animals as to human beings under such circumstances."

According to the United States Bureau of Education there were 4,222 foreign students in attendance at colleges and universities in the United States during 1913. This is an increase of 577 in two years. These students are distributed among 275 different colleges, universities and schools of technology. This number includes only students of college or graduate grade, and not those in preparatory schools. Canada has the largest representation—653 students. China has 564, Japan 336, India 162, Turkey 143, Korea 13, Persia 21, Siam 13. Among the Latin-American countries Mexico leads with 223, Cuba sends 209, Brazil 113, Argentine 43, and most of the other countries are represented by a number of students.

The production of natural gas in the United States in 1913 was the greatest in the history of the industry. The total production as estimated by the Geological Survey is 581,898,239,000 cubic feet, valued at \$87,846,677 an average price of 15.10 cents per thousand cubic feet. The increase over 1912 is almost 20,000,000,000 cubic feet. About 32 per cent. was utilized for domestic purposes at an average price of 27.33 cents per thousand cubic feet. The balance was used for industrial purposes at an average price of 9.4 cents per cubic feet. West Virginia led in the quantity of gas, producing about 50 per cent. of the total production. Pennsylvania was second with a production of about 20 per cent. of the total amount.

The 1910 census shows that in that year there were 9,827,763 negroes in the United States, an increase of 993,769 over that of 1900. In 1910 the negroes formed 10.7 per cent. of the total population, against 11.6 per cent. in 1900. Of a total of 2,953 counties in the United States there were only 110 in which there were no negroes, and there were 53 counties in 1910 against 55 counties in 1909 in which 55 per cent. of the population was negro. The percentage of illiteracy decreased from 57.1 in 1890 to 30.4 in 1910. The total value of farm property operated by negroes was \$1,144,181,000.

Another state was added to the prohibition column when Virginia voted for a constitutional prohibition amendment, carrying it by a majority of at least 20,000, in a special election held September 22. This amendment is to go into effect November 1, 1916. This is the tenth state to adopt a prohibition amendment. The others are Maine, Kansas, North Dakota, Georgia, Tennessee, Oklahoma, North Carolina, Mississippi, and West Virginia. Five more states will vote on prohibition this autumn—Washington, Oregon, California, Colorado, and Ohio. In at least three of these states the prohibitionists are likely to be successful. Let the good work go on.

King Charles of Rumania died October 10. The following day his nephew, King Ferdinand, took the oath of office. The new king announced his intention to devote himself to the development of the country. Several times it had been announced that Rumania was on the verge of entering the present conflict in Europe taking the side of the Allies. At this writing a neutral position is being maintained.

Argentine, South America, claims to have one of the most wonderful natural bridges in the world. It spans the Rio Mendoza and is known as the Inca Bridge. It was popularly supposed to have been constructed by the ancient Incas, but it is the work of nature. "The road on which it occurs was probably a colonial highway made by the Peruvian Incas, who took advantage of the phenomenon by leading their road over this natural viaduct."

During the fiscal year ending June 30, 1914, Uncle Sam paid out a total of \$172,417,546 in pensions. The preceding year the amount was \$174,171,660, the largest amount ever paid. The grand total paid in pensions since 1866 up to and including 1914 was \$4,633,511,926. The total number of pensioners on the rolls the last year was 785,239, which is 35,033 less than the preceding year.

The Clayton bill, the second of the administration anti-trust measures, has been finally approved by Congress. The bill forbids price discrimination, limits interlocking directorates and prohibits holding companies where the effect is "to destroy or substantially lessen competition." The bill also exempts labor and farmers' unions from operation of the Sherman anti-trust law.

"Almost twice as much wheat has been exported from Chicago to Canada by way of the Great Lakes since July 1 than in the entire preceding six years, according to a table made out on Sept. 18 by custom officials." Since July 1 a total of 21,069,050 bushels were sent to Canada. In the six preceding years only 10,665,449 bushels were exported.

EDITORIAL

(Continued from page 724)

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AMUSEMENTS

(Continued from page 745)

1. Be careful of the line of discrimination. A young sister attended "an old-fashioned play party" where they would march, jump, run, and play in pairs for hours, but refused to attend a dance. An unconverted friend failed to see any difference between the two. In fact, it would take some close examination to state definitely and clearly the difference. Instead of trying to make a line of discrimination, in such amusements, discard both of them. A pastor encouraged a young sister to attend the theater to see a certain play, because he thought it would be educative. The same pastor denounced the five cent theater, which is found in every town under various names. How will such a pastor state definitely enough the difference so that his members can always discriminate?

2. Examine the real purpose of the amusement. Let the seven evils referred to be a basis for examination. Any others that suggest themselves to you should be used. Is the purpose of the promoters to strengthen you spiritually, to advance the cause of Christ, and to glorify God?

3. "Abstain from all appearance of evil." This scripture has been heard so often that to some it is but a common saying. With Paul, it was a weighty matter, when we consider the other scriptures with which it is associated. The direct command is not for things that are evil, but that which has the appearance of evil. Be sure to apply this rule to those amusements in which the evils are not so clearly seen.

4. Make it a matter of prayer. I have heard it said, "Go to no place, unless it can be opened and closed with prayer." This is not a safe rule to go by. We just lately labored in a town in which one of the churches has a dance in the basement of the church. The pastor opens and closes it with prayer. Their young people tell others about the pleasures of the dance. Their view of it is only the blinding effect of a degraded pastor. We say, therefore, make this a matter of prayer for yourself with an open heart before God.

5. Follow the example of consecrated Christian workers. Watch carefully the

very best workers in Sunday school, in the young people's meeting, in church, in missions, and other lines of Christian work, and you will notice that they do not have pleasure in idling away their time. Their pleasure is in spiritual development and constant activity in the Lord's cause.

6. Remember that the proper course is crucifying to the flesh. "The world is crucified unto me, and I unto the world." This is the way Paul puts it. If you have not fully surrendered on this point, it will mean the pains of crucifixion until you stand in the liberty of Christ.

7. Give God the benefit of the doubt. In court, we often hear, "Give the prisoner the benefit of the doubt." In this case, give God instead of the devil the benefit of the doubt. In other words, any gathering about which there may be a doubt, be sure to stay away.

Dear reader, we hope and trust that your joys and pleasures are found in the experience of being a child of God, willing to do His will, and not in the vanity of Satan.

Hubbard, Oreg.

THE SUNDAY SCHOOL TEACHER

(Continued from page 746)

Christian virtues such as, forgiveness, forbearance, longsuffering or charity.

If there is any occasion to use tact in the discipline of a class it may be used in securing and holding the attention of the class. In many of our Sunday schools we do not have divided class rooms and where the school is larger and the noise threatens to divert our attention from place to place, it becomes a serious problem to many teachers. Yet how peculiarly successful some teachers are in having at all times the utmost attention of every mind. The teacher should observe and study methods of others, use tact, use illustrations (such as Christ frequently used for the same purpose) remembering that without attention little effect will be made.

V. He is responsible for the teaching of our own peculiar doctrine. I believe that at no other time in the history of the Mennonite Church has the feeling of doubt been any greater than today. Peo-

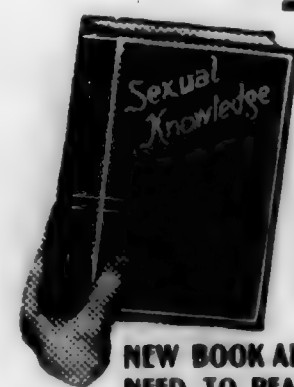
ple are inclined to doubt the scriptural foundation for many of the doctrines and much of the discipline held sacred from our forefathers. An optimistic view should be taken, but facts not evaded. On the shoulders of the Sunday school teacher of today lies a grave responsibility. You can be influential in maintaining our present standard and helping toward true and ideal progress.

What the Mennonite Church will be two decades hence depends largely on the primary teacher who is teaching the infant and child, the young man and woman of that time; on the intermediate and adult teachers who are instructing the future leaders and officials of the church.

With our united efforts directed toward this high ideal we may realize the standard and purpose held in mind by the originators of this movement, and glorify God, its Author, who has at all times been keeping us free from the shoals.

Smithville, O.

The towns of Isbarta and Burdur with an aggregate population of about 37,000 in Asia Minor were severely damaged by an earthquake on October 4. The loss of life is estimated at 2,500. The towns are centers of the carpet industry.



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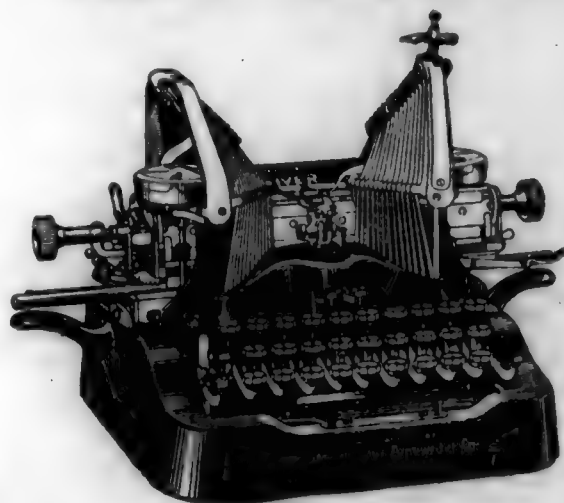
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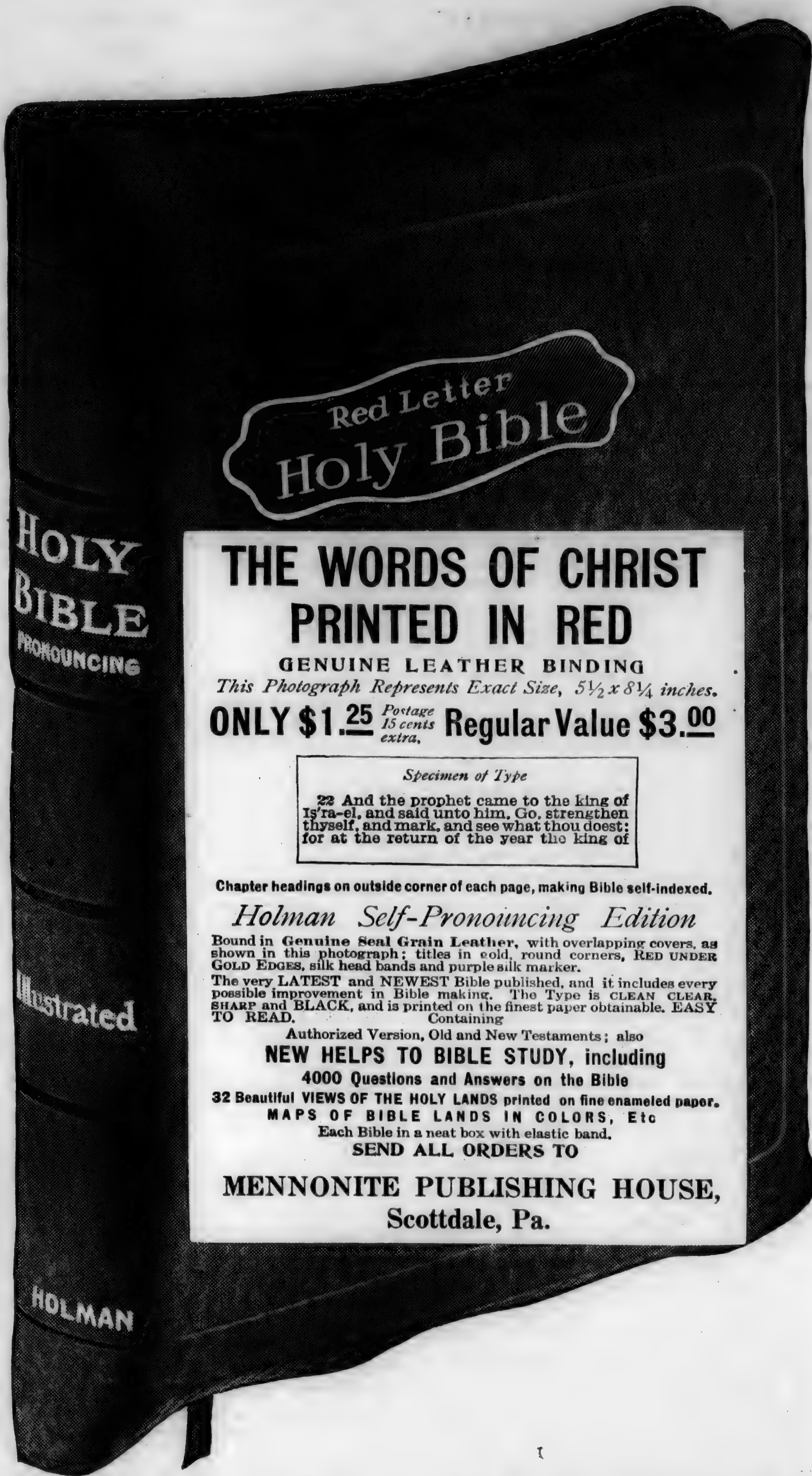
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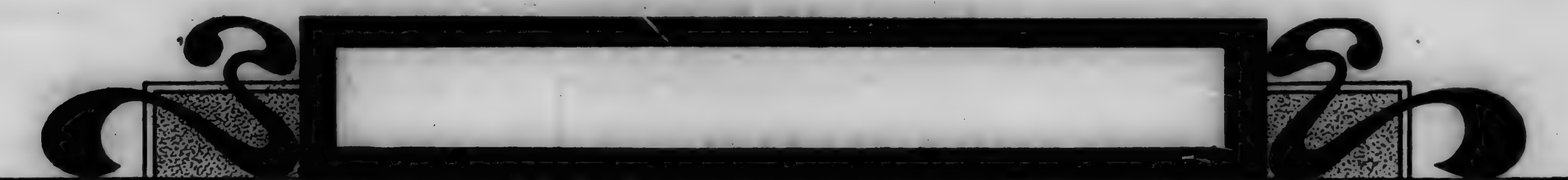
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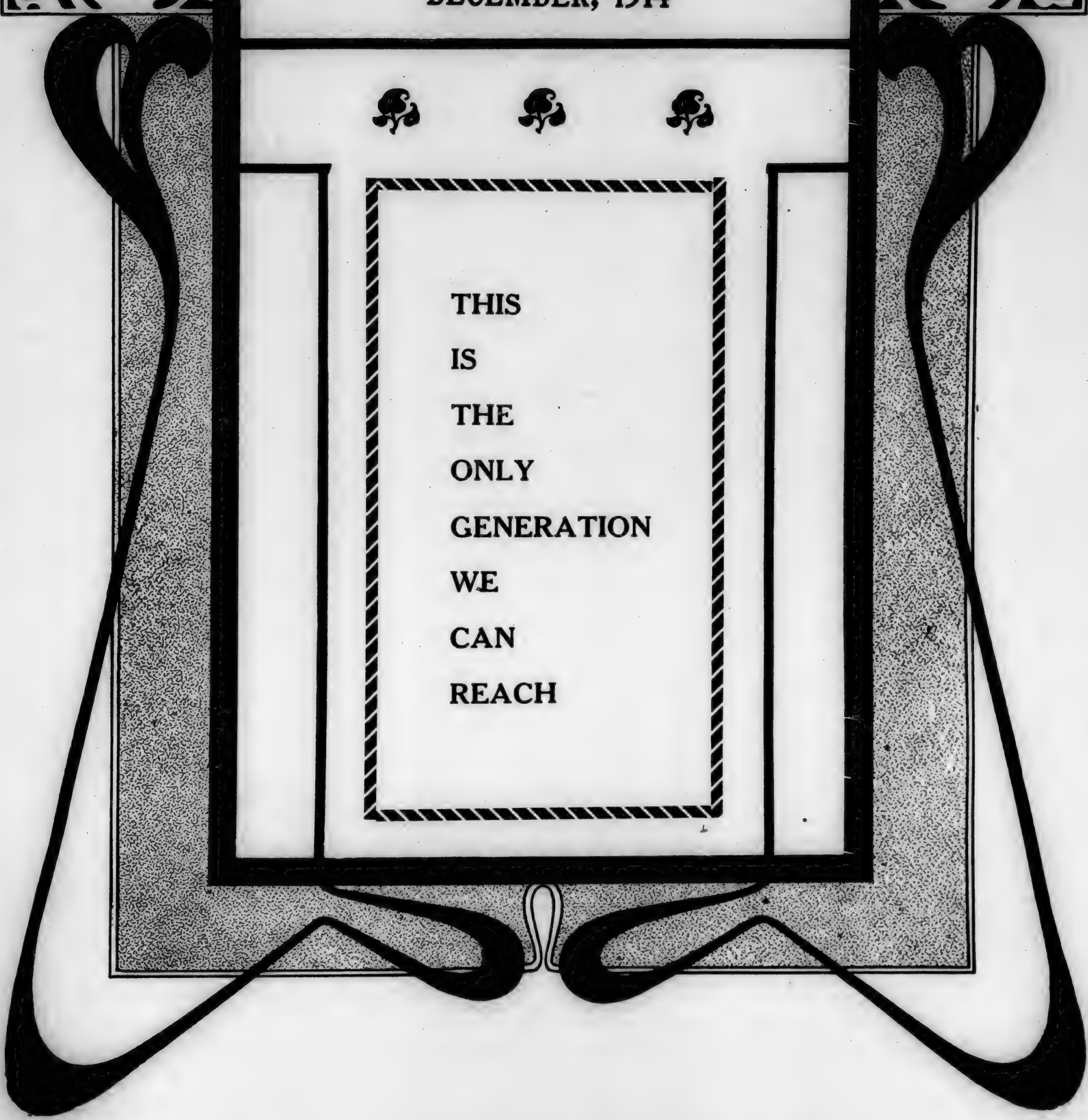
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CHRISTIAN MONITOR



DECEMBER, 1914



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SAVED BY KIND WORDS

"If ever there was a person good to meet it is Jane Gray," said Mrs. Ellis, as she put down her sleeves and washed her hands at the sink. "It is better than seeing the doctor any time, if the soul needs medicine. Here I was yesterday so downhearted that I scarcely knew how to brace up; everything I did was a task and my spirits were all out of sorts.

"Then Jane came in like a bit of sunshine and saved me from myself.

"She didn't go about it by giving me advice, or anything of that sort. She saved me by kind words and friendly interest.

"I guess she saw by my eyes that I had been crying, but she took no more notice of it than if my face had been wreathed in smiles.

"O, Mollie," she said, 'I'm so glad to see you. You will know how glad when I tell you I walked all the way over from Gray's ferry for that very purpose.'

"Gray's ferry is seven miles away, and a rough, hilly road at that.

"You dear little woman," I cried, smiling in spite of myself.

"Yes, I did," she laughed, laying aside her wraps and taking up the dish towel.

"All I need is plenty to do and I'm happy," she continued. 'I had just about run out of work at home, when something seemed to tell me I would find some here.'

"And, thank the Lord, you have the strength to do it. You are one of the richest women I know, Mollie. With Tom for a husband and three bright, healthy, growing boys, you are really to be envied, dear.'

"I had not looked at it in that light before, although I knew Tom was the best husband living, and that our boys were beyond compare.

"Sit down and count your blessings, Mollie, and you will find you would not exchange lots with any one.'

"I am sure of that," I cried, 'and you must not think me ungrateful, but sometimes the sun hides itself a bit behind the clouds.'

"Then look for the silver lining; it is sure to be there. There was no cloud ever so dense that it did not eventually yield to the sun's rays. It is never wise to give up to discouragement, for it is always better further on.'

'Well, those kind words saved me, and made me see things as they really were.

"Yes, Jane is a blessing to humanity, and no one can estimate her worth. All the children love her, and dumb animals follow her footsteps. She would not

knowingly hurt the feelings of one of God's lowliest creatures. I thank Him that He has permitted her to cross my pathway. I am better for having known and loved her."—Christian Intelligencer.

AUNTY HOPEFUL ON GRIEVANCES

"It kind of gets my dander up," remarked Aunty Hopeful as she threaded her darning needle, "when I see how some folks is always carryin' a chip on their shoulder. They're so mighty skillful in balancin' it that they never fail to make you take notice of the grievance they're nursin'. If some folks would work as hard in a good cause as they do to remind you that they're treasurin' some fancied wrong that other folks don't know nothin' about, they'd receive a more touchin' obituary in the papers when the proper time comes. Somehow, grievances is a source of considerable satisfaction to some people. If they could they'd have 'em framed and hung over the sofy in the parlor right side their big weddin' certificate with its cooin' doves and its forget-me-nots. But seein' this is kind of unhandy they just keep 'em around where folks is likely to bump into 'em every time they happen in. Now there's 'Ma' Harriman! She came in here the other day and said she guessed the preacher's wife must be mad at her seein' she didn't hang her washin' on 'Ma's' side of the yard any more. Seems they used to always visit over the back fence whenever either of 'em was hangin' out their clothes. Aint that just about as much sense as some folks has got? It's too bad people with such lively imaginations can't put 'em to practical use. 'Ma' Harriman could've beat Edison in makin' inventions if she'd had her thoughts workin' on such things all her life instead of imaginin' that her neighbors is settin' up nights tryin' to think of new ways to make her trouble. Most folks is just about as happy or as miserable as they'll allow themselves to be. It aint no use in imaginin' the world is against you. Sometime the world is sure to find out how you're thinkin' and take you up on it. I always try to believe every one has good intentions toward me. If it looks as though they hadn't I try to believe there's somethin' the matter with my own eye sight. Most little annoyances hasn't vitality enough to survive very long unless we coddle 'em. Then they're likely to grow into such monstrosities that the only fit place for 'em is in a menagerie with other strange things any one ever seen or heard of before."—Orin Crooker.

IS CHRISTIANITY CROOKED?

There was a man in this city who was president of a large financial institution, an institution in which trust played so important a part as to command highest place in its name.

This man was trusted by most every one who had dealings with him. He was trusted implicitly by those associated with him in the conduct of their banking business. He was such a very religious man that no one could help trusting him, and the church to which he belonged made him its principal trust officer.

He was a zealous member of that church. He attended its services regularly, and was particularly strong in his strict adherence to the code which guides it. To all appearances he was what the world calls an exemplary being, free from excesses of any kind and diligent in the moral and material duties of life.

A week ago that man died very suddenly. Three days after he died the institution of which he had been president closed its doors, and thousands of persons, rich and poor, who had money therein were told they could not get any of it until the affairs of the institution were straightened. Another man was appointed to undertake this task. It may be a very longdrawn and difficult matter, for this man who had been trusted by every one had brought on the bad state of affairs by a clever system of deceiving the other men associated with him in the bank.

He had found time from his devotions to evolve a new way for doing what he wanted to with other people's money without letting the other people know anything about it. It was a very successful plan, so far as those directly interested were concerned, for it resulted in a vacuum of funds which \$7,000,000 is needed to fill.

And when the people who had trusted him because he was such a religious man learned what he had done, some of them said it almost shook their faith in humanity. But that was wrong to say, for the world is full of men and women who make little or no profession of perfection, and yet whose practices are so straight and honest as to warrant the largest measure of trust.

And some sneered and said: "He was a great Christian, wasn't he?"

They mistook the man for the thing. They didn't know it, but they were sneering at their own gullibility. For Christianity is not to be blamed for those who misuse it. Christianity is not at fault when men make a mask of it. Christianity doesn't parry thrusts with hypocrisy and double-dealing. No, Christianity is not crooked. It's the mass misusing it that's crooked, and sure as we live, that crookedness will have to be straightened before Christianity will have had a chance to prove what it can do for us.

(Concluded on page 783)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. VI

SCOTSDALE, PA., DECEMBER, 1914

No. 12

THROUGH HOLLAND AND BELGIUM

Lester J. Hostetler

I shall never forget the few days which we were permitted to spend about a year ago in a brief tour through Holland and Belgium. Five hours of rough sailing in the night brought us across the English Channel from Harwich, England, to Hook of Holland. We immediately boarded a fast express for Amsterdam, the most northerly city on our route, and on the way had time to observe a few things peculiar to our new environment.

The first striking feature which impresses the tourist through Holland is the flatness of the country—making possible an unusually large perspective much as the traveler finds on the ocean. Most characteristic, however, of all Dutch scenes are the windmills and canals. The former seem innumerable. Built of heavy timber and of immense size makes them serviceable for every kind of labor; they grind corn, saw wood, pulverize rock and cut tobacco into snuff we are told, while their chief use is to pump water from the low canals into the high dykes which conduct it to the ocean. It is said that a large windmill in a fair breeze can lift ten thousand gallons of water per minute to the height of four feet. The canals intersect the country as regularly as fences in America. They have a three-fold purpose: First as highroads to carry traffic; second, as drains by which surplus water is removed from fields and lastly, as enclosures for houses, fields and gardens. A large part of the country is given to cattle raising and beautiful Holstein herds spot the green fields as far as the eye can see.

Arriving at Amsterdam, we, for the first time in our summer's experience, found ourselves where the language of the street was unintelligible to us. We stepped inside a restaurant and as our custom had been in England, my friend ordered bacon and eggs for breakfast. A longing look of disappointment came over his face when the waitress served him with a ham sandwich instead of the anticipated breakfast, and the troubles of a strange language had begun.

In Amsterdam we got our first impressions of the Dutch. One feels a spirit of thrift and industry. The women, dressed in motley colors, busied themselves in scrubbing and washing while the men

were engaged in loading and unloading freight at the wharves. The city has many watery streets and the canal boats take care of most of the traffic.

It is interesting to watch the children play with wooden shoes on which flop up and down with each step but never come off. The dog carts, also, at first seem very quaint. The canine race in Holland are brutish slaves, being compelled to draw heavy loads.

Every real Dutchman loves his meerschauw pipe and it is said that the boatmen measure distance by smoke, reckoning not so many miles from place to place but so many pipes.

We took time to visit the zoological garden—alleged to be the finest arranged in Europe—and then proceeded to our next place of interest, The Hague. We arrived there in the evening and engaged a room "with breakfast" at a hotel for a charge which seemed to us exceptionally reasonable. The following morning the mystery of our low rates was cleared away when we discovered that breakfast in Holland means a roll and a cup of coffee and no more.

The Dutch capitol is a strikingly beautiful city. Its architecture is handsome and an air of elegance and luxury pervades its streets. It happened that just then an elaborate celebration was being held in the city in commemoration of the one hundredth anniversary of Dutch independence. Flags of every description decorated the buildings and floated over the streets; and the national colors in the shape of pins and button hole flowers were worn by the Dutch patriots. We wended our way to the Carnegie Peace Palace which was just completed, but not open to visitors. It stands surrounded with beautiful trees—a colossal monument to the cause which it represents.

Our time being limited we were compelled to leave Holland with this hasty visit and crossed the border line into the small kingdom which has since been the scene of cruel destruction and bloodshed. In Belgium we missed the canals and windmills; very intensive farming is done. Lloyd George, the English statesman is responsible for the statement that Belgium supports forty-seven people from an acre of ground as compared with sev-

enteen in England. The French monetary system is used and Flemish and French are the languages spoken.

Antwerp was our first stop in Belgium. It is honored as the birthplace of Rubens, the painter, and in the art gallery may be seen a large collection of the master's best works. The notable cathedral, chiefly famed for the great height of its belfry tower, is seen from many parts of the city.

We next find ourselves in Brussels, the home of King Albert. Nearly all of the city is French. A beautiful shaded promenade surrounds the main part of the city. We visited the Palace of Justice which is located on a high elevation from which may be obtained a splendid panoramic view of the city. All of these cities are in many respects very modern. They are well controlled by the police systems and one is impressed with the great care that is taken in keeping the streets clean and beautiful.

We hastened on to Ghent where was held the international exhibition. In every European city of some size may be found English and American colonies—some of whom are business and professional men while others are visitors who stay six or twelve months. Bruges was our last and probably the most interesting city in Belgium. Space permits only a word about the old belfry tower on the market square built over five hundred years ago and played an important part in Belgian history. The tower contains forty-nine bells which are rung every fifteen minutes by the belfry man. On the night we were there a Wagner program was rendered by the bell ringer who produced the music from the bells by a system of huge keys arranged for the purpose.

From Bruges we went to Ostend where we again boarded a channel steamer to Dover, England. While our trip through Holland and Belgium was altogether too brief, we found it all intensely interesting and felt repaid in having gained a general impression of the places visited.

Goshen, Ind.

"The notion has prevailed that to become a truly spiritual man is to sign a quit-claim on this world and take out a mortgage on the next. But God has immense interest in this world, and an immense work to do here; and as an old proverb says, 'God loves to be helped.'"

EDITORIAL PAGE

H. FRANK REIST, Editor

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S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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EFFECT OF THE WAR UPON MISSIONS:—No one knows what the ultimate effects of the present war will be upon the future of the missionary enterprise. Some of the probable effects may be surmised, but the immediate effects are of greater importance now.

One of the first and most serious effects is the interruption of communication. Mails are delayed; the sailing of many missionaries indefinitely postponed; funds cannot be forwarded through the regular channels; the rate of foreign exchange is almost prohibitive; prices of necessities have advanced so that the work is greatly hampered.

Another effect is the increased difficulty in securing the necessary funds to carry on the present work. Already many mission stations have been compelled to make retrenchments, and some may eventually be compelled to discontinue work for want of means. Hospitals and schools are being closed. Many of the missionaries from the warring countries have been entirely cut off from their home base, and unless they get means from some other source the work must be discontinued. As a result of the war the countries involved have all and more than they can do to care for their needy ones at home so that they cannot give attention and means to their foreign missionary work. Already the needs of the suffering ones in Europe is so great that unless neutral countries respond liberally many must perish. America is responding to the need and giving bountifully out of her storehouse, which is her duty, but in giving liberally to this pressing need there is danger of diverting the attention of Christian people to the extent that they will forget their usual contributions to the established foreign missionary work.

The enormous destruction of human life now going on will have a vital effect upon the future supply of Christian workers. Among the slain no doubt are those who would have been future missionaries. Then also the pressing need for workers at home after the war to carry on the industries and affairs of the country will be so great that many who might otherwise have given their lives to mission work will respond to the home need.

The heathen are beholding with astonishment the sight of so-called Christian nations engaged in the most terrible war of history. Many of them are having their confidence shaken in the Christian faith, concluding that their own religion is just as good if not better. Thus the labors of the missionary are made more difficult since the claims of the Gospel will be received with greater suspicion because of the flagrant misrepresentation of the Christian religion by these European nations.

For some of the immediate and probably future effects of the war upon our work in India read the two articles in the Mission department of this issue.

This crisis in the world's history is no time for Christians to be faint-hearted, but to show the zeal and faith that is in them. Now is the time, if ever, for Christians to give to the world by unmistakable signs their eternal belief in the power of the Cross and what the Cross means to the world.

JOY MINGLED WITH SADNESS:—Nineteen centuries ago the Judean hills echoed with the angelic message, "Glory to God in the highest, and on earth peace, good will toward men;" the announcement of the advent of the Prince of Peace. Tonight the greater part of humanity is swayed, not by the spirit of good-will, but by the demon passion, ill-will. There is strife and carnage on both hemispheres.

These deplorable conditions, which beggar description, will visibly dim the joy that usually accompanies the Christmas season. The thought that there are approximately 20,000,000 armed men in the Eastern hemisphere; that there are millions of innocent sufferers—homeless, penniless, and facing starvation with inhospitable Winter approaching; that there are millions more who may have food, shelter and raiment, but who have loved ones who have been slain or are suffering the hardships of army life, and who face the future with dread, saddens the believer, especially so when he realizes that all this suffering is the result of the wilful rejection of his Master whom he loves and Whose mission was to deliver humanity from the curse of selfishness.

In the midst of this turmoil and wretchedness the true believer can nevertheless rejoice in the salvation of his Lord and be at peace with his Master and with the whole world—with a heart freed of enmity, ill-will, and hatred. It is a comfort and joy to him to know for a certainty that even though the whole world be moved his God endureth and he is secure. Grieved because of the rejection of our Master and the consequent suffering thereto, and yet rejoicing because of the security afforded the believer in Christ, let us resolve ere this season passes to make greater individual sacrifices so that lost humanity may learn of the saving grace of the Prince of Peace, and thus bring the peace—the only peace that abideth—that passeth all understanding to many others. If there is one appeal that rings loud and clear at this Christmas season, it is for more devoted and self-sacrificing service in heralding the message of the manger.



CHRISTIAN LIFE



DR. HOLMES' AWFUL MISTAKE

The name of Oliver Wendell Holmes is one of the household words in the literary world. His long life in the cultured circles of New England, in congenial occupations and associations, crowned with the appreciation and applause of his generation, seemed an enviable success.

But it seems that to the old man, as he came face to face with eternity, his life assumed a different aspect and he saw written over it, "vanity of vanities. All is vanity."

Some time ago there appeared in "The Alliance Weekly" a letter from an unnamed friend of the editor, written in response to his request for a fuller account of an incident in the life of Dr. Holmes which had casually come up in a recent conversation between them. This letter, describing the remorse of this brilliant man over his apostasy, was submitted to the editor by the writer with permission to publish it, saying: "This 'side-light' on the life of a truly great man has impressed me more and more forcibly as time has gone, and I feel almost guilty of misconduct in withholding it from the notice of Christian people who would be interested in it as I."

The letter detailing the incident referred to, which had never before been published, is as follows:

"In 1902, when I was a sophomore at Harvard, I chose for the subject of a thesis, in a course which I was taking in English, the biography of Oliver Wendell Holmes. This course was conducted by Prof. Wendell, and my thesis brought me into conferences with him. At the opening of our interview Prof. Wendell asked me why I had chosen Dr. Holmes as my subject. I told him that I was particularly interested in the poet because he had been related to my mother's family, who were Olivers; whereupon he said that he, too, could boast a relationship through one of Dr. Holmes' maternal ancestors who was a Wendell. Then he told me the following story of the last days of the 'Autocrat of the Breakfast Table'—a story which, so far as I have been able to ascertain, has never been made public.

"Prof. Wendell's wife was a frequent visitor in the Holmes' household, and was much beloved by the old doctor. During

the last few months of his life she was much with him, and was the recipient of many of his innermost thoughts and feelings, among which was the firm conviction that, by reason of his life of denial of the divinity of Christ, he had forfeited all chance of salvation.

"The son of a Calvinist minister Dr. Holmes had been reared with the most orthodox evangelical views, but early in his young manhood he had not only joined but practically headed that movement of Unitarianism which swept over New England in the middle of the last century. His brilliant intellect and wonderful influence throughout the entire active portion of his long and busy life were industriously devoted to the promulgation of Unitarian doctrines. The fact is well established and universally known.

"But only those within the innermost circle of his last days know that the brilliant, proud and applauded poet was stricken with the bitterest remorse and conviction of his error in denying the divinity of his Savior—that his belief reverted implicitly to the Calvinistic teachings of his father, and that he died lamenting a life which was worse than wasted.

"Mrs. Wendell could never forget the expression of utter dejection and remorse which clouded the unusually cheerful features of the old poet as he sat in his room looking out over the Charles River, brooding over the irreparable mistake which was revealed to him in that late hour."

The lesson of such a life is an eloquent testimony for the truth as it is in Christ Jesus, and against the deadly error of a Christless Unitarianism. A religion without a divine Savior may do for the bright and cheery years of life, but it will fail when "the evil days come, and the years draw nigh when thou shalt say, 'I have no pleasure in them,' and the signal comes for the dust to return to the earth as it was, and the spirit unto God who gave it.—Sel.

WHY THE DEVIL ENJOYS SEEING CHRISTIANS WORRY

1. Because worry is our "upsettin" sin and the devil enjoys seeing Christians upset.

2. Because when we are worrying we are out of commission as Christian, and the devil enjoys that greatly.

3. Because if we keep on worrying we will soon be ready for the wooden box, and then Satan will have more time to attend to the rest of the worrying crowd.

4. Because worrying discredits us in the eyes of unbelievers.

5. Because all the currents of hope and trust and success that are tending toward us are turned back when we worry.

6. Because when we are worrying we can't be doing much else that is good.

7. Because the sly old chap never worries.

8. Because when we worry the precious promises of, say Psalm 34, are not worth to us the paper on which they are written.

9. Because worry is the devil's masterpiece.—Sel.

"PRAY ONE FOR ANOTHER"

James 5:16

"I cannot tell why there should come to me
A thought of some one miles and miles away,
in swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal at a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude:
Be very sure I need it, therefore pray."

And when you pray, dear friend, I ask of thee,
That thou wilt seek of God not mine own way;
Not what I want, but His blest thought for me,
Do thou through Jesus Christ, implore,
I pray. —Selected.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

HOW DOES THE EUROPEAN WAR AFFECT OUR INDIA MISSION?

J. N. Kaufman

That the present European war is the most unfortunate circumstance that has occurred in recent years is an undisputed fact. The very fact that so-called Christian nations are locked in deadly combat, engaging in the bloody business of killing men, is horrifying not only to the true Christian but to many a devotee of religions directly opposed to the principles of Jesus Christ. The boast of Western nations of their lauded civilization and that Christianity has been the direct promoter of this civilization has been considered by educated men and women of nations who know not God and they naturally come to this conclusion that if the war is a result of the much boasted civilization they will have none of the religion that causes such a civilization. And the Christian nations cannot blame them for deciding thus, for have they not compelled them to make this decision?

Soon after the great struggle began the whole world was plunged in horror. "Within a week the effects of the war were felt to the farthest corners of the world. Transportation between nations was disarranged or ceased altogether, mails stopped, factories closed in Santiago and Shanghai. Remote islands of the Pacific and villages in interior Africa were involved in the conflict. Missionary babies in the West Coast jungles dependent upon condensed milk from home were cut off from their supply. The delicate mechanism of exchange was jarred. International activities of trade and philanthropy were annihilated. The whole world left throughout every fibre and tissue the shock of an experience which made it aware as never before of the truth of Paul's conception of humanity as an organism with a common life."—R. E. Speer. This statement of Speer's gives us an idea in brief of the effect of the war in general. The question has often been asked us concerning the effect of the war on our India Mission.

While our India missionaries are not in any physical danger because of the war yet they and their work were very seriously affected from the beginning and are affected at the present time so that we owe the work in India a large share of our interest and prayers. Only a short time after hostilities broke out in Europe the rates of exchange on American drafts fell so low that the missionaries got little more than half as much as the normal

rate. Besides this prices of food stuffs went up immediately so that the missionaries were obliged to pay twice the usual prices. Thus you can easily see that a hundred dollars was worth a great deal less than before the war began. Besides there were various building operations going on to provide for the growing demands of the mission and these had to be stopped because of the financial stringency. In the meantime the missionaries are put to a severe test because of the suspense and uncertainty. This is not all. The mission is also affected in another way. They need help. There is a brother and sister in America ready to sail for India but the war conditions make it unsafe for these appointed missionaries to start for the Orient. The strain of heavy work is continuing to test the strength of the missionaries in India. Several of those in India are in urgent need of a furlough to America, but it is unsafe for them to make the voyage.

But the moral interests at stake are more serious than the material. Long ago an accomplished Parsee lady made the statement that the reason Christianity is not gaining ground more rapidly is be-

cause Christians are not like their Christ. This statement was made in direct reference to the warring propensities of the so-called Christian nations. The spiritual tone of the nations is sensibly lowered and the heathen people are quick to recognize this fact and use it as an argument against the acceptance of the Christian faith. This boasted civilization, they are not slow to see, is only along certain lines, for the nations have proved it again and again that they have but a step to make back to blackest barbarism.

There is, however, a growing tendency among various bodies of Christian people in India to notice the difference between so-called civilization and true Christianity, and through them non-Christians are able to make the proper distinctions. The better they understand the situation the more profound their respect is for true Christianity and especially for the foreign missionary who in their estimation sacrifices so much in order to bring the good news of salvation to them. Taking this into consideration the real confidence in missions remains unshaken. Mission work has always been a colossal enterprise and the heathen people can not help but respect a people who undertake such stupendous tasks against apparently insurmountable obstacles and at the same time make such wonderful progress. They are convinced that the God of the Christians must be a powerful God or else the missionaries could not undertake and accomplish so much.

My earnest plea is that our people remember the work and workers in India in earnest supplication during this period of testing that God may in a wonderful way be brought into prominence before the non-Christians.

THE FUTURE EFFECT OF THE WAR ON OUR MISSIONS IN INDIA

M. C. Lehman

It is acknowledged to begin with that our subject is of a speculative nature. The great and terrible war is here with all its anguish, blood and death. Commerce, politics, diplomacy, education, and nearly all the various activities are speculating as to what will be the outcome of the war and its probable effect on their particular activities. No laws for the deduction of the future outcome of either war or peace are known. The prophetic vision of the Old and New Testament prophets has come nearest to realizing the future. War disregards all law. It is the working out of the most wicked passions to which human flesh is heir. It proceeds by no set rules or laws except that sin grows, and that there is no limit to the pain, degradation or depravity it leaves in its wake. War as a violation of God's law is a means to augment rather than minimize and adjust national differences.

There are however in the face of all the speculative phases of the subject some legitimate considerations as to why we should study the subject or the problem of the probable effect of the war on our activities as a missionary Church in India. The immediate effects of the war on the people in our Church there and on the people we hope and believe we are called to evangelize, are already evident and have been pointed out. Some of these will continue to be potent factors in the future as well as for the present.

Prices for instance will not likely be what they were before the war. The tendency of prices for food-stuffs and labor in India has been on the increase for a number of years. It is not likely that in the future when the war is over that they will settle to what they were before the war. The higher price of living, building material, clothing, etc., etc., and perhaps extra taxes to help pay Europe's

war debt will be future effects of the war as well as present. We will have the spectacle of so-called Christian nations taxing heathen countries to raise funds to slay their neighbors and at the same time sending missionaries to teach them the life and love of the Prince of Peace.

The Bengali babu in India who does not like the Indian Government any too well will say, "You need not send us missionaries to teach us Christianity if Christianity expresses itself in your civilization in the form of a war that breaks up homes, shoots, starves and burns people, and breeds avarice and spite between nations and individuals." He will have a right to say that he hopes for a national life for India that is free from the scourge of war. This brings us to the moral effects of the war on our work in India.

The above challenge and stigma will be valid and applicable to the missionary who has presented the Christian message as being identical with Western civilization. Too many times this has been the case. The missionaries of the Mennonite Church in India have however not presented the Christian message from this standpoint. Our people in India do not think of the Church or of Christianity in general as being identical with Western civilization. However potent a factor and however effective a contributor to the present state of civilization in Western lands Christianity may have been, we have tried by God's help to teach our people in India that Christianity is after all distinct from civilization. Our people know this and when the present war comes on our missionaries will now be able to explain that the war is due to a misconception of what real Christianity is, and strengthen rather than weaken the position taken in the original presentation of the message.

At the same time all over India there are millions of people, and thousands in the immediate vicinity of our work in India, who think of Christianity and all Western culture as identical—and when in the future we approach these with the message of Jesus Christ we will find it more difficult to make the needed impression of sincerity because they can truthfully, according to their own conception, say that our message has worked evil in Europe.

This misconception is however bound to be dispelled. The truthful presentation of Christianity will in the end win. We are not, as Christians, allied with a futile cause. This very war may be the means of bringing the thought of heathendom to see Christianity in its true light. It is possible that millions of people that have thought of Christianity as an emanation from Western countries will begin to see it as coming from none other than Jesus Christ Himself and accordingly feel that it is for East as well as for West.

Another effect that we may at least hope may result from the present war is the conception that the real remedy for

strife and war is not, statesmanship, diplomacy, reformation, or education. These will be contributing factors no doubt. It is easily proven historically that these agencies have proven ineffective in the past. Their inability to cope with the problem at present is seen in the fact that their efforts have not been able to avoid the present crisis. "Nothing but the grace of God transforming men and uniting them in unselfishness and love can ever make peace."

The only remedy for all the evil and strife in the world is real Christianity. This fact is the Christian's hope and confidence. It is the encouragement for him in his work when difficulties assail. He sees his Christ enthroned in the hearts of men. Having caught a vision of the liv-

ing Christ he presses on "to the mark of the prize of the high calling in Christ Jesus." Strife, pride, selfishness, expressing themselves in a war where millions die, does not make him lose faith in the effectiveness of the Christian message or the triumphant outcome of the Cause with which he is allied in making men better and reaching the whole world. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Goshen, Ind.

HOW THE WAR AFFECTS TURKEY

Nora M. Lambert

On a beautiful summer morning, more than six weeks ago, everything seemed peaceful and everyone was busy at their work when suddenly we heard the sound of the life and drum coming in our direction from the Government buildings. We hurried to the doors and windows facing the street and inquired what it meant. For the last several years this sound has told us that soldiers were being escorted out of the city to go to the battle front and fall where hundreds and thousands had already given their lives for the rights (?) of Turkey. But what could this mean, for we waited in vain to see the regiment pass. All we saw was a few officers and the men playing the life and drum.

In a short time we were informed by those that followed the drum of the announcement made in the market to the effect that all Christians (Armenians) and Turks from 21 to 45 years of age were to be gathered at once and sent to the front to serve as soldiers. Although in the past men holding diplomas and those engaged as teachers and preachers were exempt, now no exceptions were made whatever.

We knew not what the cause for such immediate action could be, but all felt it was an omen of approaching danger. A cloud of anxiety and sorrow settled over every home. Everyone was sad—no smiles to be seen anywhere. From nearly every home one, two, or three persons were being drafted.

For several weeks crowds of men were seen going to and coming from the Government buildings constantly and nearly every day a regiment left the city, and yet we knew not the real cause of it all. Finally news was received to the effect that several of the European countries had declared war and Turkey was simply making preparations to be ready in case of need.

For a number of days several thousand villagers (Turks and Armenians) filled the streets of our city. They were sitting

and lying in the streets and on our doorsteps—in fact any place where they could escape the scorching rays of the sun by day and the chilly winds by night—awaiting their turn to leave. Because of the danger of cholera and other diseases, as a result of improper food and the exposures they endured, the authorities located the soldiers in the schools and mosques of the city.

When we speak of soldiers do not think of them as being dressed in uniform, fed and cared for by the Government as is the case in other countries, but imagine them in their brightly colored village garb, many having barely enough clothing to cover their bodies. Every man was obliged to supply himself with food for the first five days of the journey. Some who had no money begged from door to door for bread, cheese and such food as they could easily carry with them. One villager was in his bare feet and so an acquaintance took pity on him and went through the market gathering a penny from each person until he had enough to buy him a pair of shoes for the journey.

One night we were awakened by hundreds of men calling and screaming. Later we learned that several hundred soldiers were imprisoned in the barracks to prevent their possible escape and the noise we heard was made by them calling for water.

While Turkey has not yet been taking part in the European War she is still gathering her men, and soldiers by the thousands are stationed in different cities awaiting orders. The Government allows each man only one loaf of bread per day and they must supply themselves with anything they want in addition to this. As a result we hear rumors of men sick and suffering for lack of food, while others help themselves to anything they find in the markets.

From the very beginning of the war all banks have been closed and we have

neither been able to draw money nor to have checks cashed. There is simply no cash to be had. What money was in the possession of the people has been used to pay the exemption which the Government finally decided to accept for men that would otherwise have been taken as soldiers. Some men have paid their exemption (between \$200 and \$250) the second and third time.

The farm work has been left to the old men, women and children. Prices of food stuffs have gone up and poverty is reigning in many homes. Many people have sold dishes and furniture in order to secure money for their ransom or to be able to supply themselves with food while serving the Government. Many well-to-do Turks and Armenians who live in villages and make their living by farming and raising stock have had all their sheep, goats, camels, donkeys, horses and buffaloes taken from them. Although they have a paper from the Government stating the number taken they can never expect any pay for them. The people are depressed and there is little wonder many become discouraged.

For over a month almost no papers,

only occasional letters, and no reliable war news was received by us. For the last week we have been able to receive a little foreign mail. How welcome it is! All the war news we receive is at least ten days old when it reaches us.

For lack of funds many schools and orphanages have been closed. Thus far we have not been obliged to turn any of our children out of our Homes, but unless funds come soon it will probably be necessary. Through the kindness of another Missionary Society we have found a way whereby it will be possible to receive money from America.

Although there has been considerable fear that all foreigners will be ordered out of the country, we trust it will not become necessary for us to leave. At this time of war and general disturbance we find Psalms 91 and 121 sources of encouragement and strength. What a blessing to know that we are in HIS KEEPING! We are very conscious of the prayers of our many friends in the homeland and we would ask you to continue to remember us at the Throne of Grace.

Everek, Develou, Turkey in Asia,
Sept. 14, 1914.

THE HOME CHURCH AND FOREIGN MISSIONS

XII The Enlistment of Missionaries

H. Frank Reist

Upon the body of workers on the field depends the success or failure of the missionary enterprise. Hence the question of enlisting these workers is of the highest importance. Funds are important, the spiritual support of the home Church is essential, but of the greatest importance is it to have God-called and God-sent missionaries. Without such the work cannot prosper. The success of the work of a Mission Board depends upon the character of its missionary body. Consequently one of the problems demanding most serious attention of a Mission Board is that of enlisting an adequate and efficient body of workers.

Space does not permit an extensive discussion of this question, therefore the material in the report of the Commission is greatly condensed here.

Relative to the question of demand and supply, the number of missionaries offering themselves has been increasing, however the demand is also increasing and has not yet been supplied. There is a growing demand for specially trained workers. The work in many fields is so varied that specialists are required for the different phases of service. Educators, physicians, mechanics, agriculturists, etc., are needed. The increase in supply is especially noticeable in America. Among some of the reasons given for this increase we find the following: "Greater familiarity with the needs and results abroad; fuller information and clearer apprehension of personal respon-

sibility; clearer recognition of the mission of the Church; revival of the missionary spirit throughout the Churches; more missionary education and missionary interest in the colleges." Among some of the specific agencies mentioned for disseminating this information are: "Missionary educational work among children, mission study classes, missionary addresses, more effective organization of the Societies (or Boards)." "The emphasis laid by many of the Societies upon mission study is mentioned as the chief factor in bringing about an increase in the number of candidates applying, and suggests the probability of larger results in the near future."

It was also determined that the financial condition of the Boards affected the supply of missionaries. A deficit has the effect of lessening the supply, while a surplus has the opposite effect. This may be partly accounted for by the fact that there are those who are reluctant to offer their services when they are aware of the financial stringency of the Board. The influence of such financial embarrassment upon prospective candidates may be unconscious. Then also a shortage of funds may lessen the eagerness of the search for candidates on the part of the Board.

An exhaustive study of the situation forces the conclusion that at least two-thirds of the Missionary Societies find it impossible or difficult to find the number of qualified candidates they are ready to send out, and that no Society has as

many properly equipped recruits as the work already in hand demands. There is a dearth of candidates on all sides.

The methods employed in soliciting candidates are varied but may be classed under two general heads, viz., correspondence and personal visitation by secretaries and others. Prospective or actual applicants are kept in touch with the Mission Board by correspondence by the proper officials. In this way their interest may be maintained, directed as to their training, and encouraged to come to a definite decision. Many prospective and actual applicants have been lost to the work because of no systematic effort on the part of those in charge of the mission interests to keep in close touch with them either through correspondence or visitation.

The other method, that of visitation, is most generally used especially by those Societies which secure most of their recruits from institutions of higher learning. Thus by visiting the different educational institutions they come in touch with the actual as well as prospective applicants and thus keep in vital touch with them.

It cannot be expected that all those who form the purpose to become foreign missionaries, especially those who do so early in life before they enter college, or do so soon after entering, will eventually get to the field. Different reasons for this are given. Among the principal ones are "ill health and engagement of marriage to one who is unwilling or unable to go." Other causes mentioned are lack of close touch with Mission Board, "insistence by officious friends, not infrequently ministers, that they are more needed at home; attraction of prospects in the home land; family relationships, including opposition of parents and responsibilities for the members of the family; unwillingness to face the difficulties of the foreign field; debts; stagnation of motive and weakness of conviction; spiritual atrophy." Some of these difficulties are unavoidable and cannot be removed entirely. Some of them, however, could be considerably lessened if not altogether avoided.

The failure of Mission Boards to keep in touch with the applicants is a very suggestive cause of failure. Unless these Boards can devise some effective system of bringing applicants into closer touch with them from the time they are prospective applicants until they are safe upon the field, it cannot be otherwise but that many will lose their interest and drift into other channels of activity. The missionary motive once stagnated and the conviction weakened it is difficult to revive it again to the extent that the foreign work will be seriously considered. Far better is it to invest time, energy and funds for creating and cultivating the missionary spirit.

According to the Report of the Commission no Society reports a systematic plan of keeping in touch with its appli-

cants. "We probably underestimate the influence and inspirational power of a young life which has been consecrated to the service and is only biding the time until it can enter upon service abroad."

It may be suggested that applicants who for some reason have been prevented from going to the foreign field, but who still are aflame with enthusiasm might be profitably utilized by the Church at home in arousing and developing missionary interest, and to present the claims of Christ so that other young people may receive the vision and be enlisted in the service. **The education of the Church along mission lines is a function of the Mission Board as essential as the direction of the actual missionary operations if a large and efficient work is to be done.** The foreign work cannot be developed and strengthened at the neglect of the development of the missionary spirit in the home Church.

There seems to be a difference of opinion on the question as to the length of time that should elapse between the time of appointment and that of sailing. Most Societies seem to prefer short appointments, however they suggest that this may be a mistaken policy. There are dangers and possible embarrassments in early appointments, but possibly the advantages outweigh the disadvantages. The one under appointment would be in closer official touch with the Board, and would consequently give himself more closely and enthusiastically to his preparation. Perhaps there would be less leakage. He would be given an incentive such as the applicant would not have. "An appointed candidate is a more striking object lesson, especially to young people, than one who hopes to go sometime." On the other hand it is not difficult to conceive some of the possible embarrassments that may arise in making early appointments. It is for each Board to determine what course to pursue in respect to the individual candidates.

The whole question, then, of keeping in touch with applicants is one that needs careful study. None of the Mission Societies seem to have found a satisfactory solution for the problem. They all seem to agree that more applicants should and can be held by the employment of the proper methods. **It is a problem that we as a Church can afford to look into carefully so that a larger percentage of our volunteers will eventually find their way to the foreign field than now do.**

Where should the emphasis be laid in securing applicants—the home, Church, college or professional school? The general sentiment seems to be in favor of the home. It is an established fact that a great number of missionaries received their first incentive and conviction in their days of boyhood and girlhood. A missionary sentiment in the home, encouraged by a missionary-spirited pastor and fostered by a missionary Church makes one of the strongest combinations

to produce recruits and volunteers for missionary service. **This again emphasizes the need of an efficient system of giving missionary intelligence to our young people.** If the future fathers and mothers are to have the missionary spirit in their homes they must early in life receive a vision of the field, and this is only secured by having a knowledge of these needs.

It is sometimes stated that the motives prompting young people to take up mission work are different than those of a generation ago. The following motives are most frequently given by those who have given their life to this service: "A profound sense of a definite call, to refuse which would be a direct disobedience to God; a longing for the salvation of the souls of the heathen who are perishing without Christ; a deep and abiding desire for a life of the largest possible usefulness and service to humanity; the experience of fellowship with some missionary; obedience to Christ's command; the supreme need of the foreign field; a desire to serve as Christ served, and to pass on His love to others; the love of Christ," etc.

Summing up these motives we can classify them under three general heads, viz., **investment, need, Christ.** The greatest of these is Christ.

What then should be the persuasive appeal for men and women to take up this service? The appeals usually employed are the command of Christ to the Church, the fact that this command has not yet been fully obeyed, the awful need of the heathen world, the marvelous opportunities and rich reward this work affords, and the large scope for the investment of life. "No society seems to take the position that the burden of proof lies with the man who decides to stay at home, or, in other words, unless that every man can give a reasonable excuse for staying at home he must offer himself to go abroad. This is hardly a modern appeal, though it has exercised tremendous power."

The one agency that has perhaps done more than any other to present and impress the claims of Christ upon the lives of the students in our educational institutions is the Student Volunteer Movement organized in 1886 at the call of D. L. Moody. This organization is not a Mission Board, but simply a recruiting agency. Those becoming student volunteers are expected to take up work under the auspices of their own denomination. It works among all denominations and all the institutions of higher learning. It is interdenominational, intercollegiate and international. Each student upon becoming a member signs this declaration: "It is my purpose, if God permits, to become a foreign missionary."

Since its organization up to 1910, no less than 4,377 student volunteers have sailed for the foreign field. About 75 per cent. state that the Student Volunteer

Movement was the determining cause for their entering this work. Missionary impressions of early life received in the home or Church were revived and enforced anew upon their lives at the critical period when life decisions were being made.

As soon as the movement was organized a missionary education campaign was launched which is becoming more extensive and efficient. The most effective agency employed for promoting this education is the mission study class. This work rapidly grew until in 1909 there were 2,084 such classes in the institutions of learning with an enrollment of 25,208. More than forty different courses of mission study have been prepared. These mission study classes have also stimulated missionary reading so that today there is extant a wide range of missionary books to which many new ones are added annually. The dissemination of this literature is doing much to create and foster an interest in this work.

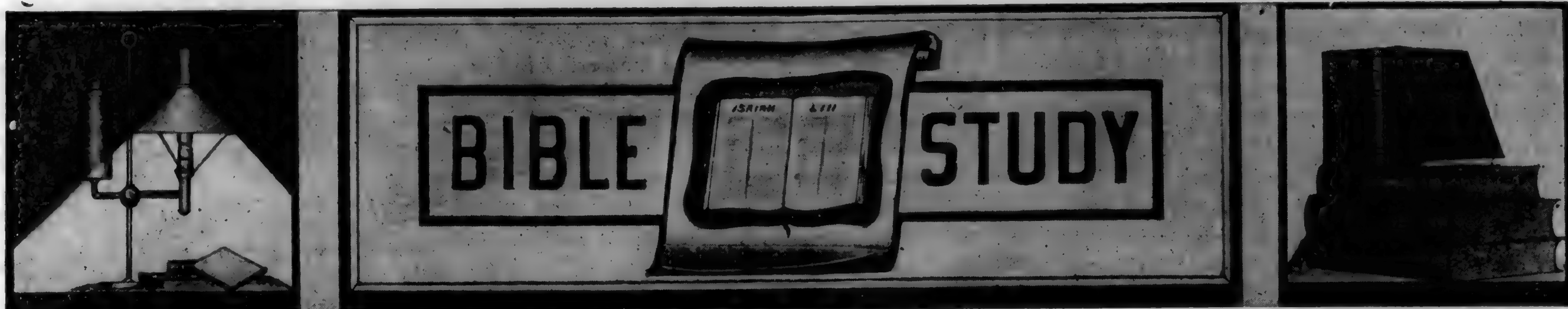
The enlistment of an adequate and efficient force of missionaries is primarily a problem of providing an adequate and efficient system of missionary education that will reach every congregation and Christian home. Not until more attention is given to the systematic education of our people along mission lines can we expect a material increase in candidates for mission work. The decision for such service must be based upon a knowledge of the needs of heathendom and of the claims of Christ upon the life of the individual. Unless the knowledge is supplied we can not expect our young people to take up this service. What are we going to do about it?

(To be continued)

Perils in the New Hebrides

Great as have been the changes among the people of the South Seas since Dr. John G. Paton began his life among them, there are still some places where cannibalism prevails. A recent letter from Mr. Fred Paton reports that "the Malekulan bushmen have had many of their number kidnapped by French recruiters. In revenge they murdered and ate a boat's crew, and sent word to all natives not to act as crews for recruiting ships. Dr. Sandilands is missionary of Wala and N. Malekula. Some of his finest natives went to a bush village by appointment to hold service. The bushmen killed his four leading men and two boys, and ate five of them. The rest escaped by a miracle, one being wounded. It has been a severe blow to the mission work, as the four were outstanding men."

Mr. Paton writes also of a volcanic outbreak on the island of Ambrin, of law-suits between the French and the natives, which resulted in what he considers the unjust imprisonment of a teacher and others.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

BIBLE STUDY

Hesston Academy and Bible School represents the effort of the Church to provide an institution of learning for her young people in the western section of the country. As the name suggests, it provides for development and training in the essential branches of education and also supplies needed assistance in developing the spiritual nature and equipping the young people of the Church for Christian living and service.

The Church is especially interested in the spiritual part of the educational work of the schools under her control. The spiritual welfare and safety of her children was the primary factor in establishing her schools. To know that these interests are being advanced and the proper influences are at work to continue these purposes is now a matter of concern and interest to the Church.

The recent steps taken by the Board of Education and the co-operation of the schools with them in promoting the spiritual welfare of the students gathered under their care will tend to strengthen the confidence of the Church which, as a body, is a comparative stranger to the schools and their work. In order to in-

crease the confidence and co-operation of the entire body, the Church should come more directly in touch with the work of the schools. She may not be so much interested in secular departments of the schools, but she desires to know the nature of the spiritual teaching, the kind of Biblical instruction that is given. In this issue of the Christian Monitor, with the generous assistance of the faculty and students of the Biblical department of the Hesston Academy and Bible School we are able to give rather an inside view of the work of that department. Some of the subjects which belong to the Bible courses are given. Some methods of study are shown. Some of the text books used are described. Some of the doctrines taught are discussed. Some of the benefits derived from study are presented. We trust that this presentation of the Bible study department of the Hesston school will be appreciated by our readers and the Church in general, and will awaken a new interest in this most essential factor in the life, welfare and prosperity of the Church. "My words are Spirit and they are life."

INTRODUCTORY

J. B. Smith

The Hesston Academy and Bible School takes pleasure (upon request) to inform the readers of the Christian Monitor regarding the nature and extent of the Bible courses that are being offered at the present time.

In general it may be said that it is the aim of the institution to offer such work, and only such work, as will enlighten the intellect while at the same time it strengthens the heart. It is our purpose to put "first things first." As a Church institution, we believe it is our duty, as well as our privilege, to lay the emphasis upon the spiritual development of our students. All intellectual and physical culture should be subordinate to the spiritual. Where ecclesiastical and educational standards clash, a church institution should show preference for, and yield submission to, the former.

The only consistent position we as a church school can hold is one of con-

servatism. The Mennonite Church has been decidedly conservative in the past, in fact, she has been regarded as holding an ultra-conservative position. Keeping this in mind it is easy to understand that for an educational institution to take any other position than a conservative one, would mean confusion, distraction and ultimate disunion.

It is the aim therefore of our institution in general and of the Bible department in particular, to foster the spirit of conservatism of the past, to defend the blood-bought and time-honored faith of our fathers, and at the same time furnish our students with sufficient intellectual training to qualify them to perpetuate and disseminate the principles of the Mennonite Church based, as we believe they are, upon God's Holy Word, and thus make them champions of "the faith which was once delivered unto the saints."

We are offering two courses in our Bible department—a two-year course and a four-year course. The two-year course is elementary and largely introductory, yet it lays the foundation of true Biblical learning, so that enthusiastic students, who may be deprived from pursuing their school work any further, may be enabled to continue their studies, privately, in a systematic and successful way. Brethren and sisters expecting to engage in direct Christian work, but whose time or opportunity for making preliminary preparation is limited will find this course helpful and suggestive. Some of the most successful Christian workers have not had as much scholastic training as this course affords. Helpful as advanced scholastic attainments may prove, it should be kept in mind that the Lord does not limit Himself to college graduates, in selecting men to carry on His work. Witness the achievements of a Spurgeon or a Moody, neither of whom had any academic training.

The four-year course is more advanced and is intended for such as desire to make more extensive preparation. It includes a number of academic subjects besides considerable advanced work on Biblical lines. Only mature students and such as have had some general training are in a position to graduate from this course.

It is our aim to use the best text books obtainable, consistent with orthodoxy and scholarship. Several of the subjects of our four-year course have received standard college recognition. It may be added that our institution is offering sufficient advanced work in its Bible department, that in addition to the extra work offered in our Academy and Normal courses, students may receive two years' college accreditation. In giving a description of our courses, we decided to ask members of the different classes, to report briefly on the work offered on each subject. The papers will show that some of the writers are but beginners, while others will testify to more advanced training. It has also been thought best to present our work from different angles so there will be quite a variety of treatment. We believe the papers merit a careful reading, not only as giving information regarding the work of our Bible department but also as furnishing interesting reading matter that may prove helpful in a general way.

GOSPELS

Marion Charlton

The study of the Gospels is the Bible subject that is open to students of all classes. At present we are studying the Gospel of Mark.

The writer of the second and the briefest of the Gospels was John Mark. Marcus was his Latin surname. His Jewish name was John. This we trace in the Scripture. "John, whose surname was Mark" (Acts 12:25; 15:37). In Acts 15:39 he is called "Mark" and thereafter we find no change.

We first learn of Mark when he accompanied Paul and Barnabas on their return from Jerusalem to Antioch. He then went with Paul and Barnabas on a missionary tour, but left them at Pamphylia for unexplained reasons and probably returned to Jerusalem to his mother's home. It was in her home that the apostles and early Christians used to gather for worship.

Paul refused to take Mark on the next tour, but Barnabas, a kinsman of Mark, insisted on his being taken, so Paul chose Silas and left Mark and Barnabas in company.

Later, when in Rome, Paul sent Mark on a missionary tour, and still later called him to the work in Rome, and while in prison said that Mark gave him much comfort.

Ecclesiastical tradition affirms that Mark visited Egypt, founded the Church in Alexandria and died by martyrdom.

We do not know definitely when it appeared but it is certain that the Gospel of Mark was written before the destruction of Jerusalem, for he would have mentioned the fulfillment of Christ's predictions; so we place the time about A. D. 63-70. It was probably written in Rome.

As Mark wrote to the Romans he omitted the genealogy that was used to convince the Jews that Christ was the promised Messiah. He also omitted references to the Jewish Law and used words familiar to the Romans and explained Jewish terms and customs as in Mark 7:34. He used Latin words that do not occur in the other Gospels and that would be familiar to the Romans only.

The Gospel was written in the Greek language, and generally regarded as under the direction of Peter and guided by the Holy Ghost. If Peter did not dictate the Gospel, Mark wrote as he was moved by the Holy Ghost. The close companionship between Peter and Mark was the means by which Mark secured his wonderful familiarity with the life and deeds of Christ.

In studying the Gospel we outline each chapter and discuss the parables and miracles as Mark records them. He portrays Christ as the wonder-working Son of God living among men and performing great miracles. He begins with the preaching of John the Baptist who was

preparing the way for "One mightier" than he, then tells of the baptism and temptation of Christ. He records only such parables and miracles as prove to the Gentiles that He was Lord over man, nature and devils. He records with each one the minute particulars that made such great impressions on those around Him. But he never loses the thought that Christ had a human nature also, and tells us that He hungered, became fatigued and slept and longed for human sympathy.

Mark uses words which express exact time, place and manner, and is more concise than the other evangelists. He omits some of the things they record yet gives us some vital facts not found elsewhere.

We learn that the Gospel is to be preached to all mankind, and that the gospel of salvation is to be open to all men and that they reject the offer at their own peril.

As he wrote to the Romans so he writes to all people today. Our duty is to believe, and carry the wonderful message of salvation to all mankind.

Hesston, Kans.

OLD TESTAMENT HISTORY

A Survey of the Text

Martin L. Weaver.

G. F. Maclear, of London, England, is the author of the text used in Old Testament History in Hesston Academy and Bible School. He gives in a very interesting and graphic manner the most important points in his history of the Old Testament times.

The work is divided into eleven sections called books. The various books are subdivided into chapters. Book one contains six chapters: 1. The Creation. 2. The Fall. 3. The Flood. 4. The Confusion of Tongues. 5. Rise of Idolatry. 6. The Patriarch Job.

Book two begins with the call of Abraham and ends with the death of Joseph. It is in this book that we learn of the thrilling life of the patriarchs, the history of Joseph and the descent of the children of Israel into Egypt, including the bitter experience of God's people in that strange land. The book is appended by a lengthy note giving a general survey of the Patriarchal Age. We have a picture of the early nomadic character of the patriarchs, blending with the simple but commendable life of the family, where mutual love existed, not only between members of the family, but where servant and slave as well shared the blessings of home life. The high degree of civilization which existed among these early fathers of the family of God's people is clearly depicted. The religion of the patriarchs has a prominent place in this description. They believed in and faithfully served the one true God, not an abstraction, but a personal, holy Being, omnipotent and omnipresent, who revealed Himself by visions, dreams and through angelic visitations. The character and lives of the patriarchs are nowhere revealed as perfect; their history is not an ideal one. But if we trace in them the four most prominent characteristics, we see in Abraham the faith that can "remove mountains," manifesting itself in obedience under the most trying circumstances; in Isaac the faith that

can possess itself in patience and discharge the ordinary duties of life in quietness and patient waiting; in Jacob, the "violent contest of faith with the flesh," and the higher with the lower nature, until by hard discipline, the character is purified, and the "Supplanter" becomes the "Prince," the "Prevailer with God." In Joseph we have the fidelity and perseverance of faith, which finally is crowned with victory; also, in Joseph we see the distinguished ancestral type of Christ: (1) in his persecution and sale by his brethren; (2) his resisting temptation; (3) his humiliation and exaltation; (4) his dispensing to a famine-stricken people the bread of life, and (5) in the fullness of his forgiving love.

Book three introduces us to Moses, the great law-giver, and leads us with him to witness the suffering of the people of God in Egyptian thralldom, the ten plagues, the crossing of the Red Sea, the stay at Mt. Sinai, the giving of the Law and the worship of the golden calf.

Book four deals with the tabernacle, the priesthood, the sacrifices and offerings, holy times and seasons, the great festivals, civil and moral laws and a discussion of the laws of purity.

Book five introduces Israel at Kadesh-barnea, traces their wanderings to the borders of the Promised Land, the sending out of the spies and the conquest of the land east of the Jordan, the death of Aaron and Miriam, Balaam and Balak with the Midianites, and the great leader views the promised land from Mt. Pisgah and is laid to rest by the Almighty Himself.

Book six deals with the passage of the Jordan, the capture of Jericho, the conquest of southern and central Palestine, the battle of Merom and the division of the land.

In book seven we have the events subsequent to the death of Joshua; Micah and the Danites, the tribal war, the in-

troductio of the reign of the Judges from Othniel to Samson.

Book eight continues the history of the Judges—Eli and Samuel. Then the first king is anointed. The battle of Michmash, and the conflicts and battles of Saul and David receive tragic notice, and the final battle at Gilboa, in which Saul ends his career, close this period of history.

Book nine has to do with the life and reign of David, at Hebron and Jerusalem, and his conquests.

Book ten deals with the rending asunder of the tribes of Israel; the mutual hostilities between the northern and southern kingdoms; the period of mutual alliance and hostilities against Syria follows, and the decline and fall of both kingdoms before the mighty Assyrians.

In book eleven is given the history of Daniel, Nebuchadnezzar, Belshazzar and

Darius; the return of Israel, the rebuilding of the temple, the times of Ahasuerus and Esther, Ezra, Nehemiah and the close of the canon.

An appendix gives in tabulated form the Patriarchal descendants, Levi and the priesthood, the kingdoms of Israel and Judah, the prophets, tables of weights and measures, etc. All this is very helpful to the student of Old Testament history.

The benefits to be derived from this study are many. A few important ones are: We learn how God dealt with His people in olden times. We become better acquainted with the facts as found in the Old Testament. But above all, we learn to love God more for His justice and righteousness in dealing with mankind, and thus are helped on our way Zionward.

Hesston, Kans.

NEW TESTAMENT HISTORY

Edward Diener

Our author, G. F. Maclear, divides the study of New Testament history into three parts. He begins, not with the birth of Christ, but with the death of Nehemiah, about B. C. 413. At this time Palestine was subject to the Persian crown. Eliashib was the high priest. Since the Old Testament history ends at this period, it will be seen that it is important that the history associated with the New Testament should begin here, for in this way we get the history of several hundred years not recorded in either division of the Bible.

After the death of Nehemiah the government of the Jewish nation rested largely with the high priesthood. Thus this office became involved in civil contests which naturally resulted in both moral and civil decline. A striking incident showing this decline is witnessed in the life of the high priest Joiada. His eldest son, Jonathan, was attacked in the temple by his brother Joshua, who fell slain.

Jonathan was succeeded to the high priesthood by his son Jaddua. His administration is marked by the beginning of the rival Samaritan worship, the saving of his people from the hand of Alexander the Great, and the capture of Jerusalem by Ptolemy Soter, which placed the Jews under Egyptian rule. During the high priesthood of Eleazar the Septuagint, the first genuine version of the Scripture, was brought into existence.

The influence of Greek culture found its way into the country and lives of Israel some years later. The Hellenizing priest of his time was Jason. By a heavy bribe he secured his appointment to the high priesthood and had his brother, Onias III, deposed. Jason did much to weaken the religious power of his people and lower them to the level of the heath-

en nations about them. Later he was expelled by Menelaus and a strong Syrian force, but Menelaus did still more wickedly than his predecessor. He sold the golden vessels from the temple and later led the wicked Antiochus into the temple proper. Then began the terrible persecutions the Jews suffered under the tyrannical Syrian king who forbade the observance of the Jewish rites and made it a capital offence for any Jew to circumcise his children, or observe any of the sacred rites. Moreover, he compelled heathen worship in the very temple itself. This condition became intolerable to the orthodox Jews, whose cause was championed by Matthias, the father of the Maccabees and of the Asmonean dynasty, under whose rule the Jewish worship was again established at Jerusalem.

Of his five sturdy sons, three succeeded Matthias to the high priesthood, two of them being priest kings. These loyal Jewish leaders finally succeeded in gain-

ing possession of Jerusalem and again setting up the standard of Jehovah. The temple was rededicated in 165 B. C., and the worship of Jehovah again flourished. These sturdy Maccabees also succeeded in gaining the recognition of the surrounding nations, but they were constantly harassed by the apostate Jews.

During the reign of Simon's son, Hyrcanus, the rival temple at Samaria was leveled to the ground and Judea enjoyed a reign of peace for twenty years. But now the Jewish state and Jewish religion began to suffer a decline from which it never recovered. Matters went from bad to worse until, under that despicable Idumean, Herod the Great, supported by the haughty Romans, the Jew, his nation and his religion were found in the sad plight recorded in the early history of the life of John the Baptist and Christ.

In this confused condition opens the second part of the New Testament history, which is known as the Gospel History, and deals principally with the life and labors of Jesus. This period deals with the reigns of the Herods, the teachings, miracles, doctrines and suffering and death of the world's Redeemer, closing with His glorious resurrection.

The third division of the history deals with the early Christian Church. It is called the Apostolic History. In this is given the life and activities of the early Christians. This includes the coming of the Holy Ghost, the dispersion of the Jerusalem Christians, the journeys of Philip, Peter, and the missionary journeys of the illustrious apostle to the Gentiles, closing with the martyrdom of Paul.

The first division of the text is the part that usually receives the least attention, but is very important because it deals with the incidents that especially prepares the world to receive its greatest historical and ecclesiastical character—the Lord Jesus Christ.

Thus closes a very interesting and significant study in the Bible department of Hesston Academy and Bible School.

Hesston, Kans.

BIBLE GEOGRAPHY

Anna M. Kreider

Bible geography is a study of the Bible lands with the history connected with them. The geography and history of the Bible are so closely united that neither subject can be studied to advantage without the other.

This subject is given in the second year's work, of both the two- and the four-year Bible courses. The text used is the "Rand-McNally Bible Atlas."

The author first gives the Old Testament world with its people and their history. He begins with the date 2500 B. C., the time of Noah.

"After the deluge an instinct of migra-

tion took possession of the human family. From their original home (long supposed to have been near the Caspian sea, but now uncertain as to locality), clans moved in all directions and nations rose, occupying different lands."

We next have the journeys of the Patriarchs: First Abraham, the father of the Faithful; then Isaac, the peace-maker, and last Jacob, the father of Israel.

Next he gives the lands of the sojourn and wanderings of the children of Israel with maps illustrating their journeys, and following that the conquest of Canaan. The map which illustrates the

latter shows the places of battle; also the part of Palestine conquered by Israel.

A chapter on Palestine among the twelve tribes is given. On the map are shown the divisions of the land with the priestly and Levitical cities.

The geography, together with the history of Palestine, is treated very extensively by the author. It is of course the most important part of the Bible world because it was the home of Christ while here upon earth.

One chapter treats of physical Palestine. It includes the national divisions, mountains, rivers, valleys, etc. Another chapter treats of the earliest inhabitants and also of the surrounding nations with which the Jews had to deal.

The author deals extensively with the city of Jerusalem and its history. Maps give the student a very good idea, both of ancient and modern Jerusalem.

The latter part of the text deals mostly with New Testament Palestine.

Journeys and incidents in the life of Christ are given which are classified in the following nine periods: The period of preparation, Inauguration, Early Galilean ministry, Later Galilean ministry, Retirement, Judean ministry, Perea ministry, Passion, and Resurrection. Maps are given, illustrating the journeys during each period.

The early apostolic history follows, with the journeys of the Apostles illustrated on maps. The first is the journey of Philip, when he was compelled to leave Jerusalem on account of persecution, and went to Caesarea. It was on this journey, as he went from Jerusalem to Gaza, that he met the eunuch, which story is familiar to all those who attend Sunday school. Next is Peter's journey; the one in which the door of faith was finally opened to the Gentiles. The third journey is that of Barnabas, from Jerusalem to Antioch, where he was sent by the apostles to visit the church. The journey of Paul and Barnabas, when they took the contribution prepared by the Church at Antioch, to the poor disciples of Judea, is the fourth one given.

Last are Paul's three missionary journeys and his journey to Rome. He was the leader in the great movement by which the Church of Christ was broadened from an inconsiderable Jewish sect, scarcely known out of Jerusalem, to a religion for all the world. He traveled through Asia Minor, Greece, Thrace, and Macedonia, preaching the Word and establishing churches.

Near the close of the book is a lesson on the tabernacle. It is divided into three parts; the origin, the history, and the departments of the tabernacle. This is very interesting and helps one to form a better idea of the Israelitish worship.

The study of Bible geography is very helpful to the Sunday school worker, as well as to any Bible student. A knowledge of the Bible lands makes the Bible stories more real and helps us to better understand them. Hesston, Kans.

BIBLICAL INTRODUCTION

May F. Detweiler

Biblical Introduction is one of the studies of the Bible Department. The text used is the "Look of Books," by Wm. Evans. This book is a great help to one who desires to study God's Word in a way to obtain the best results, but it is only preparatory to more extensive Bible study.

One purpose of this study is to give the student a brief knowledge of important facts concerning the Bible and another is to create more interest in the blessed Word of God which so many people call dry reading.

The text is divided into two parts. The first part treats on the names and titles of the book, the inspiration, the genuineness and authenticity of the Bible. Nearly all of these subjects are proved by the scriptures themselves. It also treats of how our Bible was given to us by holy men of God who were moved by the Holy Ghost. It treats on the canon of the Bible, or the restriction of the number of books that should compose the sacred volume. Facts are given concerning the language, the different versions, the divisions of the Bible, and the ways in which God used men as instruments in the preservation of His Holy Word in which the laws and commandments for His people are given.

The second part of the text book deals mostly with methods of studying the Bible. In order to obtain that which it has in store for us, we must be in the right spirit, feel the importance of the subject before us, and depend upon the Holy Ghost to help in the work. The best method should be taken to study it and then meditation and self examination should follow. It tells about the interpretation of the Bible and how it is its own interpreter. Many different methods are given by which to study the Bible. The following are a few of the methods given in the text: Devotional, Synthetic, or by books, Prophetic, Literary, Biographical, Chapter, Topical, and Dispensational, or by Periods. Every student may use the methods best suited to them.

Some of the benefits derived from this study are a better acquaintance with God's Word and more appreciation of what it contains. It also makes one realize the wonderful power of God in seeing how He has preserved His Holy Word up to the present time so that His people may know His will concerning them. Every one who takes this study is certain to receive benefit.

Hesston, Kans.

"Yoshihito, the new Emperor of Japan, has chosen for the official title of his reign the Japanese word which means 'righteousness.'"

SYNTHETIC BIBLE STUDY

Hannah Brenneman

In recent years there has been an increased demand for simple and profitable Bible study among the active Christian people of our land. This fact has led some of our best Bible scholars to consider carefully what methods of Bible study enable the student to receive the most practical benefit and lead him to have the greatest appreciation for the Word of God.

There is one method that has been especially helpful to the writer—that of Synthetic Bible Study. In the following paragraphs I shall try to explain what this method is, and why it should have first place in our Bible courses. Probably the question arises in the minds of some: What is Synthetic Bible Study? Synthesis as opposed to analysis is the composition or putting of two or more things together. Synthetic Bible Study, then, is the method of looking at the leading divisions of the books of the Bible with a view of combining each book into a whole, or taking a general survey of a book. As an example, we may take the book of Isaiah. The theme of the whole book of Isaiah is Salvation, while it is divided into several distinct sections relating to the history of the Jews, and the coming of the Messiah. Keeping these facts in mind enables us to read and study the book of Isaiah with more pleasure, interest and profit, than if we thought it to be merely a large collection of short sermons, lectures or sayings that had no relation with other parts of the book.

After a general outline of a book has been given it may then be studied analytically and the relation of each part of every other part clearly understood.

Without a synthetic knowledge a clear and correct interpretation of many parts of the Bible is almost impossible. Our method should be like the English mountain climber, who, when exploring a new region, always ascended the highest point first, and from that angle made observations as to the more minute explorations and understood every move he made. Had this mountain climber started at the base of the mountain, and explored as fancy directed, without first making a general survey, he would never have advanced very far, nor could he intelligently have made a map of the regions covered by his explorations. This same plan needs to be applied for successful Bible study. Use the telescope first, then the microscope may be intelligently used. We understand then why the Synthetic method should come first in a course of Bible study.

Dr. James M. Gray, Dean of Moody Bible Institute, and author of an excellent work in which every book of the Bible is synthetically outlined, says that since he has studied the Bible in this

way, his estimate of its truth and practical application has so profoundly increased that there is scarcely a comparison to be made.

Not only has Dr. Gray used this method for himself, but he has introduced it among his students and many Christian workers, and it has almost invariably met with success. Hesston Academy and Bible School offers Synthetic Bible Study in the regular Bible course, using the text outlined by Dr. Gray.

Hesston, Kans.

BIBLE LITERATURE

F. Rose Shank

When we speak of literature and its study, at once we think of courses in Prose, Poetry and Drama which characterize the various declines and developments of man throughout the historic age. We study them in our schools and call them classics, esteeming them very highly for their stores of the richest thoughts of man. We even go so far as to accept those thoughts and standards of life as rules by which we, too, may attain to glorious heights. As we thus continue our search we may appreciate the good and pass it on, but seldom does it occur to us that a field of wealth far surpassing any human composition lies open before us in all its beauty and comprehensiveness. This field of literary study is found in the Bible.

We are too often inclined to think of the Bible as a book of law, biography and history and fail to seek further into its beautiful literary setting; its variety of forms; its scope of profound thought; its rich oratory; its sweet music; its simple landscape designs with mountains, valleys, trees, birds, and flowers; its intensely personal message through the lives, words and actions of human beings like ourselves; its mysterious depths beyond our ability to penetrate; its unlimited height beyond our reach; and, above all, the Hand which guided the pen in its composition.

To the ordinary reader, all this may not be realized or appreciated until the wonderful treasures have been unfolded to view by a comprehensive study of its various forms and literary setting.

Such a study, too, is an aid to proper interpretation. For example let us notice the book of Job. It is decidedly dramatic in form and presents nature as its stage of action. Job and his three friends, the adversary and God as the chief characters. The scene progresses in a most lofty manner, and in order to appreciate this book of the Bible as it should be, one should study it in the light of its literary setting.

Biblical verse is the literary form with which this Book abounds, and its symmetry, music, beauty of style, purity of thought and artful painting is wonderful as the picture is unfolded.

If you wish to delve into history you find in the Bible a preview of all succeeding ages; if you wish to make scientific search or go in quest of philosophic thought you find it here; should you be an admirer of oratory and rhetoric it is here that you read the greatest masterpieces of all the earth, as for instance, in the writings of Moses and Isaiah; do you love to follow the golden thread of prophecy and see these pictures of past blessings and visions of future happiness and glory, you will find its gleaming strand woven from beginning to end of this wonderful Book with here and there a design of most wonderful beauty planned by the Infinite Designer.

Therefore since the Bible is the richest mine of wealth, in its scope of literary form, together with the beauty of thought and greatness of the message, that has ever been opened to man's search or placed in his direct possession, it should awaken a desire to grasp more of its meaning by a study of its literary setting and thus lead us to a greater appreciation of the Book of books.

Hesston, Kans.

NEW TESTAMENT GREEK

Paul Erb

A study of the New Testament in the original language is of very great value in its correct interpretation. As is the case with all languages, the Greek is full of idiomatic constructions which defy

translation. Few translations equal their originals, and this is especially true of our Bible. Many of the fundamental doctrines are illuminated by some technicality of the Greek text. Biblical research is continually offering something new in the way of Biblical interpretation, and the need of advanced scholarship is imperative within our own Church in order that we may "hold fast to that which is good," guard against the bias of destructive criticism, and be able to give a reason for the hope which is within us.

The first year of the Greek course at Hesston Academy and Bible School is occupied with a study of Huddleston's "Essentials of New Testament Greek" and the reading of John's Gospel. The Gospel of Mark forms the basis for the second year's work. It is read twice; in the first reading grammatical constructions receive the emphasis, while the second reading is an exegetical study of the text. This work is supplemented by grammatical study, using Green's "Grammar of the Greek Testament." The testament used is Westcott & Hort's edition. The third year's work, which will be offered next year, will be a continuation of exegesis based on Luke, both the Gospel and Acts. Ample library reference is furnished by Robinson's Lexicon, part of the Expositor's Greek Testament, and Robertson's Grammar of the Greek New Testament, the most recent authoritative work.

Hesston, Kans.

PROPHECY

Noah Oyer

The importance of the study of prophecy will be seen at once by the prominent place given it in the Bible. It is one of the three main divisions of the Scripture: Historic, Poetic and Prophetic. Sixteen books of the Old Testament and one of the New Testament deal entirely with prophecy. In the New Testament one verse out of every twenty is prophetic.

Unfortunately, prophecy has been so "wounded in the house of its friends," that it has been robbed of its large significance. It has received the same treatment as the One in whom all prophecy centers. In the New Testament Peter exhorts God's people to "take heed to the sure word of prophecy" (II Pet. 1:19), and Paul writes to the Church at Thessalonica, "Despise not prophesyings" (I Thes. 5:20). These passages show the value these inspired writers place upon the subject.

Prophecy is also important as a proof of the inspiration of the Bible. The messages of the prophets often began with a "the sure word of prophecy" (II Pet. 1:19), many predictions have been fulfilled is a strong proof that the Scripture claims of

Divine inspiration are true.

Prophecy is often looked at as dealing only with future events, but it is not only predictive—a foretelling, it has a preceptive aspect also—a forth-telling. God's people often needed to be reminded of their duty to Him. When the people failed we find a man appearing on the scene with a message direct from God. Elijah and Elisha are striking examples of this phase of prophecy. Prophecy, whether in its predictive or perceptive aspect, is thus seen to be "a light that shineth in a dark place."

The interpretation of prophecy demands a study of more than the prophetic passages. The interpreter's study ought to embrace the entire Bible. This leads him to one of the most effective methods of interpretation, namely, comparing scripture with scripture. The context and parallel passages should also be studied. A literal interpretation of prophetic passages should be accepted unless the context suggests to the reader that the literal sense is not tenable.

Most important of all in interpretation is the guidance of the Holy Spirit. (II Pet. 1:21). Since the Holy Spirit has

given all scripture truth it is impossible to rightly interpret that truth unless the same Spirit illuminates the mind. Horsley has said, "The most illiterate Christian, if he can but read the English Bible, and will take the pains to read it in a careful manner, will not only attain all the practical knowledge which is necessary to salvation, but by God's blessing he will become learned in everything relating to his religion to such a degree that he will not be liable to be misled, either by the refuted arguments or the false assertions of those who endeavor to engraft their own opinions upon the oracles of God."

One of the significant characteristics of predictive prophecy is the progress of doctrine. The first glimpse the Bible gives us of the Messiah is in Gen. 3:15 where a redeemer is promised who will give victory over the serpent. As time advances details are added. Thus in Gen. 17:7 God makes an everlasting covenant with Abraham. In Gen. 49:10, "The sceptre shall not depart from Judah . . . until Shiloh comes," meaning until Christ comes. It also speaks of the gathering of the nations to Him. In II Sam. 7:14-16 the Messiah is to come through the lineage of David. David's throne is to be "established forever." Isaiah tells us of the virgin birth and that His name shall be Immanuel, "God with us" (Isa. 7:14). The Old Testament prophet, however, could never fully appreciate Him as "God with us." Micah adds still more, and

names the place where the Messiah shall be born. (Micah 5:2) and in Dan. 9:24-26, the time of His coming and suffering is foretold. It will be noticed in this passage as in a number of others, that the first and second coming are spoken of in the same verse and sometimes in the same sentence.

The Old Testament seer had a vision of Israel's captivity, restoration, rejection of the Messiah, regathering and future glory, the rejection of the Messiah, His suffering, and at the same time saw Him reigning supreme over the earth.

Christ is the central theme of all predictive prophecy. (Luke 24:27, 44; Acts 10:43; Rev. 19:10, last clause). The entire Divine plan centers in Him. Other themes such as judgment, world kingdoms, Israel, have a large place in the prophetic record, but all of these are subordinate to the central theme, Christ.

Predictive prophecy divides itself into four great epochs. First, the time of the Gentiles. Second, the day of the Lord. The third epoch is the kingdom age. The last of the prophetic epochs is the eternal age which is described by Paul in I Cor. 15:24 as follows: "Then cometh the end when he shall have delivered the kingdom to God, even the Father, when he shall have put down all rule and all authority and all power."

Hesston, Kans.

THEOLOGY

Siddie B. King

The study of the great doctrines of the Bible is at the present time of great importance. Liberalism and higher criticism have made remarkable progress in the schools of our land. To counteract these evil influences it is necessary that every student as well as every Christian worker be firmly settled in their own minds concerning the fundamental doctrines.

The book entitled, "The Great Doctrines of the Bible," by William Evans, is written especially for students, although it is not too difficult for the average Christian worker. The doctrines are treated from a Biblical standpoint rather than from the standpoint of some particular church or denomination.

The plan of treatment which is followed is this: All the scripture verses dealing with a certain subject are gathered together and from these the best are selected and their meaning sought after, not only from the text itself, but also its context, and parallel passages. Each subject is divided into appropriate subdivisions thus making the work quite systematic and comprehensive. It is intended that the work be studied with an open Bible, since the subjects treated are in outline form and reference is made to Scripture passages almost continuously.

Of the doctrines treated the first three are discussed at greatest length. The Doctrine of God is taken up and His existence proven, first, from the fact that the writers of the Scriptures took for granted that He existed and did not even attempt to prove it. "A god capable of proof would be no god at all." Second, seven arguments are given indicating His existence from the fact that men everywhere believe in the existence of a Supreme Being, from cause, from design, from being, from the moral argument, from congruity and from Scripture. Other sub-divisions are these: His nature, His natural and moral attributes.

The importance of the Doctrine of Jesus Christ is shown in the fact that if His name and person be taken away from Christianity, nothing is left. The whole of the Christian faith is centered in Him. His Person is the first subject treated by the author. His humanity and deity are clearly set forth with scriptural proofs. Those vital elements of Christianity, the death, resurrection, ascension and exaltation of Christ are discussed at some length. Five unscriptural views concerning His death are given with Scriptural references disproving them.

The Doctrine of the Holy Spirit concerns us possibly more than any since

we are living in the age of the Spirit.

The personality of the Holy Spirit is questioned by some. Four reasons for this are given and six proofs of His personality set up against them. His Deity is next set forth and proven in five different ways. The names ascribed to the Holy Spirit indicate His character and work. Nine different names are given and discussed. Then follows His work in relation to the world, to the believer, to the Scriptures and to Jesus Christ. The most solemn phase of this doctrine is taken up under two general divisions: The offenses committed by the unbeliever and the offenses committed by the believer.

The Doctrine of Man is divided into his creation and original condition and his fall.

The Doctrine of Salvation is divided as follows: Repentance, Regeneration, Justification, Adoption, Sanctification, and Faith.

In the Doctrine of the Church, that institution is defined and the distinction noted between the Old Testament and New Testament use of the word. The other divisions are these: The founding of the Church, Membership in the Church, Figures under which the Church is presented, The Ordinances of the Church, The Vocation of the Church.

In the Doctrine of the Scriptures four names or titles are given. The inspiration of the Scriptures receives considerable attention.

The Doctrine of Angels gives us their existence, their nature, the fall of angels, and the work of angels.

In the Doctrine of Satan, his existence and personality, his place and power, his character, our attitude towards Satan, and his destiny are treated.

Under the Doctrine of the Last Things we have the doctrines of the second coming of Christ, The resurrection of the righteous and wicked, The Judgments, Final rewards, and Eternal destiny.

By careful and prayerful study of these doctrines as outlined one receives a very complete knowledge of the Fundamental Doctrines of the Bible and is thus qualified "to contend earnestly for the faith once deliver unto the saints."

Hesston, Kans.

The Religion of Suicides

The Imperial Statistical Bureau of Berlin publishes the averages of death by suicide per 100,000 people among different religious and non-religious sections of the German nation. The ratio is as follows:

Among Moravians, Mennonites, etc.	1
Among Protestants	31
Among Catholics	37
Among Jews	40
Among the religionless, especially among Socialists	605

—Selected.

HOMILETICS

Howard Stevanus

The text used in this study is the "Ideal Ministry" by Herrick Johnson.

Dr. Johnson is a man who wrote, not for the sake of adding more books to the world's library, but because he had a profound conviction that he ought to do something to raise the standard of the Homiletic art. He presents his ideas and ideals in a clear and forceful way. He is sound in doctrine and shows a great zeal in the knowledge of God. He lifts up the Cross of Christ as the attraction for all men, and presents, everywhere, Christ crucified as the central theme of all sermonic toil.

Its Divisions

It is divided into three parts: (1) The Ideal Ministry; (2) Related Ideals; (3) The Sermon. The first half of the school year is spent in studying part one and two which prepares the student for more practical work. During the latter half short talks or homilies are prepared and delivered before the class. The one who recites is criticised by the other members of the class and finally by the teacher.

Its Purpose

The purpose of the study of Homiletics is to bring before the student the great need of having godly, Spirit-filled men to stand on the walls of Zion to proclaim the everlasting truths of the kingdom of our Lord and Savior Jesus Christ, to show him what great things God expects of His messengers; to press more forcibly upon his mind the sad fact that thousands of souls are going into Christless graves every year because of a lame and reckless ministry; to point out the successes and failures of preachers, showing why some, with great opportunities, have failed, while others, less favored, have greatly succeeded; to show him that to reach all classes of people the messenger of God must be able to adapt himself to all the states and conditions of man; to aid him in the gathering, selecting, and arranging of material needed in his great work; to help him in the arrangement of his study and library; to aid him in the selection of texts; and finally it points him to the "quiet hour" as the greatest source of power and aid in preparing and delivering the "ideal sermon."

Its Value

It is a valuable study because of its contribution to the student's ability to express his thoughts. But it has greater values; it exalts the work of the ministry; it creates new zeal; it systematizes labor; it gives excellent outlines and suggestions; it magnifies the Cross of Christ; it gives actual practice in sermonizing; it humbles the servant of God and gives him light on almost every phase of the

mighty business of preaching Christ and Him crucified.

In conclusion, I would say that the study of Homiletics is valuable, not only to ministers and those expecting to enter the ministry, but to all classes of Chris-

tian workers. Sunday school teachers and superintendents, missionaries, leaders of young people's meetings, and all others who do active service can find in it many valuable aids and suggestions for the arranging and outlining of their work. It is a great store-house of good things for all who desire to become more efficient workers.

Hesston, Kans.

CHURCH HISTORY

M. D. Landis

The history of Western civilization, especially from Constantine to the Peace of Westphalia, is largely that of Christianity. Still more significant is the fact that so far as their ultimate function is concerned all the most modern phases of human progress can be rightly understood only in their relation to Christianity. No one ever gave a truer interpretation of history than did Dr. John Henry Kurtz when he said that, "The incarnation of God in Christ, for the salvation of the human race, which had become subject to sin, death and eternal misery, forms the central point in the development of mankind. With this event commences, and on it rests, 'the fullness of time' (Gal. 4:4). All former history served only as a preparation for this great fact." Hence, the importance of the subject.

This course in Church History at the Hesston Academy and Bible School is based on Fisher's History of the Christian Church in which the subject is divided into three eras—ancient, medieval, and modern. The ancient era comprises the history of the church from its beginning to the fall of the Roman Empire; the medieval era extends from Charlemagne to Luther; the modern era is devoted to the ethical and missionary progress which characterizes the modern development of the Church.

The work is still further subdivided into nine periods. The first, known as the Apostolic Age, begins with the apostolic Church at Jerusalem and extends to the beginning of the second century. The missionary activities of this period are largely called the Post-Apostolic Age, reveals the progress of Christianity in the Roman Empire up to the reign of Constantine. The third period, to about 590, concerns the supremacy of the Church in the Roman world and the development of the hierarchy. The fourth period, ending with Charlemagne, deals with the conversion of the Germanic nations. In the fifth period the power of the papacy reaches its climax in the pontificate of Gregory VII, in 1073. The sixth period follows in a continuation of papal supremacy to the accession of Boniface VIII. The seventh period marks the decline of the papacy under the increasing Germanic influence to the posting of

Luther's thesis in 1517. The eighth period is that of the Reformation which culminates with the peace of Westphalia, 1648. The ninth period is our own with its wealth of culture, philosophy, science, social reform, and unparalleled missionary activities, in which is being accomplished the final dissemination of Christianity throughout the world.

Each of these nine periods is outlined into the five divisions of Church History—the progress of Christianity, or Missions; polity, or the development of the Church organization; the history of doctrine; Christian life, or the effects of Christianity on moral standards and conduct; and changes in the form of worship.

The text is supplemented by a wide range of reference material in such works as Milman's History of Christianity. Ten Epochs of Church History, a work of ten volumes edited by John Fulton, D. D., Dr. Kurtz's Church History, Gibbon's Decline and Fall of the Roman Empire, and various other histories in the library. Among our most valuable source material for the early history of the Church are the patristic writings—the works of the Ante-Nicene, the Nicene, and the Post-Nicene Fathers.

The course is so thoroughly outlined as to be very clear and definite, and yet it is so broad in its scope as to give an exhaustive view of the subject, which not only reveals the function of Christianity as the greatest factor in history, but furnishes a profound basis for the only true interpretation of history.

Hesston, Kans.

Know thou, my heart, if thou art not happy today thou shalt never be happy. Today it is given thee to be patient, unselfish, purposeful; to be strong, eager and to work mightily. If thou doest these things, and doest them with a grateful heart, thou shalt be as happy as it is given man to be on earth.—Havergal.

There are from three to six times as many churches for a given population in the country as in the city.

The Workers' Column

The Bible Class

A CHRISTIAN WOMAN.—Jno. 20:11-18

December 6

Christian means, belonging to the Christ.

- I. Being separated from the Lord whom she loved, she longed for His presence.—V. 11.
- II. She received comfort from a heavenly message concerning her Lord.—Vs. 12, 13.
- III. The heavenly message led her to her restoration to the Lord.—V. 14.
- IV. The time of waiting for the Lord did not give the clearest revelation concerning His presence.—V. 15.
- V. When the Lord called her she knew Him as He knew her.—V. 15.
- VI. Present service required testimony to others.—Vs. 17, 18.
- VII. This first resurrection experience is a type of the present attitude and relation of the Church to Christ.

LIVES WHICH GIVE.—Jno. 4:13, 14

December 13

I. The Water.

1. It is given to the fountain.
2. It is within the fountain.
3. It flows forth from the fountain.
4. It is beyond the capacity of the fountain.

II. The Fountain.

1. It is of no value without the water.
2. It serves because of the water.
3. It gives only what and all that it receives.
4. It is blessed because of what it gives.

WHAT ANGELS KNEW OF CHRIST'S BIRTH.—Luke 2:9-14

December 20

- I. They were sent to declare it.
- II. It was an event of glad tidings to Jews and all people.
- III. The event, the day and the place were known to them.
- IV. They knew the Babe as Christ, the Lord.
- V. They knew the Babe lay in a manger and was wrapped in swaddling clothes.
- VI. They recognized the event as full of glory to God.
- VII. It was an event proclaiming peace on earth and good will to men. If that even so moved the multitudes of angels, how much more the multitudes of men for whom Christ came?

A GOOD BALANCE ON HAND.—II Tim. 4:6-8

December 27

- I. Paul's personal worth—nothing—"Ready to be offered."
- II. Service rendered.
 1. Fought a good fight.

BIBLE STUDY CLASSES

The interest in organized Bible Study Classes is increasing. It is with pleasure that we note the number of such classes already organized, and others are in contemplation. The value of continued study is ever recognized, but the opportunity is too often lacking. The fact that some of these organized efforts have been successful and the advantages have been so apparent has stimulated the desire for such classes in other localities. While the plans of these classes are not the same and the courses of study outlined vary somewhat, it is noticeable that practical Bible study is arranged for in each program as well as Sunday school normal work for the benefit of Sunday school teachers and workers. The stimulus given to Bible Study Classes in the increased number of this winter season will, undoubtedly, lead to the larger increase of classes during another season.

A number of city mission stations have organized classes for Bible Study and training of Christian workers. These two classes of study belong naturally together. If the mission stations may be made centers of study and training it will help to solve the problem of securing workers for the Missions who are better qualified to enter into the work. Each Mission Station should encourage the work of Bible study for the sake of the workers who are already in their respective fields as well as to build up the faith of those who are won from the world and newly entering into the experiences of the Christian life. The Word is the life of Christian character.

Following are a number of reports from classes organized for the coming months. These were on hand at the time of preparing copy for this issue of the Christian Monitor:

Markham, Ont.—The interest in the Bible Study Class held during the first part of December, 1913, encouraged the undertaking of similar work this year. The class will begin on Nov. 31, and continue for several weeks. The course will include the study of the Gospel of Mark, by chapter method, and as a devotional study. Methods of study will be applied in the study of Galatians. Work will be given in Old Testament history in study-

2. Finished the course.
3. Kept the faith.
- III. Reward—a crown of righteousness laid up in heaven, to be given at the appearing of the Lord.
- IV. Privilege for others.—For all those who love His appearing.

ing the book of Genesis. Sunday school normal work will include methods of lesson study, the teacher's needs and teaching. The work will be of such a nature that all who are interested may avail themselves of the opportunity of this study.

Canton, Ohio.—A special six weeks' term of Bible Study is arranged for, to be held at the Canton Mennonite Mission from Jan. 5 to Feb. 15, 1915. It is intended to give courses suitable for ministers, Sunday school superintendents, teachers, Christian workers and choristers. Lessons will be assigned and recited in class. Lectures on various lines of Church activities are arranged for, also lectures on Foreign Mission, Rural Mission and Congregational work. City Mission work will be of a practical nature, while the study of City Missions will be a prominent feature of the class work. Other courses will consist of studies in Christian doctrine, Old Testament studies, Life of Christ, Epistles, Personal work, and Sunday school lessons for 1915. Tuition will be free, and board and room furnished at moderate rates. For further information interested persons should correspond with P. R. Lantz, Weilersville, Ohio.

Altoona, Pa.—A course of study for Christian workers and those interested in Sunday school work and Bible study will be held at the Mennonite Gospel Mission in Altoona beginning Nov. 25, and continuing until Dec. 23, 1914. This class will engage in the study of the Doctrines of the Christian faith, training for the Sunday school teacher, practical studies in Christian work and a course in the rudiments of music and in singing. This course will be especially strong in the departments of personal work in the training class for teachers. Provisions will be made at the Mission Home for those who attend the class. Moderate expenses should enable many to take advantage of this course of study. For further information address J. L. Stauffer, 1614 8th Ave., Altoona, Pa.

Berlin, Ont.—Beginning with Jan. 4, 1915, and continuing six weeks, the fourth year of study in the six year course of Bible Study will be held at Berlin. The work for the term will be as follows: The study of the Gospel of John, Old Testament history, The wilderness period of Israel's history, Sunday school normal and personal work, methods of Bible study, and practical work in studying some of the Epistles. A few special courses may be added as found practicable during the session, which will be helpful to the young people of the Church and to Christian workers. Correspondence with U. K. Weber will secure further information regarding the class.

"How often Christians try to make themselves a reputation when Jesus did exactly the opposite—'He made himself of no reputation.'"



MENNO SIMONS' ATTITUDE TOWARD THE ANABAPTISTS OF MUNSTER

II

John Horsch

Besides the testimony against Munsterite teaching in Menno's "Plain and Clear Proof," which was written before his renunciation of the state church, we have his repeated and clear testimony in his later writings that he never accepted Munsterite teaching and that previous to his conversion and from the very rise of the Munsterites he was an outspoken opponent of their principles. In the account of his conversion he informs us that before he forsook the national church he had the reputation of being their prominent opponent. He says:

"Since we against all truth are so severely attacked and accused by our opponents, we will say in defense of us all that we consider the Munsterite doctrine, cause, and life, namely, concerning king, sword, uproar, striking back, vengeance, plurality of wives, and the outward kingdom of Christ upon earth a new Judaism, a deceptive error, an abomination, radically at variance with the spirit, word and example of Christ. Behold, in Christ, we lie not.—No one under the broad canopy of heaven can show or prove that I at any time of my life agreed with the Munsterites in the before-mentioned articles; for I have from the beginning until the present time opposed and refuted them with all diligence and earnestness, both privately and publicly, verbally and in writing, yea for over seventeen years and ever since I have in my weakness and according to my ability confessed the Word of the Lord and His holy name, have I taken this attitude toward them." (497 a; 2:301).

Again Menno says that the places in which he had held office in the service of the state church, namely, "Witmarsum and Pingjum, must acknowledge this and be my witnesses that also before my resignation I have earnestly opposed and denounced the Munsterite teaching." (Folio Edition, p. 497 a. marginal note).

As stated above, the Munsterites and those who after the fall of Munster perpetuated Munsterite teachings, namely, the Batenburgers and Davidians, were

designated by Menno Simons as "the corrupt sects." In the revision of the "Foundation," probably in 1554 he writes under the caption, To the Corrupt Sects:

"Is it not a grievous error that ye suffer yourselves to be so wretchedly bewitched by such worthless men and so lamentably misled from one unclean sect into another; first Munsterite, then of Batenburg, now Davidian, and thus from Beelzebub to Lucifer and from Belial to Behemoth, ever learning and never able to come to the knowledge of the truth (II Tim. 3:7), suffering yourselves to be led about by every wind of false doctrine. You choose out a way for yourselves as do all the priests and monks and do not follow Christ.

"Did not Paul say: 'But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed' (Gal. 1:8)? And, that your prophets with their king, kingdoms, plurality of wives, sword, etc., do not agree with Paul's and the apostles' doctrine and Gospel, ye must confess and admit; whence it forcibly follows that they with their doctrine and cause are cursed and anathematized.

"How many innocent hearts have they deceived! How many poor souls have they seduced! What great shame have they brought upon the profession of God's Word! What coarse abominations have some of them committed under a pious appearance! How great cause of innocent blood have they given the poor, blind magistrates who, alas, have no great understanding of the Holy Word.

"I think it is time you should see and learn to know your lying, faithless, and seductive prophets; they are the foxes which spoil the vineyard of the Lord. They are the thieves and murderers of your souls, false prophets who forsake the Lord that bought them and have directed you poor erring sheep to their own lying visions, dreams and the opinions of their heart, and contrary to all Scripture have led you to a false and loose foundation.

"How like unto those you have become of whom Eusebius writes that they expounded the prophets according to the desires of their heart, denied Paul and the New Testament and carried about with them a book of which they boasted that it fell as a present for them from heaven.

"So it is in your instance, O ye mad ones (forgive me, for it is the truth that I write). The prophets you read according to Jewish understanding, the doctrine of Christ and the apostles, you say, is all fulfilled, and pretend that there is now another dispensation, etc., and you are not aware that you thereby forsake the Son of God, deny all Scripture, comfort yourselves with mere lies, just as did disobedient Israel in their time.

"How long shall this great plague endure! How long shall the name of the Lord through you be blasphemed and His holy Word by you be disgraced!

"They were all false prophets who taught anything contrary to the word of Moses, for nothing was to be taken from or added thereto, but they should in all things be guided by the law and its testimony. Similarly all who in our day teach contrary to Christ's Spirit, Word, commandment, prohibition, order and example are false prophets, even though they would make it appear that they are holier than John, more zealous than Elias and as working greater miracles than Moses.

"But that they deceive you into the belief that the doctrine of the apostles was imperfect and that they now teach you that which is perfect, this is a deception above all deceptions," etc.

The theologians of the state churches were blind to the fact pointed out by Menno that among the churches and parties that were known by the name of Anabaptists, greater differences and contrasts were in evidence than among the infant baptist churches. Says Menno:

"As the Papists and Lutherans are not one but differ from one another, much more do we radically differ from the Munsterites and from some other sects which sprang from them. That this is the truth, we have well established for these many years by our writings, life, and oral testimony before lords and princes and before the whole world, also by the blood of many pious Christians

which in many lands was shed like water."

Menno Simons shows the unreasonableness of the opinion that all who practice adult baptism were for that reason of one party. He says:

"We acknowledge, beloved sirs, that some of the false prophets were to outward appearance, baptized with the same manner of baptism as we, just as also thieves, murderers, highway robbers, sorcerers and the like were baptized with you.—Shall the good angels be unjustly judged for the sake of Lucifer's pride, and be meted out their punishment? Or are all the apostles traitors for Judas' sake?—Were the apostles responsible for it that the Nicolaitans had their wives in common, as Eusebius relates? Or that the Ebionites denied the divinity of Christ and taught that Christ began to exist only in Mary?" etc.

"If they upbraid us and say that we must be accounted one church and body with the Munsterites, for the reason that we are baptized outwardly in the same manner, we reply: If outward baptism is so powerful as to make those who are outwardly baptized in the same manner all of one church and body, and to cause one to be included in the unrighteousness, wickedness and perversity of another, simply because both have been baptized in the same way, then our adversaries and opponents may well consider what kind of a church or body their's is. For it is clear and well known to every man that also perjurers, murderers, highwaymen, thieves, sorcerers and such like have received the same baptism as they [and moreover under the state church system, were not excluded from the church]. If we, then, are Munsterites for no other reason than because of baptism, then they must be perjurers, murderers, highwaymen, thieves and rogues, for these have received one baptism with them. This can not be gainsaid nor denied. Oh no. The Scriptures do not teach that we are baptized into one body by any outward sign, as water, but that we are baptized into one body by one Spirit," etc.

The accusation of entertaining tumultuous and rebellious aims on the ground that the Munsterites were revolutionists, was met by pointing out that not only were the Mennonites not responsible for the deeds of "the corrupt sects," but that certain princes in the churches, whose theologians urged such accusations, had made more great political, warlike disturbances than all those who were known by the name of Anabaptists. Menno's opponents were well informed concerning uproars made by "Anabaptists," but memory apparently failed them touching similar sins committed by those who were of their own party. At Basel the Zwinglians forced the Reformation on the city and the state through a revolution (1529). Zwingli himself lost his life in an unholy war with the Catholic cantons which were to be compelled to tolerate

Zwinglianism, although Catholicism was not tolerated on Zwinglian territory. The leading Lutheran princes John Frederick of Saxony and Philip of Hesse, in 1542 invaded the Catholic province of Brunswick, conquered the land, drove out duke Henry, the rightful ruler and forced the Lutheran reformation upon the people. One of the most worthless characters that was ever called upon to bear the scepter of a ruler, was the Lutheran Markgrave Albert Alchibiades of Brandenburg-Kulmbach;—as a lawless adventurer he has left a record that was not surpassed even by that of Jan of Leyden. He believed that he was doing God service by killing the priests. Some of the adjoining provinces he covered with conflagration and murder. Finally he was compelled to flee to France. Facts like these will serve to make clear the following quotations from Menno Simons:

"Secondly, I would say since again and again he [Faber] lays to our charge the errors and uproar of the Munsterites, of which we are and ever have been before God and men innocent and free, I would beseech him that he take a careful look at his own infant baptist church of which he is a head and teacher. How abominably have they for years risen up against each other, with their accursed, wicked wars they have afflicted whole countries," etc. (320 a; II:101 a).

"Why do they so indiscreetly accuse us of uproar while we are wholly innocent and clear of all uproar and while they never pay attention to their own destructive, bloody murdering uproars, which, alas, have no measure or end, as one may see. How many principalities, cities and countries have they laid waste, how many houses have they destroyed by fire, how many hundred thousand have they killed, how many poor peasants who would have willingly kept peace and are innocent of the quarrels of the princes have they robbed of their property, how many honorable women and virgins have they disgraced! What terrible inhuman tyranny have they committed and do continue to commit! All this they do not notice, yea it must all be accounted right and well done.—Again what bloody uproars the Lutherans have for some years made to introduce and establish their doctrine, I will leave to them to reflect upon. Nevertheless we, although innocent, must be accounted the tumultuous heretics and they the God-fearing, pious, peaceable Christians. Behold so lamentably is the understanding of this blind world darkened."

A comparison of Munsterite with Mennonite principles reveals the most fundamental contrasts. A radical difference existed between the Swiss Brethren, Hutterites and Mennonites on the one hand and the Munsterites on the other on the point of the sources of Christian truth. The Munsterites clearly held the new revelations to be of equal if not greater authority than the Scriptures, and besides, they

taught that the Old Testament Scriptures surpass the New Testament in authority and importance. Rothmann wrote on the point in question:

"We presume that every one now knows what is the principal indubitable Scripture, according to which all Scripture must be explained; namely Moses and the prophets. These are the authoritative Scriptures. There are also other praiseworthy books which may be called the Holy Scriptures . . . especially the Scriptures or books of the New Testament whose truth is founded on the principal Scriptures."

The New Testament of Munster held the Old Testament to be the most authoritative part of the Scriptures. Menno Simons, to the contrary taught that the Old Testament, although a part of God's Word, was, as concerns its rules of worship and practice, intended for pre-messianic times. All the Old Testament, says Menno, pointed forward to Christ the author of the New Covenant who brought the world the full light of the truth and opened the way of salvation for fallen man. Certain points of Old Testament law were expressly abrogated in the Sermon on the Mount. Divorce, for example was permitted in the Old Testament law, but forbidden by Christ. Christ is "our only law-giver," says Menno. "All Scripture must be interpreted according to the spirit, teaching, walk and example of Christ and the apostles."

(To be concluded)

Scottdale, Pa.

Stamping Out the Drink Curse

News was recently published from St. Petersburg, to the effect that an order from the Czar to his army, dealing with the drink evil had just been issued. Drunkenness is to be ruthlessly stamped out. Officers are forbidden to drink in camp, in maneuvers or while on any duty with their men. All classes of drunkenness are to be dealt with in the severest manner. Commanding officers are ordered to discourage as much as possible the drinking of alcohol, and medical officers are to deliver lectures periodically on the harmful effects of alcohol. Russia is looked upon as benighted, but when have governments taken action to teach the people the harmful effects of alcohol? Apart from the schools, no effort has been made by American authorities to let the people know the facts revealed by science. In England, France and Germany, great efforts are made by means of bulletins, posters, and other ways, to warn people of the danger in the use of alcoholic liquors. The results, as far as we can judge, show that more good is accomplished by teaching than by prohibition. Here the teaching is left to private enterprise which is very spasmodic and does not carry the weight or influence of governmental authority.—Sel.



Conducted by J. R. Shank, Carver, Mo.

INTRODUCTORY

December is here again, the last month of the year. Only a few days and 1915 will be here. The last of the year causes us to look at what has gone; the first of the year reminds us of what is to come.

In looking over the topics of the month also look over the topics of the past year. Note the topics that have run through a series and those for special seasons.

The **Character Study** this month affords the sisters a field of special interest. We trust that all our workers will make use of the opportunity afforded. We hope it will mean a blessing to many. Perhaps it will suit for a number of sisters to make special preparation for some of these topics.

The **second topic** is suggestive of an important Christian activity. We want to remember to give reminders of the many doors of activity that stand open to every Christian. Here is one that is waiting for us.

The **Christmas lesson** should draw our minds from the perversions of a vain world to sincere praise for the gift of a Savior.

Balance up your account, and begin the new year "Right with God." May God help every one.

CHARACTER STUDY—NEW TESTAMENT WOMEN.—Rom. 16:1,2; Acts

9:36,39; 18:2,18,26; Luke 10:39-

42; Mark 12:41-44; Phoebe,

Dorcas, Widow (mite),

Mary, Martha

Topic for December 6

MOTTO

"Mary hath chosen that good part which shall not be taken away from her."

THE STUDY HOUR

I. The Meaning of Our Topic.—

The character of certain New Testament women as given here for study sets forth to a large degree the sphere of service commended to women. It is a topic which should develop the conviction in every one that there is no sphere of service in the kingdom of God that is without importance. Because you are a woman is no reason that your service is to be despised. Because you are a man is no cause for magnifying your work beyond what God Himself recognizes. For one to step

across into a sphere in which God has not fitted him or her is to do injury to the best service one may do for the Lord. A study of the character of New Testament women with the inspired lessons in connection with them will go a long way in giving a practical view of a Christian woman's place in the service of God.

II. A Study of the Texts.—

Phoebe—Rom. 16:1,2

Notice thoughtfully the expressions—"Phoebe, our sisters," "a servant of the church," "receive her in the Lord," "assist her in . . . business," "a succourer of many."

From this text what recognition does she have as to the relation of her work to the Church? What seems to be the nature of her service?

Dorcas—Acts 9:36,39

What was the life of Dorcas filled with? What class especially mourned her death? Who could fill such a place of service more completely than a Christian woman?

Priscilla—Acts 18:2,18,26

Priscilla was a married woman (V. 2) and assisted her husband in his occupation. What way did their home serve in the work of Paul in preaching the Gospel? Neither Aquilla nor Priscilla seem to have any public position in the church. What service do they render in private?

Widow—Mark 12:41-44

No gift is so small when accompanied by a real love for the cause, but it is recognized of the Lord. What are a woman's opportunities for giving into the Lord's treasury? In the light of this incident, what can hard working, poor women do, to render an acceptable service to God?

Mary and Martha—Luke 10:38-42

It is possible that a good work may be emphasized to the detriment of the cause it is intended to serve. The cost and housekeeper serves a godly end if God's glory is kept in view. How do the characters of Mary and Martha illustrate the true balance of secular service compared to religious improvement? Do our home-makers lose by neglecting to sit at Jesus' feet? How many of the so-called necessary cares are really cumbrances of "much serving?" In performing the **real** necessary cares have you included the other essential element of "that good part" which shall not be taken away?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Recite a verse referring to a woman of the New Testament.
2. Make a list of names of all the New Testament women you can find.

For the Young People.—

1. Assign each of the characters named

- in the topic to some individual to develop the points found in them.
2. Services for which Women are Approved in the Scriptures.
3. Things that are Disapproved in the Behavior of Women in Christian Work.

For Older People.—

1. A Summary of the Lesson.
2. A Well Balanced Service in the Christian Woman.

SUGGESTED READING

Read I Cor. 11:3-15.

SEED THOUGHTS

Without religion, man is an atheist, woman is a monster. As daughter, sister, wife, and mother, she holds in her hands, under God the destinies of humanity. In the hours of gloom and sorrow we look to her for sympathy and comfort. Where shall she find strength for trial, comfort for sorrow, save in that gospel which has given new meaning to the name of "mother," since it rested on the lips of Child Jesus?—Bishop Whipple.

PERSONAL AND VISITATION WORK.—Matt. 25:34-40

Topic for December 13

MOTTO

"Let this mind be in you which was also in Christ Jesus."

THE STUDY HOUR

I. The Purpose of the Topic.—

The name of certain Christian workers as known in our time, though slightly different from the name given to the same work in other times, does not change the Christian principles that should characterize them. The Apostle James has written of pure religion having the disposition "to visit the fatherless and widows in their affliction." There is always, in visitation work, the close personal contact that brings the visitor in touch with the one he visits. It carries with it a desire to help the individual in cases where he needs whether that be a need of body or soul. It is the Christlike spirit. Jesus "went about doing good and healing all that were oppressed of the devil." We can take a good look at this spirit and how it manifests itself in our day. How far is the professed Christian Church coming short of the work? Begin your measuring at your own door. What cause do you attribute to the neglect of the work? In what way can we improve the spirit of helpfulness toward

others? Is it lack of the Spirit of God or is it a lack of knowledge as to our duty or opportunity? How many souls have you shown an interest in by coming in personal touch with them through conversation or deeds of kindness or love? Name a number of practical ways to manifest this personal interest? What relation does the spirit of accommodation have in this work? How far can we expect to attain success if we make no personal sacrifice of time, convenience, or means?

II. The Text. Matt. 25:34-40.

This is a recital of the works of the righteous, and of the neglect of the unrighteous. How strong does Jesus emphasize the quality of helpfulness toward others? To what class of people are we expected to manifest the help? If Christ were to pass our way in our present attitude toward others would we neglect Him? How serious do you think you should regard this spirit of indifference in the light of the text?

III. Topical Outline Study.—

1. The spirit of personal work.
 - a. Unselfish interest in others.—II Cor. 12:14-17.
 - b. The willingness to sacrifice.—Phil. 2:17-21.
 - c. In devotion to the Lord.—I Thes. 2:2-12.
 - d. Compassion for the needy.—I Jno. 5:17; Matt. 9:35-38.
2. The kind of work to be done.
 - a. Visiting the sick.
 - b. Helping the poor.
 - c. Comforting the sorrowing.
 - d. Leading the unsaved to Jesus.
 - e. Strengthening the weak Christian, etc., etc. (Let each complete the above list and add appropriate scripture references.)

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Visit.
2. Relate some appropriate stories; for example: "The rich man and Lazarus," "Zaccheus, the Publican," also examples of helpfulness to others appealing to children.

For Young People.—

1. The Power of the Personal Worker.
2. Working with the Talent God has Given.
3. What Improvements can We Make Among Us in Personal Work?

For Older People.—

1. Results of Personal and Visitation Work.—
 - a. Bible Examples.
 - b. Personal Experiences and Observation.
2. Equipments of the Personal Worker.

SUGGESTED READING

Read the chapter on Personal Work in "Bible Doctrine," Part VI, Chapter 4.

SEED THOUGHTS

No man can live unto himself. He may die unto himself, but to live means to grow, and growth means the development of our powers. But development must be along the lines of natural relations, and since man is a social being his relations involve his fellowmen. Human life involves the play of the affections, the place for sympathy, the opportunity to help, the duty to serve. Therefore no man truly bears his own burden

except as he helps others in bearing of their burdens.—Johnston.

CHRISTMAS: "IMMANUEL—GOD WITH US."—Matt. 1:23

Topic for December 20

MOTTO

"Lo I am with you alway."

THE STUDY HOUR

I. The Meaning of the Topic.—

"Immanuel" was used by the prophet Isaiah, Chapter 7:14. It was to encourage Ahaz in the time when his kingdom was threatened. The "sign" of this name in the virgin birth of a son was to assure him of what God would do in preserving the kingdom. Matthew shows that it has a more far-reaching meaning than simply preserving the kingdom in the days of Ahaz. Jesus, born of the Virgin Mary, in the real sense is the preserver of His people and is the true fulfillment of "Immanuel" or "God with us." Since Christmas is the day used in meditating upon the birth of Jesus it is but fitting that we think of the meaning of His birth to us.

II. The Text, Matt. 1:23, is used in connection with the account of Jesus being born of a virgin. It shows that God is to be with us in a nearer sense than to simply assure us of His assistance. Here is God actually partaking of human flesh and experiencing the privations of humanity in childhood, growth and mature manhood. It is "God manifest in the flesh" (I Tim. 3:16). As John terms it—"The word was made flesh and dwelt among us" (Jno. 1:14).

III. Outline Study.

1. God is with us.
 - a. By the written word given by inspiration.—Deut. 30:11-14.
 - b. By the person of Jesus Christ.—Jno. 1:18.
 - c. By the abiding presence of the Holy Ghost in the heart of the believer.—Jno. 14:15-17.
2. What God accomplishes for us by the humanity of Jesus.
 - a. Gives us a merciful and faithful Intercessor.—Heb. 2:14-18.
 - b. Prepares to reconcile all things unto Himself.—Col. 1:20; Phil. 2:6-11.
 - c. Fits His redeemed ones for an eternal inheritance.—Rev. 21:1-7; Jno. 14:1, 2.

PERSONAL THOUGHT

God is to be manifest to the believer in the person of the Holy Ghost. Do we know that personal indwelling of God as the gift that comes through Jesus Christ? Our bodies are the temple of the living God. (II Cor. 6:16; I Cor. 7:19). Wonderful love of God!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Memory verse—Isa. 9:6.
2. Jesus as a Little Child.

For Young People.—

1. The World's Greatest Child.
2. Dwelling in Immanuel's Land.
3. Conditions of God's Presence and Communion with Us.—II Cor. 6:17, 18.

For Older People.—

1. The God-man.
2. The Sons of God.—I Jno. 3:1.

3. The Heavenly Place Prepared by Jesus.

SEED THOUGHTS

Jesus Christ, the condescension of divinity, and the exaltation of humanity.—Philips Brooks.

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me all ye that labor and are heavy laden."—Augustine.

It was necessary for the Son to disappear as an outward authority, in order that He might reappear as an inward principle of life. Our salvation is no longer God manifest in a Christ without us, but as a "Christ within us the hope of glory."—F. W. Robertson.

O rest of rests! O peace serene eternal! Thou ever livest, and thou changest never

And in the secret of Thy presence dwelleth

Fullness of joy, forever and forever.
—Mrs. H. B. Stowe.

BALANCING ACCOUNTS. HEART TO HEART TALKS ABOUT OUR CHRISTIAN EXPERIENCES

Rom. 14:12

Topic for December 27

MOTTO

"Prepare to meet thy God."

THE STUDY HOUR

I. The Meaning of Our Topic. There is a time of reckoning for every work. Every enterprise has an actual value. It matters not what display of profit may be shown on the one hand or the other, unless there is a show of success when the last item has been counted, the business counts loss at the time of reckoning. We cannot count values in the terms of life's success by figures that count in material successes. A man may make a good showing in the Church of Christ by successful labors in various activities and may have a large credit before men, while a terrible debit account may be in his standing before God. In balancing personal accounts we must remember that we stand or fall not by the amount of work done but by our personal relation with Jesus our Redeemer.

In balancing accounts of successful service it is doubtful whether they can be balanced by us. But it is well that we keep in view the things that God values as success and make an inventory of our work to see how much of such service we are rendering. How much have we contributed toward getting souls rich toward God through Jesus Christ? How much have we added to the efficiency of the Church in helping forward the glory of Christ in individual lives? We cannot know, fully, but we can aim to emphasize more what God emphasizes and discount what He discounts that our works may not suffer loss in the day of reward. (Compare I Cor. 3:1-15).

II. Our Text—Rom. 14:12—sets forth the fact of a personal accountability before God. When we must answer to the record in that great day, it may be that a very small item of lovelessness

toward a brother will look greater there than deeds that men count very unworthy here. God counts every deed, not in terms of human reckoning but in terms of character. That which makes men do wrong because their heart is perverse toward Christ, is counted a greater condemnation than the same outward act committed without conscious guile of spirit. Two boys threw stones. Each broke a window. One did it out of malice the other did it by thoughtlessness. Both are guilty. But both are not guilty in the same degree unless the thoughtless one continues thoughtless through indifference. How are we dealing with the wrong deeds that come to our consciousness from time to time? (Compare Rom. 14:23; 1 Jno. 3:21, 22).

III. Outline Study.—

1. A bad debt to clear.—Mark 7:21-23; Rom. 3:9-20.
 - a. A bad heart.
 - b. A sinful life.
 - c. Wrong thoughts.
 - d. Wrong words.
 - e. Wrong deeds.
2. Ways of clearing the debt.
 - a. The selfrighteous way—a failure.
 - (1) By works.—Rom. 4:1-4.
 - (2) By self-justification.—Rom. 10:1-3.
 - b. The Christ-righteous way—a success.
 - (1) By faith.—Rom. 3:21-26.
 - (2) By self denial.—Rom. 6:6; Luke 9:23-26.

PERSONAL THOUGHT

God has given us a conscience. It is there as a help to keep a good account between us and God. Have we kept out of the way of conscience' call; like the man with a lot of bad debts he don't want to pay? There is a way to face them. Why not do it?

SOME OF OUR MOST SERIOUS PROBLEMS

X How Create Interest in Systematic Bible Study

S. F. Coffman

There is an element of individuality about every man which makes him the architect of his own character, and the designer of his own destiny. That same individuality is asserted in the independent methods pursued in nearly every branch of human industry. The endeavor to unify methods and procure uniform results of human attainment is well nigh a hopeless task, even with the aid of mechanical contrivances. But individuality and system, which means only an orderly method of procedure, need not be disassociated because individuality and unity or harmony of systems seem to be antagonistic. Each individual plans his life, regulates his affairs and classifies his efforts and interest in such a way as will best suit his welfare or convenience. We are more or less naturally inclined to follow some system if the system is only habit.

Perhaps one of the first essentials in any regularity of the affairs of life is the element of time. We regulate many of our affairs by day-light and darkness, days of the week and the hands of the

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Memory verses, Eccl. 12:13, 14.
2. Hearts that are pure.—Matt. 5:8.

For Young People.—

1. Motives of Our Service.
2. Material for the True Foundation.
3. Meeting Our Liabilities.
4. How to Make the Account to Our Credit.—Cf. Rev. 20:15.

For Older People.—

1. Knowing Nothing Against Ourselves.
2. Keeping Our Account Clear Always.

SUGGESTED READING

The chapter on Justification in "Bible Doctrine."

SEED THOUGHTS

At some time, here or hereafter, every account must be settled, and every debt paid in full.—J. H. Vincent.

Justification by faith is the answer to that momentous question, "How shall a man be just with God?" And the reply is, Not by works of his own, but by faith in the work of another, that is Christ. He **must** have a righteousness in which to stand before a righteous and a holy, as well as a merciful God. He has no such righteousness of his own. Christ is the end of the law for righteousness unto him.—Jno. Angel James.

The deeds we do, the words we say,
Into still air they seem to float;
'We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

John Keble.

may chance to come would be found to be so **irregular** as to prove of no value in establishing a **system** for study.

The Bible study—meditation in the Word of God—feeding the soul, should be considered so essential that some definite time is set apart for this **duty of man**. Time spent in some kinds of reading would be lost, but time devoted to the Word of God is no more lost than time spent in eating or sleeping. The latter are essential to physical wellbeing, the former to spiritual salvation. The mother who spends her time in preparing food for her family feels well repaid by the results of her efforts—health, strength and happiness in the home. The father is satisfied with his daily toil when his hours of labor bring prosperity to his home. If time devoted to natural affairs produces satisfactory results, the same element devoted to spiritual affairs would have proportionate spiritual results. Definite spiritual effort will require definite periods of time devoted to that end.

The second element entering into the regularity of life is the nature of the work to be done. This is devoted to each of several duties, and each requires its own special time. In Bible study, the question of what to study is often presented. Individuality must assert itself here. Whatever is most needed should decide the question. Those lacking in Bible knowledge should begin either with Matthew or Genesis as the case may require; if Sunday school work, follow the lesson studies; if doctrine, follow some outlines in doctrinal teaching. Bible students will soon find their needs and will apply to the right source to supply them.

It will be found that constant application to one thing, or to one line of thought or subject will produce the best results. It will make one more familiar with the subject, familiarize the Scriptures and broaden one's conception of that special truth by its constant contact and association with other scriptures and other truths of the Word. While it is well to follow one line of study for the sake of thoroughness, it will prove advisable to change to other lines of study to avoid being a hobbyist, and in order to discover the "length and breadth and height and depth of God's love and wisdom." In the years of time which God gives us, we should endeavor to know Him as fully as possible, so that our love may increase and our power and testimony be of greater service to Him and His cause.

The method by which labor is accomplished is a third element in systematic effort. We know that different methods may be applied to produce similar results, although some methods are more practicable than others. In the sense that method is a means to an end it is essential; in the sense that it is a systematical means, it is also necessary. After the question as to what Bible sub-

jects should be studied, there follows the usual one of what is the best method of studying. In the articles in this issue of the Christian Monitor contributed by the students of the Hesston Academy and Bible School, a number of plans of Bible Study are given. Each subject is studied by some plan which is best adapted to that particular subject. That these methods are all good may be taken for granted, being the results of the long continued efforts and experiences of some of the best Bible students and teachers. They are calculated to give the best results in the quickest time. In this age of conservation of time and quick results, we can expect that somewhat the same spirit affects educational institutions. The student of today is under the high pressure of speedy efficiency. He is expected to do the most possible work in the least possible time, and hence, educational methods must be quick methods. The students of today are reaping the benefits of the labors of the students of yesterday, both in methods and results of study and research. While the student at school has the advantage of time, and helpful surroundings, and scholarly advice and abundance of helps in reference books and other available information, he is, nevertheless, confined to some system of study.

Whatever method one may use for any subject which he desires to pursue, he must apply one general principle—keep in mind the object of the study. It is exceedingly easy to drift away from the subject at hand and some of the more important facts bearing on a particular subject may escape notice by rambling or careless study. In order to guide the mind and establish a careful habit and promote the efficiency of a regular plan of study in any line, paper and pencil to note results will be found to be a valuable aid. Both Book and Chapter study will be found to be of the greatest benefit when studied in the light of some subject, particularly the subject which the writer had in mind. In the study of doctrines the aid of some reliable author is helpful. The Bible Concordance is designed to classify the words of the Scripture, not the doctrinal teachings, and many have made grave errors in not making this distinction. Bible text books or works on Bible Doctrine aim to classify the teachings of the texts without regard to the classification of the words. The subject of study should not be limited to word study, nor to one author; it should be on the heart and in the mind of the student, so that as he peruses the pages of the living Word, there may be revealed to him the truth by the Holy Spirit.

In the use of methods, there will naturally grow up for each individual a system which will be best adapted to his own particular need or nature. We may follow the plans of others, but we may not always follow them in every

detail. Let them be a guide to us until we are able to find a better way. Beware of short cut methods, they usually yield short measure. Be thorough in the study of God's Word.

Systematic study is practical for every Christian home. There is a strong sentiment in the Church for such work and the appeal that has been made for the introduction of more Bible study in the homes is a recognition of the possibility of it. Much has already been done toward a creation of sentiment in favor of such study in the Sunday school and Bible study meetings and conferences. The question is still under agitation, and will not cease until some definite effort has been made and some reasonable solution has been found for it. The next step probably should be a practical demonstration of some system of Bible study which could be adapted to the home, and which could be followed by the average Christian with success. Every congregation should have some such inspiration. Our Bible conferences should supply some such instruction and our Bible teachers should be qualified to direct such work in those conferences. A practical demonstration of how to study the Bible, the books of the Bible and doctrines would do more towards encouraging systematic study than pages of instructions on the subject. With the demonstration of how the work may be done, there would also develop a greater desire to study, and the benefit would become at once practical and wide spread.

The Bible Study classes which have been organized in a few localities have greatly encouraged systematic Bible study among the numbers who have attended them. The benefit of a course of study and of daily practice has done much toward effecting the habit of methodical study. It has put the tools of gaining information from the Bible into the hands of the young people and has taught them also how to become skillful in their use. The benefits of such classes in the congregations has been proven of so great value that the encouragement of similar classes in other congregations is fully warranted.

Where the organization of Bible study classes can be effected it is evident that the co-operation of the students would prove mutually helpful in studying together by different methods. Where classes can not be organized the united efforts of a few who are interested would result in lending inspiration to efforts to continue some plans agreed upon and followed in studying some book or subject in a specified manner. This group plan has been followed in Correspondence Bible Study Courses. Its benefits have been proven, although it is difficult to always have a regular attendance of members at appointed meetings of the groups. But by some means or methods the work of Bible study should be extended. It is urgently needed. The atmosphere of in-

definite knowledge of the Word of God should become clearer. The waiting multitudes should be supplied with helps to help themselves. The pulpit will still have to teach the Word, but will have an added pleasure in unfolding the truth and applying the precepts to those who will more fully appreciate it and be more willing to follow and assist in the spread of the Word of God.

Vineland, Ont.

TOPICS FOR 1915

January

- 3 Right Beginnings.—Eph. 2.
- 10 The Church.—Matt. 16:13-19; I Tim. 3:14-16.
- 17 Our Relation to the Church.—Eph. 4:8-16; I Pet. 2:1-10.
- 24 Finding Our Place in Christian Service.—Rom. 12:1-21.
- 31 What the Bible Says about Missions.—Rom. 10:1-21.

February

- 7 The Overcoming Life.—Rom. 6:1-23.
- 14 The Boy Samuel (Junior).—I Sam. 3.
- 21 Isaiah (Character Study).—Isa. 6.
- 28 Intercessory Prayer.—Dan. 9:1-23.

March

- 7 True Humility.—Phil. 2:1-11.
- 14 The Principle of Non-Conformity.—Rom. 12:2; I Cor. 3:18-23; I Jno. 2:15-17.
- 21 Temperate in All Things.—I Cor. 9:19-27.
- 28 What Missions Do for the World.—II Cor. 2:14-17; Jno. 3:16-21.

April

- 4 The Risen Lord.—Rev. 1.
- 11 Our Social Gatherings.—Col. 3:1-17; Eccl. 11:9; I Cor. 10:31.
- 18 Devotional Covering.—I Cor. 11:1-16.
- 25 Christ Dealing with Individuals.—Matt. 4:23-25; Acts 10:38.

May

- 2 How Can We Improve Our Y. P. Meeting?—Col. 4.
- 9 A Special Message to Young People.—II Tim. 2.
- 16 Bible Memory Drill (Junior).—II Tim. 3:14-17.
- 23 Sharing Our Blessings.—II Cor. 8:1-15.
- 30 Our Mission Boards and Our Relation to Them.—II Cor. 8:16-24; 9:1-15.

June

- 6 "Be Filled with the Spirit" (Pentecost).—Eph. 5:1-21.
- 13 Keeping the Lord's Day Holy.—Acts 20:7-12.
- 20 Micah (Character Study).—Micah 1:1.
- 27 Paul Dealing with Individuals.—Col. 1:23-29.

July

- 4 Non-Resistance.—Jno. 18:36; Rom. 12:17-21.
- 11 The Advancement of Peace.—Heb. 12:1-29.
- 18 Sociability.—Prov. 18:30.
- 25 The Immediate Needs of the Rural Districts.—Matt. 9:35-38.

August

- 1 Consecrated Purses.—Acts 4:32-37.
- 8 What Is a Good Education?—II Tim. 2:15-21; Isa. 50:4.
- 15 The Shepherd Boy (Junior).—I Sam. 16.
- 22 Well-stored Memories.—Matt. 13:51, 52; Col. 3:16.
- 29 Christ's Presence in Service.—Matt. 28:20; Heb. 13:5, 6.

(Concluded on page 783)

OUR SUNDAY SCHOOL

"THE POINT OF CONTACT"

(Book Review)

Jesse N. Smucker

(Substance of an address delivered before the Ohio Mennonite S. S. and Y. P. M. Conference held near Archbold, O., June 9 and 10.)

The subject of the Point of Contact in Teaching is not some new theory of recent years, though it may be new to some teachers. It is as old as the art of teaching itself, and is the key to all real teaching. Christ continually made use of this method of approach and this accounts for the many parables found in the scriptures, for He knew—as every teacher ought to know—that to be successful in teaching it is necessary to start with something which is already familiar with the hearers, and then lead them out to the unknown. In other words it is necessary to first reach their "Point of Contact."

Notice, for example, how He taught the woman of Samaria. When she came to draw water He did not start by condemning her for her misdeeds and telling her how great a sinner she was, but quietly said, "Give me to drink." And thus starting at her level, He led her on and on till many were made to believe on Him.

Notice also Paul at that famous speech on Mars Hill. Having previously observed in his walks through the city their idolatry, and being impressed with one inscription, "To the unknown God," he made this the point of contact to lead them to that God.

Some time ago I was riding in a street car after dark, when suddenly the car stopped, the lights went out, and we were left in the dark. This was caused by one of two things: either there was not a proper point of contact in the circuit, or the contact may have been all right but no power at the source.

There are two great errors often made by Sunday school teachers. Either they miss the point of contact, or if they do get in perfect contact with their pupils, they may have no power back of it. I believe many a teacher makes a thorough preparation of the lesson, is earnest and sincere in the work and yet fails because he does not succeed in making the lesson a real factor in the lives of the pupils. It seems so remote and abstract that they get little or no good out of it.

To be successful in teaching we must start with the pupils' plane of experience; must strike at the things that touch their lives; and thus having reached a common level, draw them out into higher and nobler things. This is often difficult to

do, especially in the case of smaller children. How often we are guilty of teaching in such a manner that the little ones are wholly unable to grasp the truths we are trying to present, or hurl at them a lot of theological doctrines which mean nothing at all to them. Little wonder, then, that they become restless, disinterested and tired of Sunday school. The lesson material must be modified and adapted to the knowledge of the child. We must remember that the pupil was not made for the lesson but the lesson for the child. Memorizing passages in the lesson is of practically no value to the child now or afterwards unless he can readily comprehend its meaning.

Of course to properly reach the point of contact we must be familiar with our pupils, we must know their likes and dislikes—the things that specially interest them and appeal to them. How to do this and how to reach our point of contact should be just as vital a part of our lesson preparation as the lesson material itself; for just as a trolley car is helpless if it is not in contact with the wire overhead, though that wire may carry ever so much power so our classes will be left in the dark, though we may have fully prepared lessons and a strong life back of them, if we fail to reach a proper point of contact with them.

Perhaps from the foregoing it may seem that all that is necessary for perfect teaching is simply to reach a point of contact. Though this is very important it is by no means all. Though we may reach a perfect contact, may have our lessons thoroughly prepared, if we teach simply to interest our class or for entertainment we fail utterly. I can best illustrate this point by a little incident which recently came to my notice. A talented young woman was given a Sunday school class of bright intelligent girls. She resolved that she would make this class very interesting for them, and she certainly did. They would discuss the lesson from a geographical, social, and historical point of view, and the whole class would be intensely interested. She had no difficulty in reaching a point of contact. After some time a revival service was conducted in that congregation. The teacher became burdened for her

class and at the next meeting instead of going through the regular mode of teaching, she plead with them to yield their lives to God. They were surprised and astonished. It seemed so unnatural and unusual to hear their teacher speak of such things. The revival closed with not one of the class taking a stand for Christ. The teacher in sorrow saw her mistake. Soon after she was obliged to move to another community where she was again given a class of girls in Sunday school. She resolved not to repeat her former mistake. She not only made the lessons practical by reaching the point of contact, but there was power—a higher power—back of her teaching which meant everything for her class. When revival meetings were here held she had the joy and satisfaction of seeing her class one by one confess their Savior.

Sad to say there are teachers today which make the same mistake. They have not the proper connection with the power above, and thus when they succeed in reaching a point of contact they have nothing worth giving them. Teachers when coming before their classes should remember that they are dealing with two things that will never die—the Word of God and a living soul. It is the teacher's responsibility to bring these two together—to bring the Word to the pupil and the pupil to the Word. Be sure you have a point of contact with your pupils, but especially that you yourself are also in contact with God above if you would be a true teacher. And thus as the power flows from God through you to the pupil they may not be left in darkness, but led into the "marvelous light."

Let us then as Sunday school workers, take new courage and study!—study the pupil, the lesson, the point of contact, "to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth."

Smithville, Ohio.

A Bolivian Inscription

There is a strange inscription to be read on the Bolivian grave of the pioneer missionary, Robert Lodge. Taken to a Roman Catholic hospital in La Paz on becoming seriously ill, he was constantly approached by priests of that faith, and was more and more urgently exhorted, as he grew weaker, to save his soul by entering the church. When it was seen that he must soon die, a group gathered in his room. Nuns in one corner were praying to an image of the Virgin; the Jesuit priest at the foot of the bed exhorted him; his colleague, Dr. Jarrett, stood by awaiting the end. After a long silence, during which his breathing became slower and weaker, he suddenly sat up, and, looking straight at the priest, made the final affirmation which now is written over this heretic's grave: "The blood of Jesus Christ cleanses us from all sin."—J. L. Jarrett, Colombia.



THE CASE OF BOB WHITE

Mr. Bob White, of Everywhere, after working faithfully all summer in the farmers' fields and potato patches to rid them of boll-weeds and chinch-bugs, potato-bugs, and noxious weeds is now in hiding to save his life from the greedy American hunter.

No more does he dare to send his clear, cheerful, "bob-bob-white" across the sunny, summer fields to his working mates. The feathered toilers who survive the awful onslaught of stinging shot and yelping dogs, as they run hither and thither seeking some place of safety, call but faintly and tremulously to their frightened companions, "quiet, quiet, quiet."

In some states the Greedy Ones are trying to declare a migratory bird law recently passed, "unconstitutional." A few states still have no state laws to protect their game from being ruthlessly slaughtered for market at any and all times of the year.

Even where the quail is protected by law it is liable to be destroyed by an unusually hard winter in the North, unless it is provided with food and shelter.

The Liberty Bell Bird Club of The Farm Journal, Philadelphia, has undertaken to plead the cause of Bob White before the farmers of the country who have the power to grant his life if they will:

"The cow which has provided food for your family through long years, the horse which has toiled for them many weary seasons, are tenderly cared for in their old age. But your most tireless and cheerful helpers, who saved your crops that make food and provide every comfort for your family, that worked most faithfully for what little they could eat, now that they can no longer serve you are left to starve or freeze or to become the prey of their enemies.

"Mr. Farmer, however luring as an object of sport, or dainty tid-bit he may be on the table, we want to show you that Bob White is worth ever so much more alive and sheltered on your farm. Protected, he will faithfully patrol your fields, capture and make away with your worst foes, including the devastating army-worm, cotton boll-weevil, chinch-bug and the potato-bug which others of his kind scorn to touch. He is a splendid ranger and raids close to the ground for

the noxious weed seeds which form more than half of his diet.

"One Bob White was found with 404 pig-weed seeds concealed about his person. Another, 500 seeds of ragweed. A third, in addition to other food had consumed 550 seeds of sheep-sorrel while a fourth had 640 seeds of pigeon-grass and several had from 50 to 100 seeds of jewel-weed. Every quail tenant which lives on the farmer's land has been estimated to be worth \$25.00 to him. This would make a dressed quail weighing four ounces worth 6.25 an ounce. Aglow with life, happy in his good service to you, the



Bob White

amount of good cheer and good fortune this mascot of the field will bring you cannot be estimated in dollars and cents. We ask you, Mr. Farmer, whether you are going to permit so good a friend to you to be hunted to death or left a helpless prey to the elements until he disappears from the earth, as the last wild pigeon has vanished?"—Farm Journal.

THE NEW FACTORY-GARDENS

A manufacturing company in Connecticut making machine tools bought a farm on the outskirts of its town to provide room for new work-shops in the future when the business has grown beyond present quarters. Part of this farm had been in truck, and was rich. Eight acres were divided into plots of fifty by seventy-five feet, with paths between, and mechanics in the shops were offered these plots for gardening. Nearly a hundred of the men took plots. The company had the land plowed and harrowed, and put in a generous area of vegetables to supply its own lunch room.

Results the past summer have been excellent. A water main with risers was

laid to the land so that employees could sprinkle their crops in dry weather. An agricultural society has been formed, an exhibition of products has been held, and on Saturdays and holidays the plots have been busy places, because whole families turned out to tend them. Rules of the agricultural society regarding weeds, pests and cultivation were never broken.

Every industrial community nowadays is alive with the home-garden spirit. Wage and salary earners long for the independence and health of country life. But few have opportunities to work a piece of land and watch things grow, so there is a large element of day-dreaming in this country aspiration. The city man who makes the change from town to country must usually give up his job, take his savings and plunge directly into a life with which he is unfamiliar. This is often like trying to live in a castle in the air, and may be discouraging, if not disastrous.

The city fellows could grow some crops, even in a small way, and get acquainted with the yields, difficulties, pests and weather changes of farming, along with the joys and profits, they would have a basis of experience upon which to work in making the change from town to country, and acquire some of that conservatism inseparable from the farmer.

The whole tendency of manufacturing today favors these garden annexes to factories; for high rents and crowded living quarters in cities are driving manufacturers to suburbs and small towns, where land is more plentiful and cheap. Several large concerns in New England have started such factory gardens, using land held for future expansion, and the idea is taken up enthusiastically by employees.

The mechanic or office man who begins making his country dream come true on a twelfth-of-an-acre plot of company land not only learns something practical about farming, but is closer to the real thing. For when the time comes to make the shift from town to country he can usually invest his savings in a farm a few miles farther out, and while he and his family are learning the new business and getting the place on a profitable basis he can still hold down his job in town for a sheet anchor.—Sel.

"There'll be no fun in hell, no weeping in heaven. The gates of hell will scrape all smiles from a man's face. The hand of God will wipe all tears from the Christian's face."

"It is reported that 30,000 graduates and 200,000 young people in the United States and Canada last year studied missions."

"Don't talk too much. People don't pay attention to 99 out of every 100 words you utter."

Current Events

There has not been very much change in the general situation of the war in Europe during the past month. There has been some desperate fighting in the west between the Allies and Germans. The Germans failed in their attempt to reach Dunkirk and Calais on the English Channel. Both armies have prevented the other from piercing their lines, but at an awful toll of human life. Neither side has made any distinct gains. In the east the fighting between the Russians on one side and the Germans and Austrians on the other has been of a desperate character. The Russians have been advancing, driving the enemy before them and threatening an invasion of German territory, it has been reported that Germany territory has been occupied by Russia. There have been no great naval battles yet. There have been engagements between cruisers, perhaps the most important being the one in the Pacific off the coast of Chile, when a squadron of five German ships engaged four British vessels in which the Germans were victorious. Germany has contented herself thus far with an aggressive submarine warfare, succeeding in sinking a number of British cruisers and smaller war vessels, recently sinking a small vessel just outside an English harbor. Two British dreadnaughts have also been destroyed as a result of coming in contact with German mines. The Germans also have lost some cruisers and other vessels, but thus far it seems as though the Germans have more distinct naval achievements to their credit than their enemies. A raid of England by German airships has been much feared, but evidently the submarine is more to be feared especially so since its operations have been extended to the shore of England. Reports state that the armies of the Allies and Germans are suffering much as a result of fighting for whole days at a time in trenches partly filled with water. Their power of resistance lowered as a result of desperate fighting makes them ready victims of severe colds and pneumonia of which many are dying. The failure to give the afflicted soldiers immediate and proper attention due to a lack of sufficient hospital facilities increases the suffering and death rate. If the war continues throughout the coming winter the sufferings of the armies in the field will be intense.

The sixth and most serious outbreak in the United States of the dreaded aphthous fever, or foot and mouth disease, is now engaging the attention of the officials of the Department of Agriculture. At this writing no less than twelve states have been placed under federal quaran-

tine and hundreds of cattle are being killed. This is one of the most contagious and destructive diseases of cattle, swine and sheep and unless the infection can be immediately localized and quickly eradicated untold losses among live stock is threatened. "So contagious is the disease that in past outbreaks where but one animal in a herd was affected the entire herd in almost all cases later contracted the disease. While the mortality is not high, the effects of the disease even on animals that recover are such as to make them practically useless. Veterinary authorities are agreed that the only method of combating the disease is to stop all movements of stock and material which have been subject to any danger of infection and to kill off without delay all herds in which the disease has gained any foothold." Government inspectors are tracing up through bills of lading and railroads, all shipments of live cattle which have been made since October 1, out of any of the infected or suspected districts. These animals are located and examined. Similarly, the numbers of all cars in which animals have been shipped from these districts have been obtained, and these are being located and thoroughly cleaned and disinfected. It is thought that the disease was brought into Michigan through some infected hides imported from China, the refuse of the tannery infecting cattle in the community and thus it began to spread to other centers.

The European war is the principal topic of discussion now-a-days so that little Mexico with her troubles is almost forgotten. While Europe is seriously engaged with her problems Mexico is no less seriously at work on her own. The Peace Conference of which we made mention in the preceding issue seems to have been more productive of strife than peace. Provisional-president Carranza who resigned his office upon certain conditions still continues in office as the conditions he named have not been met. The Peace Conference elected Gen. Gutierrez provisional-president to succeed Carranza until a general election can be held. Thus there are two provisional presidents in Mexico today. Generals Villa and Zapata are supporting Gutierrez, both these generals fought with Carranza to overthrow Huerta. It is said that two brothers of former President Madero are now on opposite sides in the present controversy. Gen. Villa is moving his army toward Mexico City and some fighting has been done. It is said that there is still hope of adjusting the differences without further bloodshed. The American soldiers have been ordered to evacuate Vera Cruz on Nov. 23, and turn the port over to Carranza. The enemies of Carranza are protesting against it as it would give him a great advantage over his enemies in the way of securing ammunition and supplies. Americans with

investments in Mexico are also protesting as they fear an uprising in Vera Cruz if the soldiers are withdrawn. Poor, ignorant Mexico, dominated by those having selfish ambitions, seems to be unable to rise and establish a stable government that will develop the country and people along noble lines.

"The Sick Man of the East," Turkey, has entered the European war, taking the side of Germany. Thus the war area has been considerably enlarged and the probability of still other nations becoming involved increased. Because of the participation of the Turks it is thought by some that eventually Greece, Italy, and possibly Rumania will enter casting their lot with the Allies. There has been some effort on the part of some of the Turks to arouse the Moslems to instigate a "Holy War." If it should develop into such a war, Mohammedan against Christian, the thousands of missionaries in foreign lands would be in grave danger. England perhaps has most cause for concern, since there are 62,000,000 Mohammedans in India, 9,000,000 in Egypt, both possessions of England, and an anti-Christian uprising in these countries would endanger the British empire. A study of the map of Europe with reference to its strategic points and the boundaries of the present countries, in the light of the ambitions of the leading nations, will soon make one realize that the present war is verily a life or death struggle for the nations involved. This will explain the bitter hatred manifest between the leading powers involved.

The long session of the 63rd Congress finally came to an end after lasting for 567 days. The 40th Congress holds the record for a long session, 619 working days. This Congress had to deal with the problems growing out of the Civil war. In the session just closed there were introduced in the Senate 7,343 bills and resolutions, and in the House 20,377, making a total of nearly 28,000. Only a small number of these were passed, while others will be finished up during the next session. Nearly 5,000 nominations were sent by the President to the Senate to be acted upon. Forty-six treaties were ratified—twenty-seven being arbitration and peace treaties. The grand total of appropriations for the fiscal year 1915 was \$1,115,908,777.26.

The Nobel Peace Prize of \$40,000 for 1914 is to go to the relief of the suffering Belgians in Holland. This is one of five prizes established by Alfred Nobel a wealthy manufacturer of explosives in Sweden. Three of the prizes are awarded for distinctive achievements in some branches of science, one for the most remarkable literary production, and the one for the person or Society that renders the greatest service to the cause of international peace.

Starvation faces 100,000 inhabitants of Jerusalem as a result of the war according to a statement from the American vice-counsel in that city. About two-thirds of the residents are Jews, many of whom for years have depended upon their earnings from tourists and charity for support. But the war has cut off these sources of subsistence. There are no industries in the city and little cultivation of the surrounding territory. Hospitals and schools are closing for lack of teachers and funds. Men between the ages of twenty and forty-five are being drafted into the Turkish army. Stores and business places were pillaged for supplies for the Turkish army. Shoemakers, saddlers, and other workmen are compelled by the Turkish Government to work making supplies for the army, for which, of course, they do not get any pay. It is said it is hardly safe to send supplies to Jerusalem as the Turks might confiscate them for use in the army. Since Turkey has entered the war conditions are still made more critical and unless relief is sent there will be terrible suffering during the coming winter.

The German cruiser, Emden, which had been preying on British shipping in the Indian ocean since the beginning of the war, and which had made a record of capturing or destroying no less than twenty-three of the Allies' ships, was driven ashore on the Cocos Islands afire from stem to stern, by an Australian cruiser. Seventy Japanese and British warships were combing the ocean for the Emden, but several times when capture seemed certain the cruiser escaped because of her greater speed. The loss inflicted on her enemies is estimated at \$10,000,000. The most daring feat of the Emden was her entrance into the hostile harbor of Penang. Disguised and flying the Japanese flag she passed the British forts unchallenged. She discharged torpedoes and sank a Russian cruiser and French destroyer, took to her heels and escaped unscathed. One of the immediate effects of the destruction of the Emden was to lower insurance premiums fifty per cent. on shipments east of the Suez canal.

An investigation conducted by a social worker in Philadelphia it was found that in twenty-three of the public schools of Philadelphia having an enrollment of 18,500 pupils not less than 4,438 pupils drink intoxicating liquors. The percentage ranges from 2 per cent. to slightly less than 50 per cent. in the twenty-three schools. Many of the teachers are discouraged in their work because of the effects of strong drink. Some of the pupils come to school intoxicated. This is a sad commentary upon the homes of these children. Most of these children get the liquor at home, and the parents get it from the saloon. The demoralizing effect of liquor upon all those using it and especially upon children is well

known. What kind of citizens can we expect from such homes? The saloon is a curse to any nation, and we cannot understand how any individual, interested in the general welfare of his country, can take any other position than that of open and positive opposition to the evil

As a result of the elections held November 3 four more states entered the "dry" column, making a total of fourteen states which now have laws prohibiting the sale of intoxicating liquors. Washington, Oregon, Arizona, and Colorado voted out the saloon, while Ohio and California decided to remain among the "wets." Ohio not only defeated prohibition but sanctioned a law which in a large measure nullifies the county local option law by granting home rule which permits towns and cities to decide the issue for themselves regardless of the wishes of the other voters of the county. The temperance forces are encouraged by the results of the recent elections. When the next Congress convenes the fight will be taken up to secure the passage of an amendment to the national Constitution prohibiting the sale of liquor throughout the United States.

One of the last acts of the recent session of Congress was the passage of the new War-tax Bill which places a special tax upon certain commodities, businesses, and legal transactions. Chewing gum, certain toilet articles, spiritous liquors, freight and express packages, telegraph and telephone messages costing more than 15 cents, will have to yield revenue. Manufacturers and dealers in tobacco will have to pay a special tax according to the amount of their business, certain kinds of amusements, pullman and sleeping car tickets as well as tickets for travel on the sea will be taxed. Bankers and pawnbrokers, certain classes of securities and negotiable papers, insurance, and real estate transactions, etc., are included. These special taxes are supposed to yield revenues to the amount of about \$100,000,000 annually to make up for the decrease in revenues due to the decrease of foreign export and import trade as a result of the war.

"Did Booze Ever do You Any Good?" is the pointed query displayed by bright electric signs over the entrances of the various plants of the Illinois Steel Company that arrests the attention of the 20,000 employees. It is a novel and ingenious crusade against John Barleycorn. The wording of the displays will be changed every two weeks. Another question the Company will fire at their employees is: "Did Booze Ever Help You to Get a Better Job?" Another one: "Did Booze Ever Contribute Anything to the Happiness of Your Family?" The innovation was adopted in connection with a campaign to encourage the drinking of milk as a substitute for whisky.

Navigation in the Panama Canal was again interrupted by a landslide on Oct. 31. It is stated that this slide is only an aftermath of the big slide which occurred October 14 when about 750,000 cubic yards slowly slipped from the hillside. A channel was promptly cut through this and in five days a number of vessels were able to pass through. There is no known way to stop these slides. The engineers must content themselves with removing the material as fast as it falls into the canal, until the strata of rock and earth above have permanently adjusted themselves to the change in the base caused by the digging of the canal. This process may go on for many months with decreasing volume. It is believed, however, that navigation will not be seriously interrupted for more than several days at a time.

According to reports from immigration officials the number of immigrants coming to our shore during the past three months was only one-fourth as large as the corresponding period last year. This is one result of the war. "But watch out the year after the war closes, if it ever closes." One writer in giving vent to his imagination seems to think that in 1918 the American newspapers will contain many land advertisements setting forth the advantages of farming in the fertile valleys of France and other European countries thus encouraging immigrants to occupy the large areas of fertile but untilled land. If the present destruction of life and property continues at its present rate for an indefinite length of time it will not be difficult to imagine such conditions in Europe.

On the Western Prairies, where the prairie dogs prove themselves to be more than a nuisance to the farmer, various methods for exterminating them are tried. According to the Scientific American a novel but successful method originated in North Dakota in which the automobile is the principal factor. "A piece of hose slipped onto the exhaust conducts the gases into the dog hole for a few minutes, when the hole is covered with earth. That is enough for the dog." It must be admitted that some automobiles are better suited for this work. It is hardly probable, however, that automobile manufacturers will pay any special attention to this feature of the automobile in order to increase their sales in the prairie dog countries.

"Hundreds of tons of peach stones from California fruit packing establishments are cracked by machinery and the meats are extracted for the manufacture of prussic acid and other products. After a special treatment the meats enter commerce as bitter almonds. The shells are used as fuel."

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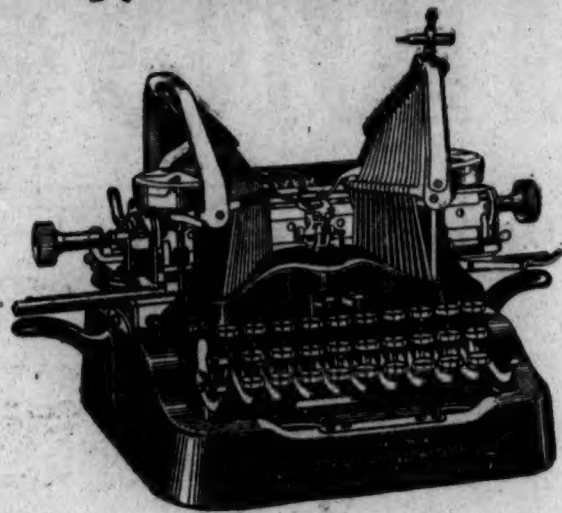
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TOPICS FOR 1915

(Continued from page 775)

September

- 5 Faithful in Little Things.—Luke 16: 9-12.
- 12 A Special Message to Our Young People.—Prov. 4.
- 19 Stephen (Character Study).—Acts 6:8-15; 7:34-60.
- 26 India.—Rom. 10:8-15.

October

- 3 The Consecration of Time.—Rom. 13:11-14.
- 10 What is a Christian Life?—I Jno. 4:15-21.
- 17 The Place of Song in Worship.—Jas. 5:13; Col. 3:16.
- 24 How Promote the Cause of Temperance.—Tit. 2.
- 31 Sacrifice in Service.—Phil. 2:17-30.

November

- 7 How Can Children be Missionaries? (Junior).—Jno. 6:8-13; II Kin. 5:1-4.
- 14 Feet Washing.—Jno. 13.
- 21 Ways of Expressing Our Gratitude (Thanksgiving).—Heb. 13:10-21.
- 28 Our Neighbor.—Luke 10:29-37.

December

- 5 Christian Duty Under Difficulty.—II Cor. 6:1-10.
- 12 What Must I do to be Saved?—Acts 16:25-34.
- 19 The Spirit of Christ.—II Cor. 8:9.
- 26 The Opportunities of Life.—Gal. 6: 7-10; Jno. 9:4.

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IS CHRISTIANITY CROOKED?

(Continued from page 754)

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Are we men, or cattle, with rings in our noses?

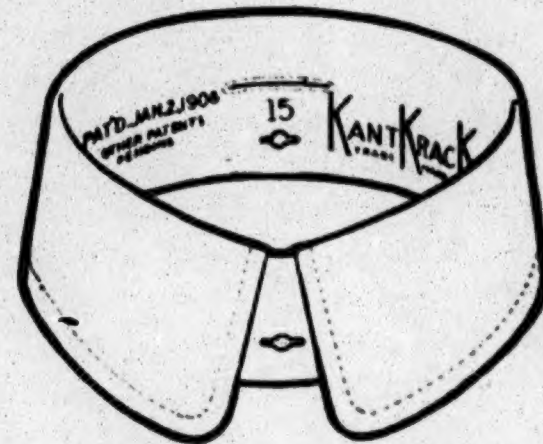
The thug who reflects his knavery in every feature and move is one thing; the being who covers up his crime with the cloak of religion is quite another. If we build penitentiaries for the one, we should put up pesthouses for the other.

But whatever we do, let us lay the blame where it belongs and not saddle any more on the overburdened back of Christianity than it now bears. It's bad enough to see simple, appealing Calvary transformed into a chain of mountains which none can ever hope to cross without paid guides and maps and safety appliances.

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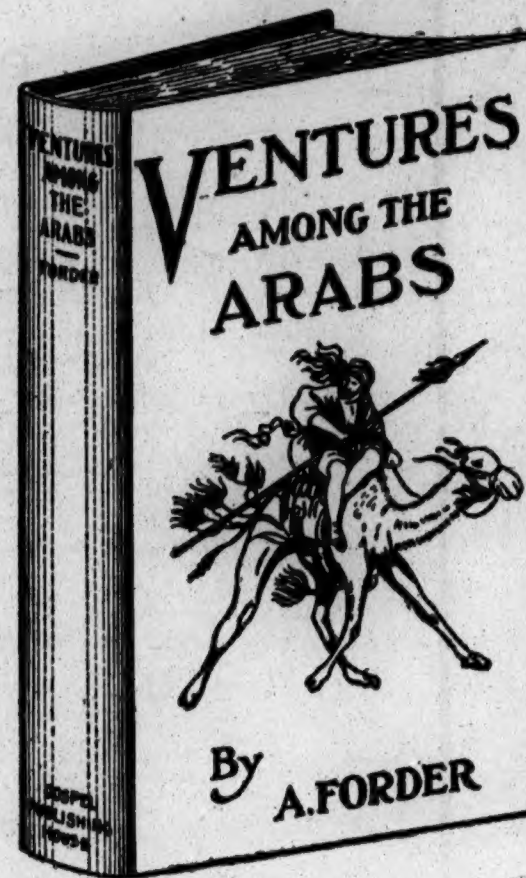


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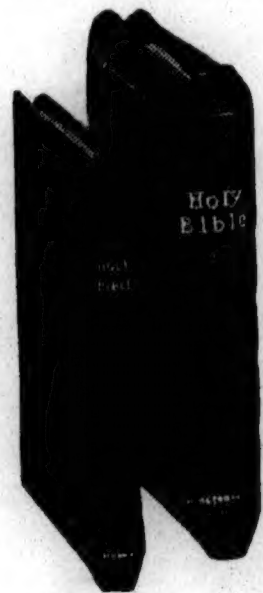
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